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Report of the Forty-fifth Session

of the

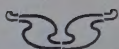
North India Conference

of the

Methodist Episcopal Church

held at

Moradabad, January 6-11, 1909.



METHODIST PUBLISHING HOUSE,

LUCKNOW.

Report of the Forty-fifth Session

of the

North India Conference

of the

Methodist Episcopal Church

held at

Calcutta, January 9-11, 1908

1908

THE METHODIST EPISCOPAL CHURCH

INDIA



UNITED PROVINCES OF AGRA AND OUDH

The section East of the River Ganges
is occupied by the
North India Conference.

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Rules of Order.

Qawanin i Tartib.

1. Kánfarans kí har ek kárrawái, siwáe us ke, kí jis ko Mír i Majlis pesh kare, 'arz karne se shurú' hogí ; aur kisi ká haqq nahín, kí wuh bole, jab tak kí Mír i Majlis us ko nám lekar ijázat na de. Jab tak Kánfarans ke sámhne koí 'arz pesh na kí jáwe, kisi bát par bahs nahín ho saktí.

2. Koí naf 'arz yá rezolushan nahín pesh ho saktá, jab tak us ká, kí jis par guftogú ho rahí hai, faisala na ho jáwe ; ya'ne khwáh wuh qubúl kiyá jáwe yá ná-manzúr.

3. Har sharík ká haqq hai, kí jis 'arz par wuh bolná cháhe, bole, lekin pánch minaṭ se ziyáda ek hí waqt nahín bol saktá, na kisi mazmún par ek bār se ziyáda, jab tak kí kull shuraká, jo bolná cháhte haiṅ, na bol chuken ; siwá is ke, kí Kánfarans kháss ijázat de.

4. Har ek sharík ká haqq hai, kí kisi waqt, jab mubáhisá ho rahá hai, zail kí 'arzon men se, jis ko cháhe pesh kare :—(1) Multawí kiyá jáná, (2) Muqarrar waqt tak multawí rakhná, (3) Mez par rakhná yá (4) Tarmim karná ; In 'arzon ká, jis silsile par darj haiṅ, liház kiyá jáwegá.

5. Har ek sharík jab bolná cháhe, apní jagah par khará ho, aur bá-tah-zib Mír i Majlis se ijázat mánge ; aur kisi hálat men, kisi kí badgoí yá ná-munásib báten na kare.

6. Jab koí sharík ijázat pákar bol rahá hai, wuh roká nahín já saktá, tá-waqte kí wuh bol na chuke, siwáe 3re aur 8wen qánún ke ba-mújib.

7. Har ek Kánfarans ke sharík ko majáz hai, kí jab us kí samajh men kisi ek bát par káfi bahs ho chukí hai, 'arz kare, kí bagair aur ziyáda bahs ke us amr par vote liyá jáwe, agar vote karnewále shuraká men se do tihái is 'arz ko qubúl karen, to bilá bahs pahlewái 'arz pesh kí jáwe.

8. Jab kisi kí samajh men qánún ke khiláf guftogú ho rahí hai us ko ijázat hai kí fauran is bát ko pesh kare, aur agar Mír i Majlis us kí bát ko qubúl kare, us hí waqt se us 'uzr ke mutábiq guftogú rokí jáwegí.

9. Mír i Majlis kull qánúní suwál wá faisala karegá, har hál men us ke faisale par 'amal hogá, siwáe is ke, kí agar jamá'at Kánfarans ko apíl kare. Tín shuraká, jo Mír i Majlis ke faisale ke khiláf hon, Kánfarans ko apíl kar sakte haiṅ.

10. Mír i Majlis kull kamittíán muqarrar karegá, siwáe un kháss ke, jin ko kí Kánfarans muqarrar karná cháhe.

11. Kull 'arzen yá rezolushan, jin ko koí Kánfarans ká sharík pesh kare, likhkar pesh karná hongí, agar koí Kánfarans ká sharík yá Mír i Munshí dar-khwást kare.

12. Khare hoke vote liyá jáwegá, agar tín shuraká kisi waqt aisi dar-khwást karen.

13. Hán aur nahín se vote ho saktá hai, agar pánch shuraká aisi dar-khwást karen.

Officers of the Conference.

President

BISHOP F. W. WARNE, D.D.

Secretary

P. S. HYDE, P. O., NAINI TAL

Assistant Secretary

E. STANLEY JONES

Statistical Secretary

G. C. HEWES

Corresponding Secretary

W. A. MANSELL

Vernacular Secretary

FREM SINGH

Conference Treasurer

CHAS. E. SIMPSON

Mission Treasurer

J. N. WEST

Finance Committee

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BISHOP F. W. WARNE

Secretary

W. A. MANSELL

Treasurer

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Ex Officio

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R. I. FAUCETT

S. B. FINCH

G. H. FREY

J. H. MESSMORE

WILLIAM PETERS

J. W. ROBINSON

N. L. ROCKEY

Elected Members

T. C. BADLEY

C. L. BARE

H. A. CUTTING

GANGA NATH

G. C. HEWES

H. L. MUKERJEE

Alternates

P. S. HYDE

G. W. BRIGGS

PRABHU DAYAL

FERRIS WITKE

Auditing Committee

Chairman

G. W. BRIGGS

MRS. THOBURN

MISS LOPER

C. E. SIMPSON

KAY SILAS

H. L. MUKERJEE

ALEX. CORPRON

MISS ORGAN

MISS WAUGH

T. C. BADLEY

H. H. WEAKE

G. D. PRESGRAVE

E. S. JONES

G. C. HEWES

Epworth League Board of Control

P. S. HYDE, J. W. ROBINSON, J. R. CHITAMBAR, MISS WAUGH

Conference Board of Stewards

J. H. MESSMORE, H. A. CUTTING, YAQUB ALI

Sunday School Union

MISS HOGE, *President*; CHAS. E. SIMPSON, *Vice-President*
E. S. JONES, *Secretary and Treasurer*.

Conference Historical Society

S. S. DEASE, *President*; N. L. ROCKEY, *Chronicler*;
MRS. MEEK, *Secretary*.

Conference Literary Society

J. H. MESSMORE, *President*; MRS. MANSELL, *Vice-President*;
MISS WILSON, *Secretary*.

Trustees of the Bareilly Theological Seminary

L. A. CORE, S. S. DEASE, T. L. INGRAM ESQ., 1910; N. L. ROCKEY, F. WELSH, ESQ., J. N. WEST, 1911; J. W. ROBINSON, D. M. BUTLER, C. L. BARE, 1912; P. M. BUCK, ROCKWELL CLANCY (North-West India Conference); T. S. JOHNSON (Central Provinces Conference); BISHOPS J. M. THOBURN, F. W. WARNE, J. E. ROBINSON, and W. F. OLDHAM, *Ex Officio*; W. A. MANSELL, *Ex Officio Secretary*.

Board of Education**President**

J. H. MESSMORE

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H. L. MUKERJEE	MISS ROBINSON
C. E. SIMPSON	MRS. PARKER

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J. H. SMART

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Sunday Schools.—T. C. BADLEY, D. A. CHOWFIN, R. S. FRANKLIN, SABINE MANSELL, A. G. MCARTHUR.

Triers of Appeals.—R. I. FAUCETT, C. L. BARE, T. C. BADLEY, WM PETERS, G. D. PRESGRAVE.

Conference Relations.—C. L. BARE, W. A. MANSELL, G. C. HEWES, YAQUB ALI, H. A. CUTTING.

Desi Missionary Society.—R. I. FAUCETT, *President*; H. L. MUKERJEE *Secretary*; J. R. CHITAMBAR, *Treasurer*; WM. PETERS, J. W. ROBINSON, G. H. FREY, N. L. ROCKEY, F. W. GREENWOLD.

Publishing Minutes.—THE SECRETARIES AND THE AGENTS, METHODIST PUBLISHING HOUSE, LUCKNOW.

Public Worship.—DISTRICT SUPERINTENDENT AND PREACHER-IN-CHARGE, BAREILLY.

Deaconess Board.—S. S. DEASE, *President*; MISS HOGE, *Secretary*; H. J. ADAMS, W. R. BOWEN, MATTHEW STEPHEN, MRS. PARKER, MISS INGRAM.

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Board of Governors Naini Tal Schools

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Executive Committee of "Oak Openings"

S. S. DEASE, P. S. HYDE, SAMUEL KNOWLES, J. H. MESSMORE, W. A. MANSELL, J. W. ROBINSON, R. C. BUSER

Official Visitors to Naini Tal Schools

G. W. BRIGGS, G. C. HEWES

To Preach the Annual Conference Sermon**P. S. HYDE**; *Alternate*, **MAKKHAN LAL****Visitors to Theological Seminary****R. I. FAUCETT**, **GANGA NATH****Licensed Deaconesses****MISS HOGE**, **MISS SCOTT**, **MISS HARDIE**, **MISS BROWNE**,
MISS INGRAM, **MISS SHELDON****Associates****MRS. TUCKER**, **MRS. C. RICHARDS****Isabella Thoburn College Board of Governors**

To retire in 1910: **W. A. MANSELL**, **M. B. CAMERON, ESQ.**,
HON. MR. BILGRAMI, **MISS WRIGHT**; **to retire in 1911**;
J. N. WEST, **MRS. L. S. PARKER**, **T. L. INGRAM, ESQ.**;
to retire in 1912: **REV. J. P. HAYTHORNTHWAITHE**,
MISS FOREMAN; **to retire in 1913**: **P. M. BUCK**,
C. L. BARE, **SIR HARNAM SINGH**, **MISS L.**
SINGH; *Ex Officio*, **THE BISHOPS**, **THE**
LADY PRINCIPAL, **THE DISTRICT**
SUPERINTENDENT

Conference Roll.

CLASS A.—Elders in full connection who have completed the course of study.

Adams, Horace J.	1874	Knowles, Samuel a	1858
Badley, Brenton T. a	1899	Lazar Shah	1904
Bahadur Singh	1896	Mohammad Hasan Jan	1895
Baldeo Parshad	1893	Mansell, Sabine	1892
Bansi Dhar	1895	Mansell, William A.	1889
Bare, Charles L.	1889	McArthur, A. G.	1893
Basant Ram	1894	Mazhar-ul-Haqq	1893
Bibari Lal I.	1892	Messmore, James H.	1861
Bihari Lal II.	1889	Misri Charan	1906
Bhikki Lal	1894	Mukerjee, H. L.	1886
Bowen, William R.	1875	Mitchell, H. B.	1886
Briggs, Geo. W.	1874	Neeld, Frank L. a	1881
Bulaqi Singh	1905	Nizam Ali	1898
Butler, David M.	1893	Patras, Benjamin	1887
Childs, Nathaniel R.	1904	Paul, Chiddu S.	1889
Caitambar, Jashwant R.	1905	Peters, William	1879
Chowfin, David A. a	1892	Philip, B. S.	1893
Coker, Benj. F.	1884	Philip, Samuel	1891
Core, Lewis A.	1889	Prabhu Dayal	1897
Craven, Thomas a	1870	Prem Masih	1916
Cutting, Hiram A.	1894	Prem Singh	1898
Dease, Stephen S.	1881	Presgrave, Grafton D. a	1894
Ditto, Frank S. a	1901	Roberts, John	1907
Dysell, Joseph	1896	Robinson, John W.	1892
Falls, Seneca	1886	Rockey, Noble L.	1884
Faucett, Robert I.	1899	Samuel, John F.	1883
Fazl Masih	1893	Samuel, Joshua S.	1896
Finch, Superian B.	1894	Scott, Thomas J. a	1863
Franklin, Ram S.	1893	Scott, Warren M.	1888
Frey, Geo. H.	1889	Shiple, Charles	1885
Ganga Nath	1896	Sigler, H. C.	1907
Gill, Joseph H.	1871	Simpson, Chas. E.	1905
Greenwold, Frederick W.	1879	Smart, Joseph H.	1897
Hancock, Crawford	1886	Speake, William T.	1890
Harris, Mangal L.	1904	Stephen, Matthew	1882
Hewes, Geo. C.	1891	Solomon, Joshua	1896
Hukill, Devi S.	1907	Thompson, James	1898
Humphrey, James L. a	1857	Walter, John H.	1905
Hyde, Preston S.	1902	Waugh, James W.	1859
Ishwari Das	1904	Weak, Harry H.	1908
Jawala Singh	1894	West, John N.	1893
Jhukkan Lal	1898	Wheeler, Samuel	1889
Jordan, James	1883	Wittke, Ferris	1904
Kanhai Singh	1887	Yaqub Ali	1905
Kay Elias	1905	Yaqub Shah	1882
Kidder, D. P.	1885	Yaqub Singh	1907

NOTE.—These marked "a" were absent during this session.

CLASS B.—Members in full connection in studies of fourth year.

Briscoe, Abel	Deacon	....	1906
Frederick, John	"	....	1906
Makkhan Lal	Elder	....	1906
Norton, John W.	Deacon	....	1905
Wilson, Dhappan	Elder	....	1904

CLASS C.—Members in full connection in studies of third year.

Badley, Theodore C.	Elder	....	1906
Parmanand, Chas M.	Deacon	....	1907
Prabhu Das	Elder	....	1905

CLASS D.—Preachers on Trial.

Corpron, Alexander	Elder	II Year	....	1908
Jones, E. Stanley	"	"	....	1908
Shaw, Samuel J.	"	"	....	1908
Busher, Richard C.	....	I Year	....	1909
David, Silas S.	....	"	....	1909
Ghungar Money	Elder	"	....	1908
Mohan Singh	"	"	....	1909

SUMMARY.

Missionaries in full connection	....	....	....	24
Hindustani Preachers in full connection	....	....	....	76
		Total	....	100
Missionaries on Trial	....	....	....	3
Hindustani Preachers on Trial	...	....	....	4
		GRAND TOTAL	....	107

MISSIONARIES PRESENT—CONFERENCE, 1908.

Bishop F. W. Warne *

Badley, T. C.*	Marsell, W. A.*
Bare, C. L.*	Meek, W. S.*
Branch, M. Wells.	Messmore, J. H.
Blackstock, Mrs. L.	Mudge, Miss
Blackstock, Miss	Organ, Miss
Briggs, G. W.*	Parker, Mrs.
Core, L. A.*	Robinson J. W.*
Corpron, A.	Robinson, Miss
Dease, S. S.*	Rockey, N. L.*
Easton, Miss C.	Ruddick, Miss
English, Miss	Scott, Miss
Faucett, R. I.*	Sellars, Miss
Gill, J. H.	Sheldon, Miss
Gimson, Miss	Simpson, C. E.*
Henry, G. F.*	Thoburn, Mrs.
Hill, Miss	Waugh, J. W.*
Hoge, Miss	Waugh, Miss
Hyde, P. S.*	Weak, H. H.
Ingram, Miss	West, J. N.*
Jones, E. Stanley.	Widney, Miss
Kyle, Miss	Wilson, Mrs.
Loper, Miss	Wilson, Miss
Hewes, G. C.*	Wright, Miss
Means, Miss A.	

VISITORS PRESENT.

Dr. T. S. Johnson, Central Provinces Mission Conference.
 Miss Donohugh, Miss Kennedy, Miss Buck, Miss Dease, Miss
 Warne, Rev. T. S. Wynkoop, Rev. J. W. Burton and Rev.
 C. O. Lelean, of the Fiji Islands, Rev. W. J. Clark, of the
 American Presbyterian Mission

* And wife.

Disciplinary Questions.

1. Is this Annual Conference Incorporated according to the requirements of the Discipline?

None.

2. Who have been Received by Transfer, and from what Conferences?

None.

3. Who have been Re-admitted?

None.

4. Who have been Received on Credentials, and from what Churches?

None.

5. Who have been Received on Trial?

- (a) In Studies of First Year.

Richard C. Busher.

Mohan Singh.

Silas D. Duval.

- (b) In Studies of Third Year.

None.

Who have been Continued on Trial?

- (a) In Studies of First Year.

Ghunghar Money.

- (b) In studies of Second Year.

Alexander Corpron.

E. Stanley Jones.

Samuel J. Shaw.

- (c) In Studies of Third Year.

None.

- (d) In Studies of Fourth Year.

None.

7. Who have been Discontinued?

None.

8. Who have been Admitted into Full Membership?

- (a) Elected and Ordained Deacons this year.

None.

- (b) **Elected and Ordained Deacons previously.**
Charles M. Parmanand.
9. **What Members are in Studies of Third Year ?**
(a) **Admitted into Full Membership this year.**
Charles M. Parmanand.
(b) **Admitted into Full Membership previously.**
Theodore C. Badley.
Prabhu Das.
10. **What Members are in Studies of Fourth Year ?**
John Frederick.
Dhappan Wilson.
Makkhan Lal.
Abel Briscoe.
John W. Norton.
11. **What Members have completed the Conference Course of Study ?**
(a) **Elected and Ordained Elders this year.**
Harry H. Weak.
Jashwant R. Chitambar.
Charles E. Simpson.
(b) **Elected and Ordained Elders previously.**
None.
12. **What others have been Elected and Ordained Deacons ?**
(a) **As Local Preachers.**
None.
(b) **Under Missionary Rule.**
None.
(c) **Under Seminary Rule.**
None.
13. **What others have been Elected and Ordained Elders ?**
(a) **As Local Deacons.**
Chhidda Singh.
Peter S. Maurice.
Muthra Prasad.
(b) **Under Missionary Rule.**
None.
(c) **Under Seminary Rule.**
None.

14. Was the character of each Preacher examined ?

This was strictly done as the name of each Preacher was called in open Conference.

15. Who have been Transferred, and to what Conference ?

None.

16. Who have Died ?

D. S. Hukill.

17. Who have been Located at their own request ?

None.

18. Who have been Located ?

None.

19. Who have Withdrawn ?

None.

20. Who have been permitted to withdraw under Charges or Complaints ?

W. A. Revis.

21. Who have been Expelled ?

None.

22. What other Personal Notation should be made ?

None.

23. Who are the Supernumerary Preachers ?

Bihari Lal II.

24. Who are the Superannuated Preachers ?

J. L. Humphrey.
J. W. Waugh.
Thomas Craven.
Samuel Knowles.
T. J. Scott.
B. F. Cocker.
James Jordan

25. Who are the Triers of Appeals ?

R. I. Faucett.
C. L. Bare.
T. C. Badley.
Wm. Peters.
G. D. Presgrave.

26. What is the Statistical Report for this Year ?

(See *Statistics*)

27. What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?

Rs. 2,634-13-7.

28. What are the Claims on the Conference Fund?

Rs. 1,500.

29. What has been Received on these Claims, and how has it been Applied?

Full amount has been received and applied

30. What is the amount of the five per cent of Collections for the Conference Claimants' Connectional Fund paid by the Treasurer to the Board of Conference Claimants?

None.

31. Where are the Preachers stationed?

(See *Appointments*.)

32. Where shall the next Conference be held?

Bareilly.

Conference Appointments.

North India Conference.

BAREILLY DISTRICT.

J. N. West, Superintendent (P. O. Shahjahanpur);
Shahjahanpur East, H. H. Weak, Prem Singh;
" West, G. D. Presgrave;
" High School and English Work, H. H. Weak;
Dilawarganj, J. H. Walter;
Panahpur, Prem Singh;
Powayan, R. S. Franklin;
Mohamdi, To be supplied;
Jalalabad, Misri Charan;
Tilhar, Warren Scott;
Miranpur-Katra, D. P. Kidder;
Khera-Bajera, John Frederick;
Faridpur, C. S. Paul;
Bareilly, S. S. Dease;
" Hindustani Church, W. R. Bowen;
" Sadar Bazar, A. G. McArthur;
" Theological Seminary, W. A. Mansell, Principal;
S. S. Dease, Vice-Principal; S. L. Mukerjee,
Jawala Singh, T. J. Scott, Professor Emeritus
Systematic Theology.
Superannuate, T. J. Scott, B. F. Cocker.

BIJNOR DISTRICT.

Superintendent to be supplied;
Bashta, Albert Gulab, Gulab Singh, Local Elders;
Bijnor, G. W. Briggs, H. B. Mitchell, H. C. Sigler;
Dhampur, Fazl Masih, John Roberts;
Kiratpur, Chidda Singh, Local Elder;
Mandawar, Hiram Barrow, Local Elder;
Najibabad, Charles Shipley;
Nagina, S. S. David;
Nurpur, Seneca Falls;
Seohara, Bansi Dhar;
On leave to America, J. H. Gill.

BUDAON DISTRICT.

William Peters, Superintendent (P. O. Budaon);
Aonla, Basant Ram;
Bhamora, N. R. Childs;
Bilsi, Nizam Ali;
Bisauli, W. T. Speake;
Budaon, Wm. Peters, Makkhan Lal, C. M. Parmanand;
Dataganj, Prabhu Das;
Kakrala, Joshua Solomon;
Ujhani, Mangal Singh, Local Deacon.

GARHWAL DISTRICT.

J. H. Messmore, Superintendent (P. O. Pauri, Garhwal);
 Dekhwal-Ramni, Sabine, Mansell (P. O. Pauri);
 Lansdowne, Ghungar Money (P. O. Dogadda);
 Pauri, J. H. Messmore, D. A. Chowfin;
 Lobha, F. W. Greenwold.

GONDA DISTRICT.

N. L. Rockey, Superintendent (P. O. Gonda);
 Bahraich, Samuel Wheeler;
 Balrampur, Ferris Wittke;
 Bhinga, J. F. Samuel;
 Gonda, Samuel Phillip, J. S. Samuel;
 Kaisarganj, J. W. Norton;
 Karnalganj, Kaliyan Singh, Local Elder;
 Mankapur, Lal Karan, Local Deacon.

HARDOI DISTRICT.

S. B. Finch, Superintendent (P. O. Hardoi);
 Bilgram, Jukkhan Lal;
 Hardoi, S. B. Finch;
 Malawan, Harun Andrew, Local Deacon;
 Sandi, Robert Turner, Local Elder;
 Sandila, Crawford Hatcock;
 Shahabad, Yaqub Shah;
 Safipur, Yaqub Singh;
 Unao, Bihari Lal, I., S. J. Shaw.

KUMAON DISTRICT.

S. S. Dease, Superintendent (P. O. Naini Tal);
 Naini Tal, Hindustani Church and Station, Prabhu Dayal;
 " English Church, P. S. Hyde;
 " Philander Smith College, R. C. Busher, Principal and
 Head Master;
 " Circuit and High School, P. S. Hyde;
 " Financial Agent Philander Smith College, P. S. Hyde;
 Pithoragarh, Alexander Corpron;
 Dwarahat, S. S. Dease;
 Ramnagar, To be supplied;
 Bhabar and Tarai, Benjamin Patras;
 Eastern Kumaon, Medical Work, Alexander Corpron;
 Superannuates, J. W. Waugh, J. L. Humphrey, Samuel Knowles.
 On leave to America, F. S. Ditto, F. L. Neeld;
 Supernumerary, Bihari Lal, II.

MORADABAD DISTRICT.

R. I. Faucett, Superintendent (P. O. Moradabad);
 Amroha, D. M. Butler;
 Babukhera, P. S. Maurice, Local Elder;
 Bahjoi, Mohan Singh;
 Chandausi, H. A. Cutting;
 Dhanaura, Dhappan Wilson;
 Gunnaur, Bhikki Lal;
 Hasanpur, M. L. Harris;
 Kanth, B. S. Phillip;

Kundarki, Bahadur Singh;
 Moradabad, C. E. Simpson, James Thompson;
 " Bishop Parker Memorial High School, C. E. Simpson,
 (N. Jordan);
 Rajabpur, Nirmal Singh, Local Elder;
 Rajpura, Mathra Parshad, Local Elder;
 Sambhal, Lazar Shah;
 Sharifpur, Lakhman Singh, Local Elder;
 Sirsi, Ishwari Das;
 Thakurdwara, Bulaqi Singh;
 Superannuate, James Jordan.
 On leave to America, L. A. Core.

ODDH DISTRICT.

J. W. Robinson, Superintendent (P. O. Lucknow);
 Barabanki, Yaqub Ali;
 Itaunja, Prem Masih;
 Lakhimpur, H. J. Adams;
 Lucknow Circuit, Matthew Stephens, Abel Briscoe;
 " Hindustani Church, J. R. Chitambar;
 " English Church, E. Stanley Jones;
 " Methodist Publishing House, J. W. Robinson, (W. S. Meek),
 Ganga Nath;
 " Reid Christian College, C. L. Bare, Principal; B. T.
 Badley, T. C. Badley, J. R. Chitambar, (G. F. Henry);
 " Department of Commercial Education and Boarding House,
 T. C. Badley, (M. Wells Branch);
 Rae-Bareilly, J. H. Smart;
 Sidhauri, Baldeo Pershad;
 Sitapur, G. C. Hewes, Mazhar ul Haqq;
 " Boarding School, G. C. Hewes, Kay Silas;
 " English Church, G. C. Hewes;
 Editor, "Kaukabi Hind," J. W. Robinson; Associate Editor, Ganga
 Nath;
 Secretary, Bishop Thoburn Special Fund, J. W. Robinson;
 Superannuate, Thomas Craven.

PILIBHIT DISTRICT.

G. H. Frey, Superintendent (P. O. Fatehganj, District Bareilly);
 Bhojipura, Moti Lal, Local Elder;
 Bisalpur, Girdhari Lal, Local Elder;
 Fatehganj West, G. H. Frey;
 Mirganj, D. R. Rogers, Local Deacon;
 Nawabganj, Kallu Singh, Local Elder;
 Pilibhit, Kanhai Singh;
 Puranpur, Joseph Dysell;
 Rampur, James Morgan, Local Deacon;
 Shahi, Sohan Lal, Local Elder;
 Sirauli, M. H. John.

Woman's Conference.

BAREILLY DISTRICT.

Bareilly, Orphanage Boarding Department, Mrs. Wilson; Educational
 Department, Miss C. Easton;
 " City, Zanana and Village Work, Miss A. Means;
 " Medical Work, Miss Gimson, M. D;
 " Woman's School, Mrs. Mansell, Mrs. Mukerjee;

Shahjahanpur, Girls' Boarding School, Miss English;
 " Circuit Work, Mrs. Blackstock;
 District and Evangelistic Work, Mrs. West.
 On leave, Mrs. Tucker.
 On leave to America, Mrs. Chew;
 Transferred to South India Conference, Miss Lewis, M.D.

BIJNOR DISTRICT.

Girls' Boarding School and City Work, Mrs. Briggs;
 District Work, To be supplied.

BUDAON DISTRICT.

Budaon, Girls' Boarding School, Miss Ruddick;
 " City and District Work, Miss Scott;
 " Boys' Boarding School, Miss G. Peters.
 " On leave to America, Miss Wright.

GARHWAL DISTRICT.

District Work, Mrs. Messmore;
 District Evangelist, Miss Wilson;
 Pauri, Girls' Boarding School, Miss Kyle;
 Editor, "Rafiqi Niswan," Mrs. Messmore.

GONDA DISTRICT.

Bahraich, Mrs. Raymon;
 Gonda, Girls' Boarding School, Miss Hoge;
 " City and Village Work, Mrs. Rockey;
 District Work, Mrs. Rockey.

HARDOI DISTRICT.

Hardoi, City and District Work, Mrs. Parker;
 " School Work, Mrs. Parker, Miss A. Blackstock (Supply).

KUMAON DISTRICT.

Bhot, Miss Sheldon, Miss Browne;
 Chandag, Miss Reed;
 Dwarahat, School, Village and Circuit Work, Mrs. Dease;
 Pithoragarh, Woman's Home and Girls' School, Miss Sullivan;
 " Medical Work, Miss Sullivan;
 " Circuit Work, Mrs. Corpron;
 Evangelistic Work, Miss Budden (P. O. Champawat);
 Naini Tal, Schools, Mrs. Worthington;
 " Circuit and Zanana Work, Miss M. Means;
 " English Work, Mrs. Hyde;
 " Philander Smith College, Mrs. Busher, Mrs. Thoburn;
 " Girls' High School, Miss Easton, Principal; Miss Sellers, Vice-Principal; Miss Widney, Miss Ashwell;
 District Work, Mrs. Dease.
 On leave to America, Mrs. Neeld.

MORADABAD DISTRICT.

Moradabad, Girls' School, Miss Blackstock;
 " Normal Training School, Miss Waugh;
 " City, Village and Evangelistic Work, Miss Organ;

Moradabad, Boys' Boarding School and English Work, Mrs. Simpson;
 District Work, Mrs. Faucett.
 On leave to America, Mrs. Core.

ODDH DISTRICT.

Lucknow, Isabella Thoburn College, High School and Normal School, Miss Robinson, Acting Principal; Miss Northrup, Miss Mudge, Miss Hill;
 " Deaconess Home and Home for Homeless Women, Miss Ingram;
 " Circuit and Christian Work, Mrs. Meek;
 " Zanana and English Work, Miss Ingram;
 " Reid Christian College, Mrs. Bare, Mrs. B. T. Badley, Mrs. Chitambar, Mrs. Henry;
 " Boarding Department, Mrs. T. C. Badley;
 " Publishing House Work, Mrs. Ganga Nath;
 Sitapur, Girls' Boarding School, Miss Loper;
 " City and Zanana Work, Mrs. Hewes;
 District Work, Mrs. Robinson.
 On leave to America, Miss Hardie, Miss Singh, Miss Nichols.

PILIBHIT DISTRICT.

District Work, Mrs. Frey;
 Evangelistic Work, Mrs. Wilson.

Conference Journal.

First Day.

MORADABAD, 6th January, 1909.

Opening Exercises.

The North India Conference met for its Forty-fifth Session in the Assembly Room of the Girls' School, Moradabad, on Wednesday, the 6th January, 1909, at 11 A.M., under the presidency of Bishop F. W. Warne, D.D. The devotional exercises were conducted by J. W. Waugh.

Roll-Call.

The Secretary of the last session called the Roll, to which ninety-six members and probationers responded.

Election of Secretaries and Treasurers.

On motion of Wm. Peters, P. S. Hyde was elected Secretary, and on his motion, E. S. Jones was elected Assistant Secretary. On motion of Wm. Peters, Prem Singh was elected Vernacular Secretary. On motion of L. A. Core, C. E. Simpson was elected Treasurer, and on his motion, H. H. Weak was elected Assistant Treasurer. On motion of C. L. Bare, G. C. Hewes was elected Statistical Secretary.

Conference Bounds.

On motion of J. W. Robinson, the Conference bounds were fixed so as to include the first eight seats in the main body of the Hall and four seats in each wing.

Introductions.

Dr. T. S. Johnson, of the Central Provinces Mission Conference, was introduced, and briefly addressed the Conference.

J. W. Robinson presented the following resolution, which was adopted by rising vote.

We acknowledge with pleasure the inspiration and help that have come to our Conference session through the presence and the counsel of our beloved brother, Dr. T. S. Johnson. We recall with gratitude his former long term of service as a member of our Conference, and rejoice in the great success that has been given him in his new field. As he goes for a visit to the home-land, our love and our prayers will follow him in all his journeyings.

W. R. Bowen presented a similar resolution in Hindustani, which was adopted.

The following also were introduced: Miss Donohugh and Miss Kennedy, visitors from America; Miss Buck, Miss Dease and Mr. R. C. Busher, Headmaster of the Philander Smith College.

Greetings.

On motion of J. W. Robinson, the Secretary was instructed to telegraph the greetings of the Conference to the South India Conference in session at Bangalore. The following message was sent: "The North India Conference sends greetings to the South India Conference. Second Thessalonians, three: sixteen."

Standing Committees.

On motion of J. H. Messmore, Sabine Mansell was placed on the Sunday School Committee in place of D. A. Chowlin, absent, and R. S. Franklin in place of D. S. Hukill, deceased. On motion of Wm. Peters, F. W. Greenwold was placed on the Committee of the Desl Missionary Society in place of D. S. Hukill. On motion of W. A. Mansell, G. C. Hewes and Ganga Nath were added to the Committee on Conference Relations.

Memoirs.

On motion of N. L. Rockey, S. S. Dease, Alexander Corpron and Prabhu Dayal were appointed Committee on Memoirs.

Programme.

On motion of J. R. Chitambar, the Conference Programme was adopted as printed.

Select Number.

On nomination of the Bishop, the Conference appointed the following Select Number for the trial of a member: W. A. Mansell, R. I. Faucett, Ganga Nath, Prabhu Dayal, W. T. Speake, Samuel Wheeler, F. W. Greenwold, S. B. Finch, and Kanhai Singh.

The Fourteenth Question: Bareilly-Hardoi District

The Fourteenth Question ("Was the character of each Preacher examined?") was taken up. The name of J. N. West was called, his character passed, and he gave the report of the Bareilly-Hardoi District. The names of the following were called, their characters passed, and they reported their collections: J. H. Walter, Prem Singh, R. S. Franklin, Warren Scott, D. P. Kidder, B. F. Cocker, G. D. Presgrave, W. R. Bowen, A. G. MacArthur, W. A. Mansell, who gave the report of the Theological Seminary, C. S. Paul, H. L. Mukerjee, Jawala Singh, Jhukkan Lal, Mazhar-ul-Haqq, Crawford Hancock, Yagub Shah, and Misri Charan.

On motion of J. W. Robinson, the case of B. F. Cocker was referred to the Committee on Conference Relations and to the Finance Committee.

Bijnór District.

The name of J. H. Gill was called, his character passed, and he gave the report of the Bijnór District. The names of the following were called, their characters passed, and they reported their collections: H. B. Mitchell, Fazal Masih, John Roberts, Charles Shipley, Seneca Falls, and Bhansi Dhar.

Budaon District.

The name of Wm. Peters was called, his character passed, and he gave the report of the Budaon District. The names of the

following were called, their characters passed, and they reported their collections: Basant Ram, Nizam Ali, W. T. Speake, N. R. Childs, and Joshua Solomon.

Garhwal District.

The name of J. H. Messmore was called, his character passed, and he gave the report of the Garhwal District. The names of the following were called, their characters passed, and they reported their collections: F. W. Greenwold, D. A. Chowfin, and Sabine Mansell.

On motion of J. H. Messmore, D. A. Chowfin was excused from attendance at this session of the Conference.

Hours of Session

On motion of L. A. Core, the hour for closing daily session was fixed at 2 o'clock.

On motion of J. W. Robinson, the Conference adjourned.

Second Day.

Opening Exercises.

The session opened with Bishop Warne in the chair. After the devotional exercises, conducted by J. H. Messmore, the Minutes of the session of the previous day were read in English and the Vernacular, and were approved as corrected.

Roll-Call.

On motion of J. W. Robinson, the Roll of absentees of yesterday's session was called. (See *Conference Roll*.)

Introduction.

Rev. P. M. Buck, of the North-West India Conference, was introduced.

Fourteenth Question: Gonda District.

The Fourteenth Question was resumed. The name of N. L. Rockey was called, his character passed, and he gave the report of the Gonda District. The names of the following were called, their characters passed, and they reported their collections: Trabbhu Dayal, G. W. Briggs, P. S. Hyde, who gave the report of the Philander Smith College, Benjamin Wheeler, Ferris Wittke, Samuel Phillip, J. S. Samuel, and J. F. Samuel.

Kumaon District.

The name of S. S. Dease was called, his character passed, and he gave the report of the Kumaon District. The names of the following were called, their characters passed, and they reported their collections: Trabbhu Dayal, G. W. Briggs, P. S. Hyde, who gave the report of the Philander Smith College, Benjamin Patras, F. S. Ditto, and F. L. Neeld.

The name of D. S. Bukill, the only member, deceased, during the year, was called.

Moradabad District.

The name of L. A. Core was called, his character passed, and he gave the report of the Moradabad District. The names of the following were called, their characters passed, and they reported their collections: D. M. Butler, H. A. Cutting, James Jordan, Bhikki Lal, M. L. Harris, Bahadur Singh, R. I. Faucett, James Thomkinson, B. S. Phillip, Lazar Shah, Ishwari Das, and Bulaqi Singh.

On motion of L. A. Core, the case of James Jordan was referred to the Committee on Conference Relations.

Oudh District

The name of J. W. Robinson was called, his character passed, and he gave the report of the Oudh District. The names of the following were called, their characters passed, and they reported their collections: Yaqub Ali, Prem Masih, H. J. Adams, Matthew Stephen, Ganga Nath, who gave a report of the Sales Department of the Publishing House, Lucknow, C. L. Bare, who gave the report of the Reid Christian College, B. T. Badley, J. H. Smart, Yaqub Singh, G. C. Hewes, who gave the report of the Boys' Boarding School, S. B. Finch, Kay Silas, Bihari Lal, and Baldeo Parshad.

Pilibhit District

The name of G. H. Frey was called, his character passed, and he gave the report of the Pilibhit District. The names of the following were called, their characters passed, and they reported their collections: Kanhai Singh, Joseph Dysell, H. C. Sigler, and M. H. Jan.

On motion of J. H. Frey, the case of Kaliyan Singh was referred to the Committee on Conference Relations.

Twenty-Fourth Question

The Twenty-fourth Question (*"Who are the Superannuated Preachers?"*) was taken up. The names of the following were called, their characters passed, and, on motion of their respective District Superintendents, they were continued in the Superannuate Relation: T. J. Scott, J. L. Humphrey, Samuel Knowles, J. W. Waugh, who addressed the Conference, and Thomas Craven.

Letter Read.

The Secretary read a letter from T. J. Scott. On motion of J. H. Messmore, the Secretary was instructed to reply.

F. S. Ditto.

On motion of J. W. Robinson, the Secretary was instructed to inquire concerning the present Conference Relations of F. S. Ditto, who is in America.

Auditing Committee

On motion of G. W. Briggs, Alexander Corpron was placed on the Auditing Committee.

Greetings.

W. A. Mansell extended to the Conference the greetings of his father, the Rev. Henry Mansell, D.D. On motion of Wm.

Peters, the Secretary was instructed to give Dr. Mansell the hearty greetings of the Conference

Statistical Secretary.

On motion of Wm. Peters, the report of the Statistical Secretary was made the Order of the Day for to-morrow.

Isabella Thoburn College.

On motion of J. W. Robinson, W. A. Mansell, J. N. West, P. M. Buck, and Miss Wright were placed on the Board of Governors of the Isabella Thoburn College in place of J. H. Messmore, L. A. Core, Rockwell Clancy, and Miss Knowles

Reid Christian College.

On motion of C. L. Bare, J. R. Chitambar and T. C. Badley were placed on the Board of Trustees of the Reid Christian College in place of L. A. Core and F. L. Neeld; and Mr. N. Jordan was placed on the Board.

Theological Seminary.

On motion of W. A. Mansell, C. L. Bare and D. M. Butler were re-appointed to the Board of Trustees of the Theological Seminary, and J. W. Robinson was appointed in place of J. H. Gill.

Pension Fund.

L. A. Core reported that the work of the Committee on Pension Fund, appointed at the last Conference with instructions to report to the Finance Committee, had been done.

Ministerial Band.

J. R. Chitambar gave the report of the Ministerial Band. On motion of J. N. West, the report was adopted (See *Reports of Committees.*)

Adjournment

After announcements and singing of the Doxology, the Conference adjourned on expiration of time

Third Day.

MORADABAD, January 8th, 1909.

Opening Exercises.

The session opened with Bishop Warne in the chair. After the devotional exercises, conducted by Ganga Nath, the Minutes of the session of the previous day were read in English and Hindustani, and were approved.

Greetings.

The Secretary announced the receipt of a telegram from the Secretary of the South India Conference: "Greetings Psalm Ninety, verses fourteen to seventeen."

Statistical Secretary's Report

G. C. Hewes gave the report of the Statistical Secretary, which, on motion of Ganga Nath, was adopted, with thanks (See *Reports of Committees.*)

Primary Schools.

On motion of J. W. Robinson, a Committee was appointed to consider ways and means of getting money from America for Primary schools in the villages.

On motion of Wm. Peters, it was ordered that funds raised in America for these Primary schools be distributed to them as a grant-in aid, each school assisted being required to provide at least two-fifths of its expenses.

On motion of J. W. Robinson, the Board of Education was instructed to prepare and send to every preacher-in-charge a series of questions by which it may be ascertained just what is being done on each circuit for the education of the Christian boys of the community.

State of the Church.

R. I. Faucett read the report of the Committee on the State of the Church, which, on motion of J. N. West, was adopted with thanks. (See *Reports of Committees.*)

Christian Marriages

On motion of J. W. Robinson, a Committee was appointed to investigate the question whether a non-Christian, uniting Christians in marriage, is not liable to prosecution under such laws as render Christians liable to prosecution for uniting non-Christians in marriage; if not, to see what steps can be taken to effect legislation on the subject. The Bishop appointed W. A. Mansell, J. W. Robinson, and R. I. Faucett

Christian Festivals

On motion of Wm. Peters, a Committee was appointed to prepare and publish suggestions for the observance of Christmas and Easter, especially for the use of village Christians. The Bishop appointed Wm. Peters, J. N. West, N. L. Rockey, D. M. Butler, and S. B. Finch

L. A. Core presented a resolution from the Moradabad District, recommending the observance of several Christian festivals. The resolution, on motion, was referred to the Committee on Christian Festivals.

Eleventh Question.

The Eleventh Question ("What members have completed the Conference Course of Study?"), was taken up. The names of Harry H. Weak, Jashwant R. Chitambar and Chas. E. Simpson were called, and, on motion of their respective District Superintendents, they were elected to Elders' Orders, recommended for Ordination and advanced to the Class of Effective Elders.

Fifth Question

The Fifth Question ("Who have been received on Trial?") was taken up. On motion of their respective District Superintendents, the following were received on Trial in Studies of First year: Richard C. Busher, Mohan Singh, and Silas S. David.

After announcements, the Conference adjourned on expiration of time, with the Doxology and Benediction.

Fourth Day.

MORADABAD, January 17th, 1909.

Opening Exercises

The session opened with Bishop Warne in the chair. After the devotional exercises, conducted by W. R. Bowen, the Minutes of the previous session were read in English and the Vernacular, and were approved.

Introductions

The Rev. W. J. Clark, of the American Presbyterian Mission, and the Rev. T. S. Wynkoop, Secretary of the North India Auxiliary of the British and Foreign Bible Society, were introduced. Mr. M. Wells Branch, of the Normal Commercial Department of the Reid Christian College, Mr. W. S. Meek, Joint Agent of the Methodist Publishing House, Lucknow, and Mr. G. F. Henry, Professor of Chemistry, of the Reid Christian College, were introduced, and, on motion of J. W. Robinson, were invited to sit within the bar of the Conference and take part in the discussions. Mr. E. Shipley, Headmaster of the Humphrey High School, was also introduced.

Thirteenth Question.

The Thirteenth Question was called. On motion of their respective District Superintendents, Chhidda Singh, Peter S. Maurice and Mathra Prasad were elected to Elders' Orders as Local Deacons, and were recommended for Ordination.

Sixth Question.

The Sixth Question ("Who have been continued on Trial?") was taken up. The names of Alexander Corpron and E. Stanley Jones were called, their characters passed, and, on motion of their respective District Superintendents, they were continued on Trial and were advanced to studies of Second Year. The name of Samuel J. Shaw was called, his character passed, and, on motion of his District Superintendent, he was continued on Trial and advanced to studies of Second Year, on condition that he bring up one study in which he had failed. The name of Ghungar Money was called, his character passed, and, on motion of W. A. Mansell, he was continued on Trial in studies of First Year.

Tenth Question.

The Tenth Question ("What Members are in Studies of Fourth Year?") was taken up. The names of John Frederick, Dhappan Wilson and Makkhan Lal were called, their characters passed, and, on motion of their respective District Superintendents, they were advanced to the studies of Fourth Year. The names of Abel Briscoe and John W. Norton were called, their characters passed, and, on motion of their respective District Superintendents, they were advanced to studies of Fourth Year, on condition that they each bring up the one study in which they had failed. The name of Theodore C. Badley, who gave the report of the Boarding Department of the Reid Christian College, was called, his character passed, and, on motion of J. W. Robinson, he was continued in studies of Third Year.

The name of William A. Revis was called. The Committee on Conference Relations recommended that he be permitted to withdraw from the Ministry and Membership of the Church under Complaints; and that he be permitted to join the Church again as Probationer. On motion of Wm. Peters, these recommendations were adopted.

The name of Prabhu Das was called, his character passed, and, on motion of Wm. Peters, he was continued in studies of Third Year.

Eighth Question.

The Eighth Question ("Who have been Admitted into Full Membership?") was taken up. The name of Charles M. Parmanand was called and his character passed. After a hymn and prayer and a brief address by the Bishop, he satisfactorily answered the Disciplinary Questions, and, on motion of Wm. Peters, he was admitted into Full Membership.

Boarding Schools.

On motion of T. C. Badley, a Committee was appointed to inspect the boarding departments of our boys' and girls' schools and to serve as Advisory Committee to the same. The Bishop appointed J. N. West, N. L. Rockey, W. A. Mansell, S. B. Finch, and J. R. Chitambar.

Committee on Conference Relations.

W. A. Mansell gave the report of the Committee on Conference Relations:—

1. That B. F. Cocker be granted a Superannuate Relation and that his case be referred to the Finance Committee for consideration. On motion of J. N. West, the recommendation was adopted.
2. That James Jordan be granted a Superannuate Relation, and that his case be referred to the Finance Committee for consideration. On motion of L. A. Core, the recommendation was adopted.
3. That Behari Lal, II. be continued as Effective Elder for one more year. On motion of S. S. Dease, he was granted a Supernumerary Relation at his own request.
4. That a copy of the Certificate of Ordination of Asi Ram, Local Elder, be given him, as the original had been stolen. On motion of W. A. Mansell, the recommendation was adopted.
5. The case of Kaliyan Singh was as follows:—
 1. Un ke ordination kī sanad tīn mahīne tak Mīr-i-Majlis sāhib ke hāth men rahe.
 2. Is sāl un ko kisī sarkit ká chārj na diyā jāwe
 3. Wuh ek sāl tak kōī shādī na den, ba-gair apne Superintendent kī tahrīrī 'ijāzat ke.

On motion of N. L. Rockey, the Secretary was instructed to give notice in the *Kaukab-i-Hind* that the certificate of ordination of Asi Ram had been lost.

Naini Tal Schools.

On motion of S. S. Dease, the following were elected to the Board of Governors of the Naini Tal Schools: J. N. West, P. S.

Hyde, J. W. Robinson, W. A. Mansell, S. S. Dease; and C. L. Bare. On motion of S. S. Dease, the following were elected Executive Committee of Oak Openings: W. A. Mansell, J. W. Robinson, P. S. Hyde, J. H. Messmore, Samuel Knowles, and R. C. Busher.

Insurance

On motion of J. H. Gill, the Rev. W. J. Clark was invited to address the Conference. He presented plans for a proposed joint insurance fund for the Indian Christians of North India.

British and Foreign Bible Society.

The Rev. T. S. Wynkoop represented the British and Foreign Bible Society in a brief address.

On motion of J. W. Robinson, a vote of thanks was extended the Rev. Mr. Wynkoop for the assistance he rendered the Mission during the recent famine and in the November Evangelistic Campaign.

Adjournment.

The Conference adjourned on expiration of time.

Fifth Day.

MORADABAD, 11th January, 1909.

Opening Exercises.

The session opened with Bishop Warne in the chair. After the devotional exercises, conducted by Prem Singh, the Minutes of the session of the previous day were read in English and the Vernacular, and were approved as corrected.

Corresponding Secretary.

On motion of J. N. West, W. A. Mansell was elected Corresponding Secretary.

Bishop Parker Memorial High School

On motion of C. E. Simpson, the following were elected to the Board of Trustees of the Bishop Parker Memorial High School, their term to expire in 1911: J. N. West, N. L. Rockey, and Wm. Peters.

Deaconess Board.

S. S. Dease gave the report of the Deaconess Board. (See *Reports of Committees*.)

Naini Tal Schools

R. I. Faucett gave the report of the Visitors to the Naini Tal Schools, which, on motion of J. N. West, was adopted. (See *Reports of Committees*.)

On motion of S. S. Dease, G. W. Briggs and G. C. He were appointed Visitors to the Naini Tal Schools.

Theological Seminary.

J. R. Chitambar gave the report of the Visitors to the Theological Seminary, which, on motion of S. B. Finch, was adopted. (*See Reports of Committees.*)

On motion of J. N. West, R. I. Faucett and Ganga Nath were appointed Visitors to the Theological Seminary.

Introductions.

The Rev. J. W. Burton and the Rev. C. O. Lelean, of the Australasian Methodist Church, were introduced. Mr Burton addressed the Conference in regard to his work among the Indian immigrants in the Fiji Islands, and Mr. Lelean spoke on the work among the Fijians.

W. A. Mansell presented the following resolution, which was adopted by a rising vote:—

Having heard with great interest the report of Rev. J. W. Burton and Rev. C. O. Lelean, of the Australasian Methodist Mission, concerning the work in the Fiji Islands, especially that among Indian immigrants, we desire to express our deep interest in that work. We rejoice that workers from our own Hindustani work have been of help in this Indian work in Fiji, and we pledge to these visiting brethren and their co-laborers in those islands, so far as in us lies, through literature and helpers, co-operation in trying to win the immigrants there from this land, for our Lord.

W. A. MANSELL.

J. W. ROBINSON.

Desi Missionary Society.

H. L. Mukerji gave the report of the Committee on the Desi Missionary Society, which, on motion of Wm. Peters, was adopted. (*See Reports of Committees.*)

On motion of J. W. Robinson, the Committee on the Desi Missionary Society was authorized to appoint a day for taking the collections for the Society throughout the Conference and to make suggestions for the observance of the same.

On motion of J. N. West, the present officers of the Society were re-elected.

On motion of N. L. Rockey, the Statistical Secretary was instructed to designate one of the spare columns of the Statistical Forms as intended for the entry of the collections for the Desi Missionary Society.

Finance Committee.

On motion of J. W. Robinson, the Conference proceeded to the election of the Finance Committee. The following were declared elected on the first ballot: C. L. Bare, G. C. Hewes, T. C. Badley, Ganga Nath, H. A. Cutting, and H. L. Mukerjee. On motion of J. H. Messmore, those receiving the next highest number of votes were elected alternates. The following were declared elected as alternates: P. S. Hyde, G. W. Briggs, Prabhu Dayal, and Ferris Wittke.

Khandwa Well Case.

On motion of Jawala Singh, it was ordered that a record of the decision of the High Court of the Central Provinces in regard to the Well Case at Khandwa be made by the Chronicler of the Historical Society for future reference.

Thirty-second Question.

The Thirty-Second Question ("Where shall the next Conference be held?") was taken up. On motion of W. A. Mansell, Bareilly was chosen as the seat of the next Conference.

The Bishop passed to the Secretary the following certificate of ordination:—

This is to certify that at Moradabad, India, on the 10th of January, 1909, I ordained as Elders, with the assistance of the District Superintendents, Harry H. Weak, Charles E. Simpson, Jashwant R. Chitambar, Muthra Prasad, Chhida Singh, and Peter S. Maurice.

FRANK W. WARNE,

Presiding Bishop.

Board of Stewards.

J. H. Messmore gave the report of the Board of Stewards, which, on motion of W. A. Mansell, was adopted (See *Reports of Committees.*)

Temperance Committee.

E. S. Jones gave the report of the Temperance Committee, which, on motion of C. L. Bare, was adopted. (See *Reports of Committees.*)

Resolution.

Prem Singh presented a resolution from the Bareilly-Hardoi district, which, on motion of Wm. Peters, was referred to the Board of Education.

Sunday Schools Committee.

H. L. Mukerjee gave the report of the Sunday Schools Committee, which, on motion of W. A. Mansell, was adopted. (See *Reports of Committees.*)

Mission Treasurer and Assistant

On motion of J. W. Robinson, J. N. West was nominated Conference Treasurer of the Board of Foreign Missions. On motion of J. N. West, T. C. Badley was nominated his assistant.

Revision of Hymnal.

On motion of J. W. Robinson, the following were added to the Committee on Revision of the Hindustani Hymnal: Mrs. W. A. Mansell, N. L. Rockey, J. R. Chitambar and Wm. Peters.

Translation of Discipline.

J. H. Messmore, on behalf of the Committee on Translation of the Discipline, reported progress.

Resolution : Indian Emigrants.

J. H. Gill presented the following resolution, which, on his motion, was referred to the Committee on the Desi Missionary Society :—

Resolved, that we request the officers of our Desi Missionary Society to inquire how many Hindustani people live in the British and other Colonies outside of India and to inform us of the names of these Colonies and how many Indians reside in each, and whether the Committee would recommend that an effort be made by us to carry the Gospel to these exiled people.

J. H. GILL,
WM. PETER.

Dismissed Workers.

The Secretary read the following communication from the Secretary of the Lucknow United Missionary Conference.

On motion of J. R. Chitambar, J. W. Robinson was appointed to represent this Conference on the joint board proposed :—

The Lucknow United Missionary Conference views with concern the increasing number of cases which have come to the notice of its members in which unworthy workers, dismissed from one mission, easily find employment in other missions. In its opinion this is due to the following :—

1. The failure of the employer to carefully investigate the past record of the applicant.
2. The tendency on the part of missionaries when giving certificates of dismissal, to make no mention of the essential points of dissatisfaction in the character and work of the one dismissed.
3. The ease with which dismissed workers can cover their past records.

This Conference ventures to bring this important matter to the attention of the various Missionary Societies operating in this language-area, with the hope that through co-operation some plans may be devised whereby unworthy workers dismissed from one Mission may not be employed in another Mission.

It is recommended that each Missionary Society, operating in this language-area appoint a representative to meet jointly and to consider this matter.

The Bishop of Lucknow has kindly consented to be the convener of this Committee.

T. C. BADLEY, *Secretary*.

General Mela.

On motion of J. W. Robinson, the question of having as many as possible of the District Conferences meet at the same time and place, in order that they might unite in a general mela, was referred to the District Superintendents.

Treasurer's Report.

C. E. Simpson gave the report of the Conference Treasurer, which, on motion of N. L. Rockey, was adopted.

Muttra Training School.

The Secretary read the report of the Muttra Training School, which, on motion of J. R. Chitambar, was adopted. (*See Reports of Committees.*) On motion of J. N. West, Mrs. L. S. Parker was elected to represent this Conference on the Board of Trustees, Muttra Training School.

History of Mission

On motion of J. W. Robinson, J. H. Messmore was appointed to arrange for the writing of the history of the Mission for the *Government Gazette*.

Literature Secretary.

P. S. Hyde gave the report of the Literature Secretary. On his nomination, the following were appointed to report this Conference to the papers noted :—

The Indian Witness.—H. H. Weak.
The Christian Advocate.—W. A. Mansell.
The Western Christian Advocate.—T. C. Badley.
World-Wide Missions.—N. L. Rockey.
North-Western Christian Advocate.—R. I. Faucett.
California Christian Advocate.—A. Corpron.
Central Christian Advocate.—E. S. Jones.
The Scandinavian.—H. H. Weak.
Swedish Advocate.—C. E. Simpson.

Adjournment.

On motion of L. A. Core, the Conference adjourned to meet at 5 P.M.

Second Session.

Opening Exercises.

The session opened at 5 P.M. with Bishop Warne in the chair. After the devotional exercises, conducted by H. A. Cutting, the Minutes of the previous session were read in English and the Vernacular, and were approved as corrected.

Vernacular Minutes

On motion of Wm. Peters, it was ordered that the Vernacular Minutes be printed and bound in a few copies of the Annual Report for distribution among the Hindustani members of the Conference.

Resolution : Entertainment.

J. H. Messmore presented the following resolution, which was adopted by a rising vote :—

Resolved, that the thanks of both Conferences be tendered to the friends at Moradabad for the excellent arrangements made for our comfort during the present Conference.

Resolution : Bishop Warne.

J. R. Chitambar presented the following resolution, which was adopted by a rising vote :—

We desire gratefully to record our love and gratitude to our beloved Bishop F. W. Warne, D.D., whose presence in our midst has been a source of help and inspiration to us all. We have been greatly impressed by his gracious bearing, his fraternal spirit and considerateness. We have always had the truest evidence of his interest in us and our work, and we have full confidence in his hearty sympathy, his wide interest and his broad views. He very ably presided over the deliberations of our Conference. We pray that God may spare him and Mrs. Warne and Miss Warne for a long and fruitful service in India,

WM. PETERS,
 H. A. CUTTING,
 S. S. DEASE,
 N. L. ROCKEY,
 J. H. GILL,
 J. R. CHITAMBAR.

Resolution: Bishop Thoburn.

J. H. Messmore presented the following resolution, which, on motion of Wm. Peters, was adopted by a rising vote:—

At this, the first session of the North India Conference following the retirement of Bishop Thoburn, it is fitting for us to place upon record a statement of Bishop Thoburn's unique relation to the Conference and of our appreciation of his services and of our affection for him as a beloved brother and fellow-worker in the evangelization of India:—

1. He was appointed missionary to India in April, 1859, and had completed forty-nine years of service on his retirement in May, 1908.

2. He was one of the Charter members of the India Mission Conference, the first Conference organized in Asia.

3. During the three decades which preceded his election as Bishop he exerted a controlling influence over the plans and activities of this Conference as well as the whole work of the Church in India. And for some years before his official appointment as Superintendent he had been in fact doing the work of Superintendent and general evangelist in many and distant parts of Southern Asia.

4. He was for twelve years sole Missionary Bishop of Southern Asia; and at the time of his retirement had completed twenty years of service in this honored and responsible office.

5. His work in India and America as Missionary and as Missionary Bishop was characterized by such qualities as won the confidence and affection of all classes of the community. His unselfish, earnest Christian life, his intense devotion to his Lord and Master and to the cause of India's evangelization, his hopeful, indomitable courage and enthusiasm, his evident possession of the "endowment of power from on high" made him the dominant personality among the servants of the church in Southern Asia.

6. While we regret that the infirmities of age have compelled him to lay down the burden of official responsibilities, we rejoice that we still have a share in his love and in his thoughts and prayers. We thank God for the example of his devoted life, and pray that the memory of this great missionary may for many years be an inspiration and encouragement to those who may be privileged to take up and carry on the great work which Bishop Thoburn had so large a part in commencing.

Vote of Thanks.

On motion of S. B. Finch, a vote of thanks was extended to the O. and R. Railway for special concessions accorded the members of the Conference and to J. W. Robinson for arranging for the same.

Resolution.

Ganga Nath presented the following resolution, which was adopted by a rising vote of the Hindustani members of the Conference:—

1. That we the Indian ministers of the North India Conference of the Methodist Episcopal Church, deem it our duty to express our views concerning the present unrest and wave of sedition that has been passing over India. We look with abhorrence at the outrages and deeds of violence, which have been recently perpetrated in some parts of the country and emphatically condemn every act and tendency calculated to produce disaffection against our benign Government and estrangement between it and people. We recognise that the Government in its exercise of authority in the land has transformed India from a place of oppression and constant warfare into a peaceful and prosperous country.

2. That, we beg to assure the Government, that while engaged in our regular work of delivering the message of Christ, we shall impress on the peoples of India, that for the social, moral and intellectual advancement of India, the present is the best system of Government.

3. That, we beg to assure the Government of our hearty and loyal support to every movement inaugurated for the advancement of our country. We also beg to assure the Government that Indian Christians are all most loyal subjects, and ever willing to serve the Government in any way it may deem fit to use them.

Ordination and Admission on Trial.

On motion of J. H. Messmore, it was ordered that at the First Quarterly Conference each District Superintendent ask what candidates are likely to come up for recommendation by the last

- Quarterly Conference for Admission on Trial and for Ordination as Local Deacons and Local Elders.

Laymen's Association.

Mr. N. Jordan was introduced and gave a brief report of the Laymen's Association held during this Conference session.

Standing Committees.

J. W. Robinson announced the nominations of the Cabinet for the Standing Committees, which, on his motion, were elected.
(See *Committees*)

Adjournment.

On motion of N. L. Rockey, after the reading of the Journal and of the Appointments, the Conference adjourned *sine die*.

Frank W. Warner

Presiding Bishop.

P. S. Hyde.

Secretary.

Sessions of the North India Conference.

No.	Place.	Time.	President.	Secretary.
1	Lucknow	Dec. 8-14, 1864	Bishop E. Thompson	J. T. Gracey.
2	Moradabad	Feb. 1-7, 1866	Rev. J. Baume	T. J. Scott.
3	Shahjahanpur	Jan. 10-17, 1867	Rev. J. T. Gracey	Do.
4	Bijnor	Jan. 16-21, 1868	Rev. J. M. Thoburn	Do.
5	Bareilly	Jan. 14-22, 1869	Rev. C. W. Judd	J. D. Brown.
6	Bareilly	Jan. 20-27, 1870	Bishop C. Kingsley	Do.
7	Lucknow	Jan. 21-18, 1871	Rev. J. W. Waugh	J. H. Messmore
8	Moradabad	Jan. 18-23, 1872	Rev. J. L. Humphrey	S. S. Wetherby
9	Bareilly	Jan. 18-22, 1873	Rev. T. S. Johnson	Do.
10	Lucknow	Jan. 7-13, 1874	Bishop W. L. Harris	J. D. Brown.
11	Shahjahanpur	Jan. 6-21, 1875	Rev. T. J. Scott	Do.
12	Cawnpore	Jan. 13-18, 1876	Rev. D. W. Thomas	B. H. Badley.
13	Moradabad	Jan. 3-9, 1877	Bishop E. G. Andrews	Do.
14	Bareilly	Jan. 9-15, 1878	Rev. J. H. Messmore	Do.
15	Lucknow	Jan. 9-14, 1879	Bishop T. Bowman	Do.
16	Cawnpore	Jan. 7-12, 1880	Rev. E. W. Parker	Do.
17	Bareilly	Jan. 5-11, 1881	Bishop S. M. Merrill	Do.
18	Moradabad	Jan. 11-17, 1882	Rev. S. Knowles	Do.
19	Lucknow	Jan. 10-16, 1883	Bishop R. S. Foster	Do.
20	Cawnpore	Jan. 9-15, 1884	Rev. T. J. Scott	C. L. Bare.
21	Bareilly	Jan. 7-12, 1885	Bishop J. F. Hurst	B. H. Badley.
22	Lucknow	Jan. 7-12, 1886	Rev. H. Mansell	Do.
23	Moradabad	Jan. 5-10, 1887	Bishop W. X. Ninde	Do.
24	Cawnpore	Jan. 4-9, 1888	Rev. J. H. Gill	Do.
25	Bareilly	Jan. 9-15, 1889	Bishop J. M. Thoburn	Do.
26	Lucknow	Jan. 2-7, 1890	Do. do.	Do.
27	Moradabad	Jan. 7-12, 1891	Do. do.	J. H. Gill.
28	Cawnpore	Jan. 6-11, 1892	Do. do.	Do.
29	Bareilly	Jan. 11-16, 1893	Do. do.	W. A. Mansell.
30	Lucknow	Jan. 3-8, 1894	Do. do.	Do.
31	Moradabad	Jan. 2-7, 1895	Do. do.	Do.
32	Bareilly	Jan. 8-13, 1896	Do. do.	Do.
33	Lucknow	Jan. 7-12, 1897	Do. do.	Do.
34	Bareilly	Jan. 5-11, 1898	Bishop Cyrus D. Foss	J. W. Robinson.
35	Shahjahanpur	Jan. 4-10, 1899	Bishop J. M. Thoburn	Do.
36	Lucknow	Jan. 10-15, 1900	Do. do.	Do.
37	Bareilly	Jan. 9-14, 1901	Bishop F. W. Warne	J. C. Butcher.
38	Moradabad	Jan. 9-14, 1902	Do. do.	B. T. Badley.
39	Lucknow	Jan. 2-7, 1903	Bishop J. M. Thoburn	Do.
40	Bareilly	Jan. 7-12, 1904	Bishop F. W. Warne	Do.
41	Lucknow	Jan. 5-11, 1905	Bishop H. W. Warren	Do.
42	Moradabad	Jan. 4-9, 1906	Bishop J. M. Thoburn	Do.
43	Bareilly	Jan. 3-7, 1907	Bishop F. W. Warne	Do.
44	Lucknow	Jan. 3-8, 1908	Rp J. N. Fitzgerald	P. S. Hydo.
45	Moradabad	Jan. 6-11, 1909	Bishop F. E. Robinson	Do.
			Bishop F. W. Warne	Do.

PROGRAMME OF SERVICES

January 5th to 11th, 1908.

Examinations.

TUESDAY,	5-00 P.M.	.. Annual Sermon—Sabine Mansell.
WEDNESDAY,	8-00 A.M.	.. Sacramental Service.
	11-00 A.M.	.. Conference Session.
	5-00 P.M.	.. Conference Literary Society—J. H. Messmore <i>Chairman.</i>
		1. Story of our Mountains and Plains—Miss Mary Means.
		2. Story of our Rivers—Geo. W. Briggs.
		3. Story of our Cities and Villages—Miss Robin- son.
		4. Story of our People—N. L. Rockey.
		Anniversary of the Sunday School Union.
THURSDAY,	8-00 A.M.	.. Devotional Service—Bishop Warne.
	11-00 A.M.	.. Conference Session.
	5-00 P.M.	.. Missionary Meeting—J. W. Waugh, <i>Chair- man.</i>
		Are present mission methods sufficiently in line with indigenous ideas of religious propaga- tion to accomplish the conquest of India for Christ? J. W. Robinson and N. Jordan
		How can our schools and colleges be more aggressively evangelistic without sacrificing scholarship? W. A. Mansell and J. R. Chitambar.
		What are the essential features of the model Christian boarding-house? T. C. Badley and Miss Wright.
FRIDAY,	8-00 A.M.	.. Devotional Service—J. R. Chitambar.
	11-00 A.M.	.. Conference Session.
	5-00 P.M.	.. Anniversary of the Historical Society. Lec- ture, Religious Conditions, etc., in America.—Bishop Warne.
SATURDAY,	8-00 A.M.	.. Devotional Service—W. A. Mansell.
	11-00 A.M.	.. Conference Session.
	5-00 P.M.	.. Musical Concert.
SUNDAY,	8-00 A.M.	.. Sermon in Hindustani—Bishop Warne. Ordination of Deacons.
	11-30 A.M.	.. Conference Love Feast—J. H. Gill, <i>Leader.</i> Memorial Service—Bishop Warne.
	4-00 P.M.	.. Service in City Church, Sermon by W. Peters. Ordination of Elders.
	6-00 P.M.	.. English Service in Railway Institute—J. H. Messmore.
MONDAY,	8-00 A.M.	.. Devotional Service—N. L. Rockey.
	11-00 A.M.	.. Conference Session.
	5-00 P.M.	.. Closing Session of the Conference.

Reports of Committees.

The State of the Church.

Your Committee on the state of the Church beg to submit the following report :—

Realizing how hard it is to arrive at a true estimate of the state of the 58,071 Christians within the bounds of this North India Conference, we have, by careful enquiry from all the District Superintendents and constant reference to the statistics for 1908, tried to represent, as nearly as possible, the condition of things as they obtain.

The Christian Community.

It is a matter of great satisfaction that the Church, through the exceedingly hard year that has been passed, has been on the increase numerically, and we are able to report a net increase of 1,783 over last year. The 22,437 probationers that we had at the first of the year gave from their number a net increase of only 445 to the full membership-roll. This fact is significant and points out a field of work for the leaders of the Church, together with all the workers, that should the subject of earnest and prayerful effort in order that this great army of probationers be prepared, if possible, for full membership. They represent at the present time almost half of our Christian community, and it is no new problem for us to consider the disposition of them, but until the problem is solved, we will continue to reap the injurious results consequent upon this critical condition of our community. It may be, that we are so busy expanding our work that we have not given this matter more attention, but that is a dangerous method of progress for the Church that embraces large numbers of this class and does not further prepare them for the full realization of what is possible in Christ. We do not mean to say that work is not being faithfully done among this great mass of probationers, but if our band of 1,754 workers in this Conference should make a greater effort, there is no doubt but that some way would be shown out of this difficult position. In those districts where the work is the result of the mass-movement, this work is hardest and also most essential. It is the opinion of the Committee that our success as a progressive evangelistic body depends largely on our ability to cope with this difficulty and thus be able to present to the millions in heathenism a Church in which there is no spot or blemish, so far as that is a possible condition.

The number of baptisms of the year, 4,412, while slightly less than last year, is sufficient to encourage us all and is an evidence of an aggressive evangelism that speaks well for the vitality of our Church. In answer to a question concerning the number of castes that have given one or more converts to the Church during the year, it is found that we have had accessions from more than twenty-five different castes. These figures are significant in that they tell of the work broadening out into all castes, and that the old criticism is not now true that we confine our work and efforts to the lower castes alone. The solid wall of high castes has been stormed and breaches have been made which give the Church the opportunity to carry the fight into all the strongholds of the powers of heathenism and darkness.

Public Worship.

It is worthy of our attention to notice the customs of this great Christian community in regard to their attendance upon the means of grace as offered in our public services. In answer to a question put with this end in view, it is found that from 10 to 85 per cent. of our Christians regularly attend

public services. This difference is in some degree accounted for by the varying conditions and customs of the people. As an explanation of the percentage not being higher, such things were pointed out as... lack of teachers and preachers... lack of churches... lack of opportunity... lack of interest... lack of appointment, time of service... lack of spiritual hunger.

Sabbath Observance.

Closely linked to the thought and practice of public worship is the observance of the Lord's day. From replies regarding this day as a day of rest and as a means of grace, it is seen that it is pretty well observed in the cities, but the custom has not as yet gotten hold of the people of the villages. Several have pointed that there is an increase in the observance of this day as a whole.

The Lord's Supper.

In answer to a question as to the number of those who partake of the Lord's Supper at least once a year, the replies that from less than 20 per cent. to 80 per cent. of our Christians commune. This points out the need of our making more prominent this rite which has been such a means of grace to the Church since the time of our Lord. It is difficult in the villages, yet we owe it to all these people to make it possible to partake at least once a year of this Supper, and to teach the meaning of which makes it so precious to all believers.

Marriage.

A very strong test as to the extent our faith has taken hold on our people is to observe how it has effected social life and relations. Until the old gives way to the new, or becomes Christianized, we should in nowise be satisfied with the results. In regard to marriages performed according to Christian rites, we receive the information that from as low as 33 1/3 per cent. in some places to 100 per cent. in others we are getting our people to observe the Christian rite. This is a report that should justly bring us much satisfaction, coupled with the hope that in the near future we shall be able to see all our people following this custom. No relaxation of effort can be made, however, if we are to see this desired condition, but, on the other hand, a very special campaign in this matter will have to be instituted and carried out in the places that now show so low a percentage. It appears that the real difficulty is in the age-limit as prescribed by law, together with the influence of non-Christian relatives. That in several of our districts we have been so successful ought to be a matter of great encouragement to all. The most difficult places are those where the mass-movement has at some time prevailed. On the whole, however, the percentage of Christian marriages is increasing in such places. There is a custom which most of the districts report to be more or less in evidence among "kachha" Christians—the virtually buying of a girl for purposes of marriage. It is not called such, but it amounts to the same thing—money is paid on some pretext or other, and the woman is taken. This pernicious custom should be eliminated as soon as possible, and this can be done only by closest observance, and by teaching the sin of such procedure.

Divorces.

In answer to the question, "Are laws of divorce properly observed in case of separation?" the almost unanimous reply comes that it is not, and the reason given is that it is too expensive. Among the non-Christians the power of giving divorce is in the hands of the husband or of a *panchayat*, but it takes litigation of a serious character for those that have become Christians. The law ought to be more strict than it is for the heathen, and less extracting and expensive than it is now for the Christians. A representation of this matter to Government might assist to adjust it more satisfactorily than at present.

Burials.

From the returns it appears that we are conducting the burial services of from 50 per cent. of all that die in our Christian community. The number not being 100 per cent. is accounted for by the fact of the often great distances of our Christian workers from the people and by the rule of burial on the same day in which the death occurred. In this, too, we are gaining in percentage, and the preachers' and teachers' help is being more and more sought. Nevertheless there are some places that yet need to have very thorough work done in getting this custom observed. Among those that

have come to us from the Lal Bagh class, there is a custom that is too often observed, though it seems that this too is getting less in most places—it is what is called the “gam ká kháná.” No efforts to get the last vestiges of this custom eradicated should be spared. The question was asked regarding any old heathen customs that yet were in our midst and the reply showed the above-mentioned ones relative to marriages and burials, and where all are not Christians a few remaining *thuns*. The replies showed also that all these troubles originate from the “kachha” Christians. This indicates the need of concentrating our labours on this special class in order that they may be entirely freed from all the bonds of heathenism.

Festivals.

It is evident that the people of India are particularly given to the observance of festivals. These festivals have a more or less direct religious teaching and significance, which excludes the Christian from participating in them. We as a Church should give our people something that would take the place of these festivals and thus satisfy natural desire for this sort of thing. In all the larger places at the present time, we are observing Christmas. Easter is also coming into more prominence though to a less extent. In the villages we have not as yet made such progress in having either of these observed, but there is no doubt that the reason is that it has not been sufficiently emphasized. We will not be able to properly control our people until we give them something essentially Christian in the place of the heathen festivals. To be successful, this should be done after the most careful consideration of the entire subject by some Committee competent to handle the matter. We are informed that this matter was once referred to a Committee, which never reported. We have in a way appropriated the Dasehra as a time for special services, but this seems to appeal only to the educated classes. Several of our most prominent ministers are at the present time agitating the matter and the time seems ripe for definite action.

Self-Support.

In order to ascertain whether the present method of self-support is the best possible, the question was asked, “Are the present methods of self-support popular and satisfactory?” The answers to this were about equally divided between the negative and the affirmative. We have at the present time about ten large churches that are fully supporting their pastors, but these are only in the large cities. In all the districts we have small salaried men whose support is taken from the Pastors’ fund and the Village collections; these would average in most districts about one to each circuit. Considering things from this standpoint, we have made quite an advance in the line of support. The amount of ministerial support raised in the last year is Rs 3,791, and if we should count in the benevolent collections as a further indication as to how the Church is giving, we get the total of Rs. 20,588. If the people had a heart to give, this amount realized is comparatively small, but the idea that the money goes to the Mission (which is supposed by the ignorant to possess the wealth of the world) to support a man in their midst, it never enters their minds that he would be dismissed if they should discontinue their contributions. In other words, the present method lays itself open to the criticism that it does not put on the hearts of the people the responsibility of the work, as has been the case in most of the fields where the Church has become invincible in its march to victory. Self-support spells self-sacrifice, not only for the leaders but for the rank and file of the Church. We want Christian communities that will take a pastor and give him his support, and we want to have well educated young men to come forward and offer themselves to the Master, not demanding a salary as in Government service, but taking what God through His people will send in return for consecrated service. No such person will come to need, for God in India is well able to care for those that leave all to follow Him into the dense masses of the land that they may be brought to a knowledge of Himself. The present conditions in other countries are the result of deep consecrations, hardship, sacrifice, and in many cases the giving of life itself. The blood of martyrs is the seed of the Church. The Christian young men that are working in offices in various places in the limits of the Conference are in many instances of great value to the progress of the work, but there is a lack in many instances of a desire to greatly assist in Mission work either by personal influence or money, to the extent desirable. The laymen’s movement has here a large and increasing field for their attention that is sure to yield abundant results if wisely managed.

Revival.

During the year of 1903 as a result of consecrated effort of all India the month of November was set aside as a special time for holding a revival throughout our work. This was a new movement, and the results of that one month's work seem to justify the establishing of such a custom for the future. The month of special services came when it was exceedingly difficult to institute such meetings, owing to famine conditions, and an unusual amount of sickness which affected both the workers and the people. In all the large centres special and continued meetings were held and among the villages various plans were made for the holding of services, which introduced a new method of getting our villagers into line with the spirit of the Church. Suffice it to say, such reports from all quarters come regarding blessings received, as to gladden the hearts of all that are praying and working for the victory of Christ in India. The reports come from both of the large boarding schools of the Conference that the present condition of the boarders is on a much higher level than it has been. In the reports of the various District Superintendents we get as evidences of increased spiritual life expressions as, increased attendance in special meetings. Less disposition to hide the fact of being a Christian, less expectation of Mission help, going long distances to services, the better observance of Christian rites, and an appreciation of the spiritual life and blessings, a larger number who do Christian work without pay, better collections, desire for Christian teaching, decrease of idolatry, better observance of Sabbath, etc. From these indications it appears that we are as a Church increasing in spiritual life and activity; yet there is great need that in these matters there be a widespread and general advance into the secret places of the Most High, which shall be the signal of a sweeping victory through the whole land and among all classes.

Primary Education.

It is worth while to glance at this important subject, since it bears such vital relation to the life and progress of the Church. Judging from the replies that have come in answer to various questions on this subject, it appears that for lack of funds, and also of men, this department of our work is not keeping in step with the progress of the times. In the larger cities the work is kept at a very efficient standard, but in the villages there is a lack of the proper prosecution of this work, which is a very serious matter for the young boys and girls. This subject presents great difficulties to its successful working out, but we must seriously meet them all if we are to properly work among the villages. In most of the districts there is a very large number of young people eager and ready for school privileges. One says that he could easily quadruple the present number of pupils, if proper assistance were given. It is an encouraging feature of our work that we are enlarging our boarding schools and plans for these young people. These are the men and women of the Church of to-morrow; let us prepare them for their responsibility.

It remains to say a very few words about the famine. It has had a very serious effect on our work, creating many difficult and strange conditions for the worker. In several districts it has been of a very severe nature. The story of the suffering and hunger of the people and often resulting sickness and death is not easily told. The help afforded by our liberal Government, and the private funds from the friends of other lands have done much to alleviate the distress, but the debt and poverty of the masses is a matter that can only adjust itself by the passing of years of plentiful crops.

In conclusion, let us thank God and take courage for the Lord of Hosts is with us, the God of Jacob is our refuge.

R. I. FAUCETT, *Chairman*.
J. H. SMART.
PREM SINGH.
JOSHUA SOLOMON.

Visitors to Bareilly Theological Seminary.

Your appointees did not find it possible to visit the Seminary at a time when the regular work of the school could be seen to best advantage, but from inquiry and from results that were apparent during the closing exercises,

when the school was visited, we are convinced that the tuitional work of the year has been exceptionally good. The efforts of the faculty to reach and maintain a higher standard in the educational qualifications received is bearing fruit.

The registration of students during the year has been eighty-eight, the highest number yet attained, and the graduating class numbered twenty-three. It is a matter worthy of note that so interested were the young men in their studies that, in spite of the prevalence of sickness among them a part of the year, attendance upon class work was much better than usual.

In addition to school work, the students are given opportunities of learning practical work in many ways. This year a band of the students attended and gave splendid help in the Golagokranath mela, while in numerous City Sunday-schools and bazar-preaching they have had opportunity of making proof of their ministry.

The former spiritual standards of the institution are not only being maintained but advanced ground has been gained, and, as a rule, the students know by experience more of the work of grace than in past years.

In addition to the regular seminary we saw something of the work of the woman's department and the kindergarten maintained in connection with it. These naturally grow out of the needs of the work, and both departments deserve hearty support. The principal of the Seminary and all his co-workers are to be congratulated on the past year having been the best in the history of the institution.

We have only words of praise for the moral and spiritual standards maintained and for the excellent tuitional results attained, but we must call attention to a very great difficulty under which the school labours. We refer to dormitory accommodations. Recent gifts have made possible the planning of rooms that will accommodate the unmarried students. But conditions are such that for many years married men will compose the bulk of the attendants. The present quarters are already overcrowded, in many cases two families being quartered in rooms intended for a single family. In addition the buildings are old and insanitary, being poorly lighted and ventilated, infested with noxious vermin and largely infected with disease germs. Both for the accommodation of the increasing number of students and the safety and health of those at present admitted, new and enlarged accommodations are an imperative necessity.

J. W. ROBINSON.
J. R. CHITAMBAR

Kanfarans Stuards ki Riport.

Shuraká i Kánfarans ko yád hogá kí chand resolushan bábat "Conference Claimants Fund" ke aur "Pension Fund" ke Kánfarans ke sámbhne áe aur wuh sáre mu'ámala ek kamití ki supard húa ki kamití apni riport Finance Committee ko dewe. Jab kamití ki riport Finance Committee ke sámbhne áe Finance Committee ne us ko manzúr farmáyá aur zali ke mutábíq faisla kiyá

1. Har khidmatguzár kí pension kí idmat kí ta'dád ke mutábíq muqarrar kí jáwe.
2. Jo Pension muqarrar húi, jab tak zarúrat hai qáim rahe aur agar rúpiya kí kamí hai, Stuards Fund Finance Committee se madad mángen.
3. Methodist Publishing House Lucknow se darkhwást kí jáwe kí har sál Rs. 1,500 apne munáfa se dewe jo tino Conference men, ya'ne N. I. aur N.-W. I. aur C. I., Hindustáni shuraká i kánfarans ke shumár ke mutábíq bántá jáwe aur jo hissa áwe C. C. Fund men rakhá jáwe.
4. District Superintendent intizám karen kí Mission ke har kárguzár se ek áná fi rúpiya us kí máhwári tankhwáh ke mutábíq sálána wasúl kiyá jáwe 'aláwa is ke ámm chanda bhí kalisiyá men Pension Fund ke liye liyá jáwe.

Pension Fund jo har sál wasúl hotá hai, Local Preacher, Exhorter aur dígar kárguzáron kí Pension men sarf hotá hai, jo apná púra waqt khidmat men sarf karte hai aur dúsrí ámdaní nahin rakhte

Pension Fund.

San 1908 men Rs 726-14-3 chanda wasúl húa, Bishop Warne sáhib ke lecture se Rs. 100 wasúl húa, aur dígar atráf se aur bhí áe, chunánchi zail ke naqshe ke mutábíq Rs. 1,565 haqqdaron ko mile.

	Rs.	a.	p.
C. Fish	6	0	0
Mrs. Dalla Singh	2	0	0
Mrs. Fazl Ullah	8	0	0
Mrs. Gulab Singh	1	8	0
Mrs. Jhabbu Lal	4	0	0
Mrs. Jhabbu Lal's Children	4	0	0
B. McGregor	12	0	0
Bahal Singh	3	0	0
Mrs. Jonathan	5	0	0
Mrs. B. Cornelius	5	0	0
Mrs. Manphul Singh	3	0	0
Mrs. Govind Ram	4	0	0
Mrs. Behari Lal	2	0	0
Pran Sukh	2	0	0
Sobran Singh	2	0	0
Mrs. Lincoln	4	0	0
Mrs. Kallan	3	0	0
Mrs. Gurdyal	2	0	0
Mrs. Bala Das	5	0	0
Mrs. Phebe Singh	4	0	0
Mrs. Nathiya Singh	3	0	0
Sadiq Masih	3	0	0
Johori Singh	5	0	0
Mrs. Kallu Das	2	0	0
Mrs. Mauladad Khan	5	0	0
Mrs. Fateh Singh	2	0	0
Mrs. Pamuchai	3	0	0
Mrs. Mangal Singh	4	0	0
Mrs. McGee	4	0	0
Mrs. Chhida Singh	2	0	0
Mrs. Kundan	2	0	0
Sadal Masih	5	0	0
Mrs. Isa Das	1	0	0
Mrs. Prem Das	2	0	0
Mrs. Luqa	2	0	0
Mrs. Andriyas	2	0	0
Mrs. Mabel Singh	2	0	0

Total Rs. 130 8 0 = Rs. 1,565

Conference Claimants.

	Rs.	a.	p.
Mrs. Grey	4	0	0
Mrs. Tupper	20	0	0
Mrs. Paul	10	0	0
Mrs. Haqq	12	0	0
Mrs. Jacob	13	0	0
Mrs. B. S. Budden	6	0	0
Mrs. Solomon	5	0	0
A. C. Paul	13	0	0
Aaron Sweet	6	0	0
Frank Children	8	0	0
Chhote Lal's Children	10	0	0
List's	10	0	0
D. Hukill's	8	0	0

Total Rs. 125 0 0 = Rs. 1,500.

J. H. MESSMORE.

H. CUTTING.

YAGUB ALL.

Deaconess Board.

The Deaconess Board met in the Girls' School, Moradabad, January 7th, 1909. The characters of the following were passed and their licenses renewed: Miss Hoge, Miss Scott, Miss Hardie, Miss Sheldon, Miss Ingram and Miss Brown, Deaconesses; Mrs. Tucker and Mrs. Caroline Richards, Associate Deaconesses. Dr. Dease was nominated for President, Miss Hoge for Secretary, Mrs. Parker, Miss Ingram, W. R. Brown, H. Adams, and M. Stephen as members.

Visitors to the Naini Tal Schools.

Your committee visited the Philander Smith College in the month of June, and beg to submit the following report:—

The committee was conducted over the grounds and through all the buildings, and took the opportunity to be present in the classes as they were being taught. The enrolment for the year was better than for last year, being 132. The class work seen was of a high grade and the Government examinations show that the ones sent up were well prepared for passing, three receiving scholarships and ten getting honors in one or more subjects. The primary department was of special interest, being so conducted as to interest as well as instruct the small children entrusted to the school. The moral and spiritual atmosphere of the school was found to be of exceptional grade, as seen at all times of the day, both in class and on the playground. Various meetings are held by members of the staff or by the boys and occasionally by visitors, which contribute to the up keep of this condition of things.

Special attention is given to the food provided for the boys and its place of preparation was found to be exceptionally clean and sanitary, and the food wholesome and sufficient. The large dining hall provides good and ample room for meals. The dormitories were found to be neat and clean and well under the control and supervision of the masters. Another feature is the library for the use of the boys. It contains a choice collection of books and magazines and papers well suited for the young. Many of the boys avail themselves of the opportunity thus afforded for pleasure and study. A librarian is in charge and methods are up to date. A paper is published called the "College Chronicle" and reflects great credit upon the editor and staff. In sports the college takes a vigorous part with the other schools of the station and has come off well in the year's victories and defeats.

The general health of the school has been exceptional for this year in Naini Tal and reflects great credit upon the methods employed for the safe-guarding of the lives entrusted to the school management.

In conclusion, it gives us great pleasure to report that under the prayerful and efficient management of Rev. and Mrs. Hyde the school with its staff and management is in a high state of efficiency and well worthy of our fullest confidence and praise.

R. I. FAUSETT.
T. C. BADLEY.

Temperance Report.

Some one has said that every reform passes through three stages: *first*, ridicule; *second*, opposition; *third*, victory. The temperance cause has gone through the first stage and now it is meeting a steady, hard opposition. At this time a relaxing or weakening of our endeavors means ruin to our cause we go on to victory or back to ridicule. Are we or are we not gaining ground as concerns Temperance among our people?

Surely a tremendous reaction in opinion has taken place lately against intemperance, particularly in America and England. India, we are glad to say, is feeling the effect of this.

In answer to the question, "Is the use of various intoxicants gaining or losing in the places where it is known?" sent to the various District Superintendents, the following answers were given: Kumaon District, "Not gaining ground. Hill Christians practically free of this vice." Bijnor District, "The use of intoxicants is becoming less. A great change has occurred in the district indicating progress in Temperance." Pilibhit District, "Temperance is gaining in our district." Oudh District: "I fear intemperance is

gaining" Budaon District. "There is a very great decrease in this." Moradabad District, "Not gaining. I think I can say, losing noticeably." Gonda District, "We have very little trouble from this; cigarettes trouble us more." Bareilly-Hardoi, "There is an improvement in the line of Temperance and several drunkards have been saved." Garhwal District, "No drinking among our Christians."

If this gives us a true state of our cause at the present time, surely it is just cause for rejoicing. With one notable exception, the conditions are becoming better. But let this be borne in mind that just because our village Christians and our boys and girls in the schools may not now be addicted to this vice to any great extent, this is no reason for letting up or carelessness as to their instruction concerning its dire effects. As European manners and customs are forcing their way more and more upon the people, there is great danger that our people will be subjected to a greater strain of temptation to adopt this vice, which may well be called a European vice. The fact that this practice is looked upon with complacency and even patronage by many Europeans is liable to give it prestige among the people. This is our time for instructing our people concerning temperance, thus creating a strong prejudice in their minds against this, one of the most, if not the most, unspeakable evils that threatens India.

PRABHU DAYAL.
D. M. BUTLER.
JAS. THOMPSON.
E. S. JONES.

Domestic (Desi) Missionary Society.

1. The following are the contributions received from the following districts in 1908 :—

					Rs. a. p.
Bareilly District	..	..	..	..	71 13 0
Bijnor "	..	..	..	..	11 0 0
Budaon "	..	..	..	..	1 8 0
Garhwal "	..	..	..	..	..
Gonda "	..	..	..	..	4 2 0
Kumaon "	..	..	..	..	..
Moradabad "	..	..	..	..	11 0 0
Oudh "	..	..	..	..	31 0 0
Pilibhit "	..	..	..	..	30 0 0
Total	..	..	..	..	160 7 0

2. A Local Deacon, named Dharm Singh, has been supported from this fund. He works at Nawabganj, in the Pilibhit district, and his District Superintendent gives a good report of his work.

3. The District Superintendents and the preachers-in-charge are requested to establish branch societies in their districts and circuits, so that the Mission workers and the Church members may know more about it and feel an interest in it, and gladly contribute for the Master's work.

4. The District Superintendents and the preachers-in-charge are further requested to hold a special annual meeting in their churches, in the interest of this Society, at which a collection should be taken.

5. The District Superintendents are also requested to hold a special meeting for this Society during their District conferences.

6. It is also requested that a column be given for collections raised for this Society, when the new Forms for Collection Reports are printed.

H. L. MUKERJEE, Secretary.

Report of the Ministerial Volunteer Band of The North India and North-West India Conferences.

This is a band of our College and School young men who during the recent revival came forward of their own accord, but moved by the Holy Spirit and indicated their willingness and desire God permitting, to join the Ministry after finishing their education. These young men were organized into a regular band by a committee appointed by our energetic Evangelist Bishop

F. W. Warne, D.D., in August, 1907. The committee, consisting of the Revs. W. A. Mansell, D.D., Chairman, J. W. Robinson, Rockwell Clancy, W. Peters, B. T. Badley, J. R. Chitambar, and Mr. N. Jordan, met at Lucknow, and decided :—

1. That the name of this Organization be the Ministerial Volunteer Band.
2. That J. R. Chitambar, of Lucknow, be its Secretary.
3. That he visit the local bands at least once in a year, and even more if possible.
4. That his expenses be paid by the District Superintendent whose district he visits.
5. That a written report of the work be presented at the annual sessions of the two conferences in North India.

There are at present bands of such young men at Ajmere, Allahabad, Budaon, Cawnpore, Kasganj, Lucknow, Moradabad, Muttra, Narsinghpur, Phalera, Sitapur, with the following number of boys :—

Ajmere	..	..	..	..	..	32
Allahabad	..	..	..	..	..	10
Budaon	..	..	..	..	..	24
Cawnpore	..	..	..	..	..	22
Central Provinces, including dwa, and Nagpur	..	..	..	..	..	68
Kasganj	..	..	..	..	..	20
Lucknow	..	..	..	..	..	21
Moradabad	..	..	..	..	..	32
Muttra	..	..	..	..	..	20
Phalera	..	..	..	..	..	6
Sitapur	..	..	..	..	..	16
Total						281

So far as known to the Secretary during the past one and a half years, six have died, six have joined the Seminary at Bareilly, nine have taken up work of preaching or teaching, and about thirty-five have dropped, because of the strong temptations of the Evil One. Between January and December, 1908, the Secretary visited all these bands once with the exception of those at Cawnpore, Muttra and Sitapur. These he hopes to visit as soon as there are school holidays. He also visited Aligarh during the latter part of last year, as there was a band here in 1907, but he found not a single boy there. He was, however, informed that one had been sent to work while the others had been transferred to Muttra. All the boys, who were at Talaunia and some who were at Phalera have been transferred to Ajmere.

These boys, so far as the Secretary knows, are well looked after by their teachers. In some places regular weekly meetings are held. It is very necessary that these boys be properly cared for by their own teachers as merely the Secretary's annual visit, however helpful it may be, is not by any means enough. The carnal mind, the common enemy of mankind, is everywhere, and our young men are easily enticed away by money and position. This is, indeed, a very hard work to carry on and affords very little encouragement to him who has the burden of it on his heart. The Secretary therefore requests that prayers and supplications be ceaselessly made for these dear lads and also for the Secretary, by all Christian workers.

Last year Bishop Warne contributed Rs. 100, and the Rev. L. A. Core Rs. 9 towards the Secretary's travelling and other incidental expenses. A careful account of this money is kept by the Secretary and is audited by his District Superintendent.

It is proposed to prepare a special course of Bible Reading and a cycle of prayer for these boys, and Bishop Warne has very graciously agreed to pay all bills.

Respectfully submitted,

J. R. CHITAMBAR, *Secretary.*

Sunday School Committee.

It would be difficult to over-estimate the value to the cause of our Mission of the work being accomplished through the agency of the Sunday

School, and in referring to the statistics of the last few years, it is encouraging to note that the work is making fair progress.

There are now 1,097 Sunday schools, 1,275 officers and teachers, and 53,733 scholars. While we have twenty-five Sunday-schools less than last year, we are glad to report a gain of forty officers and teachers, and a gain of 5,597 scholars, which is over three times the loss of last year. Since 1892 we have gained 106 schools and 15,741 scholars. The average gain for seventeen years is 926 scholars.

With a view to increasing the efficiency of the work being done in the schools, we would suggest that particular emphasis be placed on the following:—

1. More effort should be put forth to educate and encourage our young men and women who are not in Mission employ to take interest in the Sunday School work. If our young men and women, living in cities, towns and villages and earning their livelihood from other than Mission service, devote Sundays to the Sunday-school work, what a favorable opportunity lies before them to educate the minds and touch the hearts of the younger generation of Christians and non-Christians and win them for Christ.
2. Wherever practicable, Teachers' Training classes should be formed.
3. Too much care cannot be taken in adapting the lessons to the ability of the scholars. In Mobul'a Sunday-schools and the primary classes of other Sunday-schools, we would advocate a greater use of catechisms instead of the regular lesson leaves. When catechisms are used, however, care should be taken that steady progress be made, and that the whole year be not spent on the first few pages.
4. A more extended use of the Sunday School periodicals would undoubtedly help greatly in the accomplishment of the results aimed at through the work of the Sunday-schools.
5. Advantage should be taken of the Temperance Sundays to inculcate the principles of social purity, as well as of abstinence from intoxicants and narcotics.

H. L. MUKERJEE, *Chairman.*

Report of the Muttra Mission Training School for the year 1908.

The total enrolment for the year has been one hundred and three. Of this number, twelve have been in the English Department and have come from nine different stations: Simla, Poona, Surat, Phalera, Jhansi, Agra, Darjeeling, Lucknow, and Calcutta. One finished her course in May and is doing excellent service in our Orphanage in Phalera.

Another, who has been with us but a few months, is to work for the Thoburn Memorial Church in Calcutta.

Ninety-one have been enrolled in the Vernacular Department. These represent eight different missions, and twenty-two stations. Eleven of these have finished the course, and almost every one is either now engaged in mission work, or, having just finished, will soon be employed.

The total number is the highest we have ever registered. The proportion of well educated girls is larger each year and at the same time our Preparatory Department continues to increase.

This school is the largest of its kind in India, and has a great future before it.

Our aim is that every student shall not only know the Bible and how to use it, but shall have an experimental knowledge of its deepest spiritual truths.

Respectfully submitted,

MARY EVA GREGG, *Principal.*

Statistical Report.

The Statistical Report for 1908 is as follows:—

Christian Community.

	1908.	1907.	Increase.	Decrease.	1892
Members	.. 16,002	15,357	445	..	10,660
Probationers	.. 23,386	22,457	929	..	15,153
Baptized Children	.. 18,633	18,274	403	..	6,699
Total	.. 53,071	56,288	1,733	..	32,51

The average annual increase in the Christian community for the seventeen years, during which the territory of the North India Conference has remained unchanged, is 1,503.

Last year the increase was 3,160, and this year it is 1,783. The gain in members is 445. Probationers, 929, and baptized children, 409. The Christian community now numbers 58,071.

Deaths.—The whole number of deaths reported is 1,600, while last year the number was 1,512 or an increase of 58. The death-rate this year was one out of 36, and last year one out of 37.

Baptisms

The decrease in the number of baptisms this year is not surprising since all our preachers were on their guard against baptizing those who came merely to get food. There is a gain of 56 adults, but a decrease of 270 from children of Christian parents, and a decrease of 116 from children of non-Christian parents.

	1908.	1907.	Increase.	Decrease.	1892.
Children of Christian parents	1,329	1,599	..	270	3,479
Children of non-Christian parents	1,063	1,179	..	116	
Adults	2,020	1,964	56	..	
Total	4,412	4,742	56	330	8,660

Sunday Schools.

While we have twenty-five Sunday-schools less than last year, we are glad to report a gain of forty officers and teachers, and a gain 5,597 which is over three times the loss of last year. There are now 1,097 Sunday-schools, 1,275 officers and teachers and 51,733 scholars. Since 1892 we have gained 106 schools and 15,741 scholars. The average gain for seventeen years is 926.

Christian Children under Instruction.

	1908.	1907.	Increase.	Decrease.	1902.
Boys in Vernacular Schools	2,662	2,721	..	59	5,117
Boys in Anglo Vernacular Schools	783	834	..	51	794
Girls in Vernacular Schools	949	726	223	..	1,493
Girls in Anglo-Vernacular Schools	1,297	1,371	..	74	894
Boys in Boarding Schools	999	..	..	..	..
Girls in Boarding Schools	1,145	..	..	..	..

The only gain in our schools is in the Girls' Vernacular schools of 223. There is a decrease of 59 boys in Vernacular schools, and 51 in Anglo-Vernacular schools and 74 girls in Anglo-Vernacular schools. In 1892 there were nearly double the number of boys we now have in Vernacular schools, and the number of girls was a half more than we now have. In seventeen years we have lost eleven boys from our Anglo-Vernacular schools. In 1892 the girls in Anglo-Vernacular schools were about two thirds of the present number.

Church Finance.

Ministerial Support.

	1908.	1907.	Increase.	Decrease.	1892.
	Rs.	Rs.	Rs.	Rs.	Rs.
From Indians	5,277	5,963	..	686	3,411
From Europeans	3,838	5,273	..	1,435	4,922
Total	9,115	11,236	..	2,121	154
Calmants' Collections	675	653	22	..	(In 1898.)

Benevolent Collections.

Missions	..	947	980	..	33	1,506
Children's	Day	Col-				
lections	..	666	691	..	25	434
Bible Society	..	388	344	44	..	122

Since 1892, Pastoral support from Indians has increased by one-half, and from Europeans a decrease of Rs. 1,084. The net gain is Rs. 782. The Claimants' collection has increased from Rs. 194 to Rs. 675 in seventeen years. A few years ago the need of larger collections for the support of our Mission claimants was forced upon the Conference; and it was urged upon the people that this collection should be considered equally important with the Missionary collection. This and the growing interest in the Children's Day collection by our young people, explains why the Missionary collection during recent years shows a decrease. The Children's Day collection has increased by one-half since 1892 and the Bible Society collection is three times the amount given in 1892.

The Total of all Ministerial Support and Benevolent Collections for this year is Rs. 19,422, while last year it was Rs. 18,603, an increase of Rs. 819.

G. C. HEWES, *Statistical Secretary*

Examination Scheme for 1909-10.

American Missionaries' English Studies.

SUBJECTS.	EXAMINERS.
Kirkpatrick's Divine Library	C. L. Bare.
Sheldon's Christian Doctrine 1st year	S. Knowles.
" " 2nd year	"
Kern's Homiletics	W. A. Mansell.
Written Sermon and Essay	"
Price's English Bible	C. L. Bare.
Biblical Hermeneutics	G. W. Briggs.
Descriptive Psychology	"
Governing Conference in Methodism	C. L. Bare.
Church history, 3rd year	S. S. Dease.
Do do, 4th year	Do.
Rutler's Analogy, 3rd year	G. W. Briggs.
Seth's Ethical Principles	S. S. Dease.
Grounds of their Belief, 4th year	W. A. Mansell.

Vernacular Studies.

SUBJECTS.	EXAMINERS.
Hindustani Grammar	S. S. Dease.
Hindustani Reading and Translation and Conversation	S. S. Dease.
Hindi Grammar	Prabhu Dayal.
Hindi Reading and Translation and Conversation	S. Knowles.
Persian and Arabic	S. Knowles.
	S. B. Finch.
	S. Knowles.
	Jawala Singh.

Examinees.

Vernacular.

- 1 Year, R. C. Busher.
- 2 Year, E. S. Jones, H. H. Wea'k, C. E. Simpson (except Hindi Translation).
- 3 Year, A. Corpron T. C. Badley.

English.

- 1 Year, R. C. Busher.
- 2 Year, E. S. Jones, A. Corpron.
- 3 Year, T. C. Badley.

Hindustani Members of Conference.

Shashmahi Imtihan, 1909 ke waste.

Imtihan July men hogá. Táríkh ká ishtihár mauj' par diyá jáegá.
 Imtihan do jagahon, Bareilly aur Lucknow men hogá, Bareilly men
 Rev. W. R. Bowen Superintendent honge, aur Lucknow men Rev. C. L. Bare.
 Sab imtihan denewálog ko chahiye. ki ek din peshtar házir hoke imti-
 hán ke Superintendent ke pás jákar imtihan ki jagah aur intizam ke báro
 men dargáft karen.

I SAL.

Imtihan ki ktaben.

Filásafí dar báb Tadbír i Naját,
 Intikháb i Kalislyá,
 Baibal bar haqq,
 Yúhanná ká khatt,

Imtihan lenewale.

S. B. Finch.
 Jawálá Singh.
 Prem Singh.
 W. A. Mansell.

Note.—Examiners desiring to take mid-year examinations must arrange with the registrar if any other than the appointed examiner takes the examination missionaries are permitted to arrange with examiners in the hills according to their convenience for mid-year examinations.

II SAL.

Imtihan ki kitaben.

Makhzan 'Im i Ilāhī,
Rūmīon kā khatt,
Hidāyat ul Wā'izīn,

Imtihan lenewale.

Prabhū Dayāl.
S. Knowles.
D. A. Chowfin.

III SAL.

Imtihan ki kitaben.

'Isā kī Sīrat,
'Iswī Subūt,
'Ibrānīon kā Khatt,

Imtihan lenewale.

J. Thompsonson.
W. R. Bowen.
S. S. Dease.

IV SAL.

Imtihan ki kitaben.

Fasl I.
Fasl II aur III.

Imtihan lenewale.

G. W. Briggs.
J. H. Smart.

Imtihan denewale

I Sal. - S. S. David, Mohan Singh.

II Sal. - Gbungar Money (aur i sāl ke Fīlāsafī Tadbīr i Najāt Way land's Moral Science aur Intikhāb i kalīsiyā men bhī dewe.) S. J. Shāh (aur i sāl kā intikhāb i kalīsiyā men bhī dewe.)

III Sal. - C. M. Parmanand.

IV Sal. - A. Briscoe aur III sāl kā Ilāhiyat i Baibal men bhī dewe.) J. Frederick, Makkhan Lal, J. W. Norton, (aur III sāl kā Ilāhiyat i Baibal men bhī dewe) D. Wilson.

Kanfarans ke waqt ka Imtihan, waste 1909.

I SAL.

Imtihan ki kitaben.

Wayland's Jam'at ul Faraiz,
Tahzīb i Akhlāq.
Qadīm Tawārīkh.
'Tahrīrī Wa'z.
Mutāla'a kī kitāben.

Imtihan lenewale.

S. B. Finch.
W. R. Bowen.
Jawālā Singh.
S. B. Finch.

II SAL.

Imtihan ki kitaben.

Masfih ta'līmāt kā khulāsa.
Paidāish o Khurūj.
'Tahrīrī Wa'z.
Masih Ibn Ullāh.

Imtihan lenewale.

Prabhū Dayāl.
S. Knowles.
D. A. Chowfin.
S. B. Finch.

III SAL.

Imtihan ki kitaben.

Millat i Tashībīf.
Teg o Sipar.
'Tahrīrī Wa'z.
Ilāhiyat i Baibal.
Mutāla'a kī kitābon kā khulāsa.

Imtihan lenewale.

J. Thompsonson.
J. H. Smart.
W. A. Mansell.

IV SAL.

Imtihan ki kitaben.

Fasl IV.
Fasl V.

Imtihan lenewale.

G. W. Briggs.
J. H. Smart.

Imtihan Denewale.

Jaise shashmáhi men diye gaye.

*Lokal Dikan ke liye.**Imtihan lenewale.*

- | | |
|---|-------------------|
| 1. Lokal Prichar ki khwāndagi ki
nazar i sání, Maḡhzan i 'Ilm i
Iláhi.) | } H. L. Mukerjee. |
| 2. Haqíqat i Gunáh | |
| 3. Hidáyat ul Wá'izín. | Jawálá Singh. |
| 4. Millat i Tashbihí. | D. A. Chowdh. |
| 5. Tabrír Wa'z. | J. Thomkinson. |
| | Jawálá Singh. |

*Lokal Elder ke liye.**Imtihan lenewale.*

- | | |
|---|----------------|
| 1. Lokal Dikanon ki khwāndagi ki
nazar i sání, | J. H. Smart |
| 2. Illásefí dar báb Tadbír i Naját. | S. B. Finch. |
| 3. 'Isá ki Sírát. | J. Thomkinson. |
| 4. Teg o Sipar. | " |

*Dakhile ke liye.**Imtihan lenewale.*

- | | |
|--|-----------------|
| 1. Ummedwár Middle pass-shuda,
yá us ke barábar ho | Prem Singh. |
| 2. Masábi kámilliyat (Wesley.) | H. L. Mukerjee. |
| 3. General Knowledge of English
History, Inglístán ki Tawárikh
se 'ámm wáqfiyat, (Badley yá koi
aur.) | Jawálá Singh. |
| 4. Discipline. | Prem Singh |
| 5. Scripture History. | H. L. Mukerjee. |
| 6. Manáhi Isti'mál Tambákú. | S. S. Dease. |

Imtihán lenewale mihrbání karke apne suwálon ko taiyár karke kam se kam do hafte imtihán ke waqt se peshtar zarúr Registrar ke pás bhej dewen, Fí imtihán utne sawál ke parchon ko taiyár karná cháhíye jitne us imtihán men imtihán denewale hongé.

Lokal Dikan aur Elder aur Dákhile ke liye tén tén parche taiyár karke bhejen.

W. A. MANSELL. Registrar.

Memoirs.

MRS. MARY ENSIGN GILL.

A vacant seat in our mission family to-day reminds us once more, that we are but pilgrims here, that from the service to which we have been called in this land, the transfer will surely come to us all as it did to our sister, who had been so long a time with us and whose absence we mourn to-day.

Mary Elizabeth Ensign was born, January 28th, 1844, near Mechavia Hill, New York State, United States of America. Much of her childhood was spent in Battle Creek, Michigan, where, when twelve years of age, she was promoted to the High School. She was converted in childhood, and in young womanhood took up teaching in the Sunday School and Temperance work in which she was enthusiastic and successful.

When her parents moved to Kalamazoo she entered the college there and was in her senior year when she was compelled to leave on account of the serious illness of her mother. When Rev. J. P. Newman and Mrs. Newman, an aunt of Miss Ensign, went on a mission to New Orleans near the close of the war of the rebellion, Miss Ensign went with them and taught the freed-men one year.

She was united in marriage, September 6th, 1871, with Rev. J. H. Gill, who was under appointment to India, and they sailed soon after arriving in India the same year. Mrs. Gill's work was first in Moradabad, then Bareilly and in Pauri-Garhwal. In this latter place she spent nineteen years. She was permitted to see the girls' school there grow in numbers from a few girls to about a hundred, and when new property was purchased and new buildings were erected, the ladies of the Woman's Foreign Missionary Society named the school "The Mary Ensign Gill Christian Girls' Boarding School." The people in Garhwal among whom she lived and labored so long, looked upon her as a loving mother. Her influence lives in many a mountain home, where the girls she taught in the school are now wives and mothers. She was kind and sympathetic with the poor and the sick. In her Bible class she taught the young people and helped them to live Christian lives. She will long be remembered there not only by those who were taught in the school which bears her name, but by all the Christians and others in Garhwal who came under her influence. Much the same could be said of her work in Moradabad and Bareilly. Many for whom she labored remember the lessons she taught them and are leading better lives because of them.

The last years of her life were spent in the Bijnor district, where she had charge of the Girls' Boarding School to which she gave her last labors of love. She also had the supervision of the Bible-women in the district, really having the work of two women besides her own household cares. Many loving tributes of her life and work in this district were given by the women in the District Conference held soon after her death, where she was sadly missed. Her teachings, which from time to time had been given urging them to live true Christian lives, were remembered as her last legacy to them.

How much she has been missed in the work of the Woman's Conference here, has been shown in part by the number of vacancies that have had to be filled on various committees since she left us. She was very thorough and efficient in all the work for which she was responsible. She was a faithful correspondent, and not only here but in the home-land her letters will be missed. Several secretaries of the Woman's Foreign Missionary Society have written, saying, "How much we shall miss her letters with their clear statements in regard to the work under her care."

She always enjoyed the social means of grace at Conference and other times. She was very happy to go to the Central Conference held in Rangoon last February and enjoyed all the social meetings there. She received a great spiritual uplift in the morning meetings led by Bishop Oldham which abode with her to the last. Her thirty-seven years of active service as a missionary crowded full of work for others closed the last week in May, when she was suddenly stricken down never to know a day of health again on earth. She passed away in the Ramsay Hospital, Naini Tal, August 29th, 1908, where she had been lovingly cared for, not only by the nurses there, but many of her missionary sisters there in Naini Tal did for her what distant loved ones could not do.

Besides her husband with whom she had labored so long, she has left five sons with their families, for all of whom loving sympathy is felt here and in the home-land. Her only daughter, Eleanor, died in 1893 and was

greatly missed by her mother, who often spoke of her. She was buried in Naini Tal, and now the mother's grave is near hers, while their reunited spirits serve God in His upper sanctuary. L. S. PARKER.

MRS. LIST SAHIBA KI YADGAR.

Wázih hok hamári 'az'z bahin Mrs. List ba-tárikh June 27wín, ba-roz Itwár dín ke 12 baje is dunyā i fānī se kúch kar gain, aur apne do 'az'z bachchon ko ranj o alam men chhor gain. Yih bahin Bareilly School ki ta'lim yāfta thin. San 1898 'Tswi men un ki shādī Pádrí H. K. List sáhib se hui. Ba'd shādī ke chand 'arse tak taidurust rahin, aur Masih ki khidmat ba dil o ján karti rahin. Ba'd is ke bahin marhúm ki 'ajib taklíf-dih zindagi hui, jo ki hamare iye taklíf men sábit qadam rahne ká ek namúna hai chhor gain. Un ke aiyám i bimári men, un par ek aur nágahání áfat á pari, ki un ke 'az'z shauhar unhen bimári ke bistar par muttilá i taklíf chhor kar áp pahle hi Masih se já mile. Apni bimári ke dard aur apne 'az'z shauhar ki judái ko 'ajib mustaqil mizájí se sahá.

Ba'd wafat apne shauhar ke yih bahin maqám Tilhar se Sháhjahánpúr men láí gain. Is waqt bahin ki báat babut názuk ho gai thi, lekin 'az'z Mrs. West sahiba hamesha bahin ki khidmat men lagi rahin aur kabhi is mihnat o jantishání se na thakin. Bahin ko apne marne se tin din pahle ma'lúm ho gayá thá ki un ká waqt ab nazdik á gayá. Tab bahin ne ákbirí dinon men har ek se aur Pástar sáhib se jo hamesha un ke pás du'á mángne jáyá karte the mu'áfi mangi, aur in dinon ko kháss kar Masih ki ziyáda nazdiki hásil karne men saf kiya, apne marte waqt jo log ki wahán házir the, un se darkhwást ki, ki yih git gáwen. "Tú hai merá abadí hissá, Tú hai ján se bhí 'az'z wg."

Du'á mángne ke do ghante ba'd bahin is saráe fānī se 'álam i jáwidáni ko kúch kar gain, aur apne bachehon aur rishtedáron ko gam o alam men chhor gain. Khudá un ke bachehon aur rishtedáron ko tasáli bakhshé.

"Tú marte waqt tak imándár rah to us táj ko jis ká ki har dindár wáris hai wáris hogá. Mubáarak we murde hain jo Khudáwand men hoke marte hain." Mukáshafát 4 : 13.

PADRI DEVI SINGH HUKILL SAHIB KI YADGAR.

Kunáún Distrikt ko bhái Deví Singh Hukill ki maut se jo 27wín November 1908 ko waqt men áí bahut nuqsán pahuchá. Ki ek láiq, sargam aur samajhdár kárguzár játá rahá.

Bhái marhúm Bhabar ke ek gaww Dhaplá zila' Naini Tal ke bāshinde the. Un ki 'ilmi ta'lim Pithoragarh, Dwarábāt aur Almora ke boarding Iskol men hui. Injili basharat ke liye tin bars tak Bareilly 'ilmi ilāhi ke Mudarse men tarbi'at pai. Anwal darje ki savad hasil kar ke Bhot Gangoli Hat, Lobaghāt aur Tanakpūr mer bataur Lokat Wā'iz ke kām kiya. Ba'z jagahon men unhen arām ká makán rahne ko na mila; jaise ki áj kal wā'iz achhehe arām ke makánon men rakte hain. Dhamarālon men rabná pará. Par tau bhí apne kām men kisi tarah bedlís na dikhlái.

Ap ki liyáqaton aur kámyabi ko dekh kar Pithoragarh ki Shímáhi Kánfarans ne Salána Kánfarans ki sharákat ki sitárlish ki. Is sharákat men we bilárok qubúl kiye gae. Tab Bishop sáhib ki taraf se do sarkat ya're Pithoragarh aur Bhot ke Prechar in Charge muqarrar hokar bheje gae. Is bhári jawab-dih ko misl waláyati Pádrí ke barí ján ishání aur kámyabi ke sáth marte dam tak anjám dete rahe.

Bázár ki manádi ke bare shanqin the Pahár ke rát ke melon men blá thekawat ko ma'lúm kiye rát bhar Masih ki naját ki khushkhabari diya karte the. Pulpit ki manádi men bhí áp kháss qábiliyat rakhte the. Sarkit ke hisab aur kalisiyá ke dattar ki kitáben aur shádí ká rajistar barí safái se rakhte the. Bhái ká kām muddat tak un ki yádgár rahegá. Un ke nek mizáj, marm dil, Masihí chal o chalan aur bar dil 'az'z hone ke namúne ki tásir un jagahon men jahán unhen ne kām kiya qáim rahelí. We ráhen jo unhen ne kamáin roz i hashr men un ke jálálí aur gairfānī táj men misl sitáron ke chamkegi, jo un ki mihnaton ká ajr hogá. Bhái marhúm ki pahli bibi qarib ek sál un se reshtar chand bachchon ko un ki nigrání men chhor kar arām men gain. Kām aur khándán ke bojh ko mahsús karke unhen ne apni madad ke liye shádí dobára ki jis ke thore bhí 'arse ke ba'd áp ki bhí buláhat Asmání khándán men sharík hone ke liye hui. Ap ke yatim bachehon aur naujawan bewa ko sá'h ham dil se hamdardí karte aur un ke ranj o gam men sharík hote hain. Hamári du'á hai ki Khudá un ko har taur se sambhále.

Kamlti. { S. S. DEASE,
A. CORPSON,
PRABHU DAYAL.

List of Local Preachers.

NAME.	ORDERS.	APPOINTMENT.
Bareilly-Hardoi District.		
A. Sweet ..	Local Elder, 1896	Panahpur
Lakhan Singh ..	do 1905	Ramapur
Robert Turner ..	do 1895	Sandi
Nand Ram ..	do 1903	Bawan
Daniel Sigler ..	Local Deacon, 1896	Panahpur
Sadal Singh ..	do 1890	Deeras
Kallu Porter ..	do 1902	Khudaganj
Sadal Masih ..	do 1903	Kamariaipur
William Newton ..	do 1907	Lodhipur
John Higginbottom ..	do 1905	Madnapur
Abraham Peter ..	do 1908	Ranmastpur
Devi Dass ..	do 1908	Nigohi
Harun Andrew ..	do 1900	Mallawan
Chhote Lal Samuel ..	do 1907	..
Kesri Singh ..	do 1896	Pali
Ram Gopal ..	do 1904	..
D. S. Paul ..	Local Preacher	Madhaganj
Jai Singh ..	do	Lodhipur
Prem Singh ..	do	Shahpur
Heli Jacob ..	do	Lodhipur
Rhup Singh ..	do	Nahal
Wazir Khan ..	do	Shahjahanpur
Rahn Singh ..	do	Miranpur Katra
Sewa Ram ..	do	Jaitipur
Gopi Charan ..	do	Gauntiya
Samuel Bowen ..	do	Bareilly
C. H. Greenwold ..	do	Do
F. Welsh ..	do	Do
N. K. Mukerjee ..	do	Do
S. L. Harris ..	do	Pasgawan
Devi Din ..	do	Khera Bajhera
Thamman Dass ..	do	Khotar
Gurdiyal Singh ..	do	Hardoi
F. M. Lawrie ..	do	Manjhla
Misri Lal ..	do	Bhagauli
B. H. Barnes ..	do	Tilbar
C. S. Bailey ..	do	Bareilly
Gulam Masih ..	do	Jena
Maqbul Singh ..	do	Gopamau
Henry Paul ..	do	Bareilly
Chandan Dass ..	do	Pata
Balmukand ..	do	Sonha
William Alexander ..	do	Bareilly
J. H. Hakim ..	do	Do
Ram Sukh ..	do	Fatehganj
Mul Chand ..	do	Bangarmau
Ram Parshad ..	do	Akbarpur
Gur Bakhsh ..	do	Khandharpur
Mangal Sain ..	do	Raksha
Risali ..	do	Manpur
Thakuri Kesri ..	do	Bhatas Sarae
C. A. Newton ..	do	Lodhipur
Raghubar Dayal ..	do	Mirzapur

NAME	RDERS.	APPOINTMENT.
George Luke ..	Local Preacher	Bareilly
G. H. Noyes ..	do	Hardoi
Patras Singh ..	do	Sadar Bazar
W. Peter Singh ..	do	Rudaman
Charan Dass ..	do	..
Laltu Singh ..	do	..
Durga Parshad ..	do	Sandila
Walter Khan ..	do	Bareilly
Isa Dass ..	do	Barilly Seminary
Sher Singh ..	do	Do
Bhawani Din ..	do	Do
Dwarka Parshad Johnson ..	do	Do
Munna Lal ..	do	Do
Nihal Chand ..	do	Do
Popi Singh ..	do	Do
Bhikari Lal ..	do	Do
Dal Singh ..	do	Do
George ..	do	Do
John Brown ..	do	Do
Moses Alexander ..	do	Do
Tika Ram ..	do	Do
Ganga Ram McKenzie ..	do	Do
Samuel Abraham ..	do	Do
Benjiman Singh ..	do	Do
Lal Singh ..	do	Do
N. R. Newton ..	do	Do
Ram Lal (Rockwell Lance) ..	do	Do
Samuel Singh ..	do	Do
Thomas Joel ..	do	Do
Thomas Nicodemus ..	do	Do
Samuel S. Falls ..	do	Do
Samuel Datt ..	do	Do
Nand Lal ..	do	Do
Mohan Singh ..	do	Do
Kanhai Lal ..	do	Do
Baldeo Parshad ..	do	Do
Robert Benjiman ..	do	Do
Ratan Singh ..	do	Do
Hardeo Parshad ..	do	Do
Nanne Lal ..	do	Do
Piyare Lal ..	do	Do
Bijnor District.		
B. Mezregor ..	Local Elder, 1887	Najibabad
Peter Merrill ..	do 1893	Nagina
Gulab Singh ..	do 1894	Chandpur
Nadlr Shah ..	do 1906	Sahispur
Albert Gulab ..	do 1906	Chandpur
Kallian Singh ..	do 1907	Afzalgarh
Hiram Barrow ..	do 1907	Mandawar
Chhidda Singh ..	Local Elder, 1908	Kiratpur
Budaha Singh ..	Local Preacher	Bijnor
Sadhu Singh ..	do	Dhampur
B. Cutler ..	do	Barhapur
Babal Singh ..	do	Nagina
M. Johnson ..	do	Puralul
B. Johnson ..	do	Mandawar
Stlas S. David ..	do	Nagina
Kanhai Singh ..	do	Sahispur
C. S. Walter ..	do	Tajpur
J. S. Walter ..	do	Daranagar

NAME.	ORDERS.	APPOINTMENT.
Daniel	Local Preacher	Dhampur
Masih Charan	do	Mohammedpur
James Rose	do	Kiratpur
Gulab Singh II	do	Bashta
Gokal Parshad	do	Chandpur
Chhiddu Mal	do	Bashta
Chunni Singh	do	
Samuel Singh	do	Nagal
Budaon District.		
Baldeo Dass	Local Deacon, 1902	Bhatauli
Babal Singh	do 1902	Islamnagar
Mangal Singh	do 1904	Binawar
Jhandu Singh	do 19.5	Sahaswan
Chet Ram	Local Preacher	Bhamora
Sobran Singh	do	Badan, Nawada
Yaqub Singh	do	Aonla
Cornelius Singh	do	Usait
Itwari Lal I	do	Sahaswan
Puran Mal	do	Alapur
Randhir Singh	do	Kachla
Muana Lal	do	Qadir Chank
Khamani	do	Bhamora
Heera Lal	do	Kakraia
Daya Ram I	do	Bisauli
Gulab Singh	do	Dataganj
Jai Mal	do	Kumargaon
Laltu Singh	do	Bhamora
Rohan Singh	do	Budaon
Yaqub Singh II	do	Ujhani
B. D. Wilson	do	Vazirganj
Moti Lal	do	Budaon
Gonda District.		
J. J. Todd	Local Deacon	Nepalganj Road, Bahraich
L. J. Magee	Local Elder	Nanpara, Bahraich
James Paul	Local Deacon	Bahraich
Robert Peters	Local Preacher	Do
Patan Singh	do	Pyagpur, Bahraich
John Claudius	do	Bahraich
Tilok Singh	do	Ikauna, Bahraich
Nattha Masih	do	Pachhpurwa, Gonda
Bhopal Singh	do	Tulsipur, Do
Buddha Singh	Local Deacon	Kauria, Do
Pophi Singh	Local Preacher	Gonda
Kalyan Singh	Local Elder	Colonelganj, Gonda
D. Richards	Local Preacher	Paraspur, Do
Lal Karan	Local Deacon	Mankapur, Do
Lalji Mal	do	Nawabganj, Do
Chhimmi Lal	Local Preacher	Fakhrpur, Bahraich
Kandhari Singh	do	Jarwal, Bahraich
Moradabad District.		
Mohan Singh	Local Elder, 1894	Kanth
Nirmal Singh	do 1897	Rajabpur
Lachman Singh	do 1906	Moradabad
Prabhu Dass	Local Deacon, 1895	Do
Dalla Singh	do 1891	Do

NAME.	ORDERS.	APPOINTMENT.
Mathra Prashad ..	Local Deacon, 1895	Rajpura
B. Milton ..	do 1901	Ainehola
P. S. Maurice ..	do 1902	Balrampur
Patras Singh ..	do 1903	Narauli
Chitrag Masih ..	do 1906	Bhojpur
Fazi Masih ..	do 1907	Salyad Nagli
D. C. Robinson ..	do 1907	Milak
S. Hastings ..	do 1907	Moradabad
Baldeo Prashad ..	do	Patel
John Little ..	Local Preacher	Moghulpur
M. L. Harrison ..	do	Sambhal
M. C. Hermit ..	do	Moradabad
Munna Lal ..	do	Do
Gurmukh Dass ..	do	Do
Ata Ullah ..	do	Kundarki
Narain Dass ..	do	Saundara
Hulassi ..	do	Munda
P. S. Smart ..	do	Moradabad
M. C. Hermit ..	do	Do
William Rose ..	do	Bilari
Gatru Lal ..	do	Chandausi
S. S. Maurice ..	do	Moradabad
M. S. Cutting ..	do	Chandausi
Piyare Lal ..	do	Gunnaur
Mowashi Singh ..	do	Hasanpur
Dharm Dass ..	do	Dhanaura
B. Benjamin ..	do	Amroha
Mithan Lal ..	do	K. shipur
Simon Lal ..	do	Hayatnagar
Mare Singh ..	do	Gajraula
Ram Bax ..	do	Sambhal
Budda Singh ..	do	Babrala
Puran Dass ..	do	Makkhera
Alfred Nelson ..	do	Sambhal
Daniel Seymour ..	do	Moradabad
Gulzar Masih ..	do	Rajabpur
Zulfi Singh ..	do	Pithkhera
Bhola Singh ..	do	Amroha
Patras Bhundu ..	do	Kanch
Baran Smart ..	do	Babjol
Garhwal District		
E. Thomson ..	Elder, 1896	Sandhi
G. Money ..	do 1904	Dogadda
C. Khyali ..	do 1902	Pauri
Sangram Mani ..	Deacon, 1899	Nishni
Daud ..	Local Preacher	Dikhwali
K. Robert ..	do	Srinagar
Pancham Singh ..	do	Kotdwara
I. Silas ..	do	Than
Dhan Sinha ..	do	Kainur
Kumaon District.		
J. W. Todd ..	Local Elder, 1901	Umeri
S. Lawrence ..	do 1893	Dhapla, Kaladhungi
Balli M. Dass ..	Local Deacon, 1898	Ranikhet
C. Wilson ..	do 1899	Bhimtal
K. Wilkinson ..	do 1900	Lohaghat
J. Barker ..	do 1890	Uprari
J. Abraham ..	Local Preacher	Dwarahat

LIST OF LOCAL PREACHERS.

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NAME.	ORDERS.	APPOINTMENT.
Yusuf ..	Local Preacher	Dwarhat
G. S. Patrick ..	do	Do
Dungar Singh ..	do	Masi
Bhawani Dutt ..	do	Kilani
Jitar Singh ..	do	Ganai
Bir Singh ..	do	Debidhura
Chhida Singh ..	do	Ganja
Fateh Singh ..	do	Debidhura
J. C. Smith ..	do	Naini Tal
A. Osborne ..	do	Do
Kamal Dutt ..	do	Dwarahat
Dilawar Singh ..	do	Pithoragarh
Trilochan ..	do	Bhot
Yabunna ..	do	Gorang
A. Miller ..	do	Pithoragarh
Ranjit Singh ..	do	Askot
Jawahir Singh ..	do	Deolthal
Chandar Singh ..	do	Gangorihath
Santok Ram ..	do	Lohaghat
Umrao Singh ..	do	Chaudas
Oudh District.		
W. A. Comfort ..	Local Deacon, 1893	Misrick
Qaisar ..	do 1899	Lucknow
Jiya Lal ..	do 1897	Golagokrannath
Jawahir Lal ..	do 1889	Sitapur
W. Gunsalvis ..	do 1903	Salon
H. L. Matthews ..	do 1905	Biswan
Nanbe Lal ..	do 1907	Aurangabad
Phillip Andrews ..	do	Lucknow
Din Diyal ..	Local Preacher	Barabanki
Kesho Lal ..	do	Lalganj
Sharafuddin ..	do	Sataon
Sunder Lal ..	do	Laharpur
Din Diyal ..	do	Sitapur
Jisukh Lal ..	do	Lucknow
Rufas Singh ..	do	Sitapur
F. J. Brown ..	do	Mailani
Tulsi Ram ..	do	Lakhimpur
Nain Sukh ..	do	Dalmau
E. I. Joel ..	do	Lakhimpur
H. D. Jacob ..	do	Salon
W. E. Crawshaw ..	do	Lucknow
Moti Lal ..	do	Bahramghat
Gur Sahae ..	do	Harchandpur
I. R. Mayal ..	do	Lakhimpur
J. David ..	do	Lucknow
B. Todd ..	do	Rae-Bareilly
J. Todd ..	do	Do
Baldeo Singh ..	do	Kamalpur
Dwarka Parshad ..	do	Sitapur
Bhola Nath ..	do	Jhakrai
J. Barrow ..	do	Lucknow
Tika Ram ..	do	Sidhauli
Kiddu Singh ..	do	Sainsiyaganj, Kheri
Isaac A. Birkett ..	do	Fatehganj, Barabanki
Bori Lal ..	do	Lucknow
Sohan Lal ..	do	Do
M. C. Dhar ..	do	Do

NAME.	ORDERS.	APPOINTMENT.
Pilibhit District.		
Ase Ram ..	Local Elder, 1896	Behari
Kallu Singh ..	do 1895	Nawabganj
Kalyan Singh ..	do 1902	Mirganj
Girdhari Lall ..	do 1896	Bisalpur
Moti Lall ..	do 1894	Bhojpur
Sohan Lall ..	do 1904	Shahi
Ghusi Ram ..	Local Deacon, 1897	Neuria
D. R. Rodgers ..	do 1905	Mirganj
Bahadur Shah ..	do 1907	Bisalpur
S. A. Judson ..	do 1908	Miranpur
Baldeo Parshad ..	Local Preacher	Rampur
Baljit ..	do	Bisalpur
Har Sabae ..	do	Puranpur
James Morgan ..	Local Deacon, 1908	Rampur
Jhau Singh ..	do	Saidpur
Karhe Mall ..	do	Bisalpur
Karhe Ram ..	do	Berkhera
Khiyali Ram ..	do	Bhojpur
Lachhman I ..	do	Dalel Nagar
Munna Mahtab ..	do	Sarauli
Mohan Lall ..	do	Chhaura
Baldeo Dass ..	do	Fatehganj West
Sohan Lall ..	do	Do
Jiwan Dass ..	do	Sheogarh
Tej Singh ..	do	Nawabganj
Tika Ram ..	Local Preacher	Milak
Bhikari ..	do	Rampur

Courses of Study.

For Foreign Missionaries.

English Studies.

- I Year, 1. Introduction to the Holy Scriptures (Old Testament, pp. 1-447). *Harman*.
2. Systematic Theology, Vol. I. *Miley*.
3. Lectures on Homiletics. *Kern*.
4. Discipline of the M. E. Church, 1904 (Parts I-V).
To be read : Sermons (Vol. I), i-xxxiii. *Wesley*.
- II Year, 1. Introduction to the Holy Scriptures (New Testament, pp. 448-770). *Harman*.
2. Systematic Theology, Vol. II. *Miley*.
3. Discipline of the M. E. Church, 1904 (Part VI to end).
4. Digest of Methodist Law (Edition of 1900). *Merrill*
To be read : Sermons (Vol. I.), xxxiv-lviii. *Wesley*.
- III Year, 1. Biblical Hermeneutics. *Terry*.
2. History of the Christian Church, Vol. I. *Hurst*
3. Analogy of Religion. *Butler*.
To be read : The Supernatural Book. *Foster*.
- IV Year, 1. History of the Christian Church, Vol. II. *Hurst*.
2. Grounds of Theistic and Christian Belief. *Fisher*.
3. Christian Ethics. *Smyth*.
To be read : Life and Epistles of St Paul. *Conybeare and Howson*.

Vernacular Studies.

I.—This course shall consist of three standards of two sections each, *viz* , Lower, Middle, and Proficiency Standards, in both the Urdu and Hindi languages.

II.—The Urdu and Hindi of the Lower Standard shall be compulsory, and one section, either the Urdu or the Hindi, of the Middle and Proficiency Standards, respectively.

III.—The candidate will be expected to pass the first section of the Lower Standard examination within, or at the close of, his first year's residence, and he may be allowed to complete both sections in that time ; but must pass in both within two years from the time of joining his conference in India.

IV.—All conference examinations shall take place under the direction of a board of six or more examiners appointed by the Bishop, which board shall, as far as possible, remain unchanged from year to year.

V.—The annual conference examination shall begin on the morning of the day preceding the day fixed for the opening of the conference, a majority of the board being present.

VI.—The following course of study, in accordance with Rule 1, is proposed :—

Lower Standard.**A.—URDU : FIRST YEAR.**

1. GRAMMAR : Platt's, omitting chapters on Arabic and Persian Constructions, and Derivations and Syntax	....	100
2. READING (Roman, Lithograph and Type) : Matthew and Mark's Gospels. Haqalq ul Maujudat	.... .... ....	100 150
3. TRANSLATION	....	50
(1) Urdu-English : 10 lines from Urdu Sec. Bk. C. L. S.	....	60
(2) English-Urdu : 10 lines from Eng. Sec. Bk. C. L. S., half written in Persian and half written in Roman,	.... ....	40
(3) Definition	....	100
4. PRONUNCIATION	....	100
5. CONVERSATION	....	100
Read : Bishop Thoburn's India and Malaysia.		

B.—HINDI SECOND YEAR.

1. GRAMMAR : Kellogg's	....	100
2. READING (Nagri) : Matthew and Mark's Gospels and Dharm Tula	.... ....	100 150
3. TRANSLATION	....	50
(1) Hindi-English : 10 lines from Hindi Sec. Bk. C. L. S.	....	60
(2) English-Hindi : 10 lines from Eng. Sec. Bk. C. L. S., half written in Nagri and half written in Roman,	.... ....	40
(3) Definition	....	100
4. PRONUNCIATION	....	100
5. CONVERSATION	....	100
Read : Hunter's Brief History of the Indian People.		

Middle Standard—Third Year.

(Urdu or Hindi Optional.)

A.—URDU.

1. GRAMMAR : Platt's, the whole, Kempson's Syntax and Idioms, Forbes' Persian	.... ....	100
2. READING (Lithograph and Type) : Luke and John's Gospels. Ein-i-Haqq ki Tahqiq. Taubat un Nasih. Mark and John in Persian	.... .... .... .... ....	100 150
3. TRANSLATION	....	50
(1) Urdu-English : 10 lines from Urdu Third Bk. C.L.S.,	....	60
(2) English-Urdu : 10 lines from Eng. Third Bk. C. L. S., half written in Persian and half in Roman	.... ....	40
(3) Definition	....	100
4. PRONUNCIATION	....	100
5. CONVERSATION	....	100
Read : Muir's Life of Mohammad.		

B.—HINDI.

1. GRAMMAR : Review	....	100
Ballantyn's Elementary Sanskrit.	....	
2. READING : Luke and John's Gospels	....	100
Sakuntala (edited by Raja Lakshman Singh).	....	
3. TRANSLATION	....	150
(1) Hindi-English : 10 lines from Hindi Third Bk. C.L.S.,	....	50
(2) English-Hindi : 10 lines from English Third Bk., C. L. S., half written in Nagri and half in Roman	.... ....	60
(3) Definition	....	40
4. PRONUNCIATION	....	100
5. CONVERSATION	....	100
Read : Wilkins' Hindu Mythology.		

Proficiency Standard—Fourth Year.

(Urdu or Hindi Optional.)

A.—URDU.

1. GRAMMAR : Palmer's Arabic (Optional).	
2. READING : Mizan-ul-Haqq. Gullstan. Forbes' Arabic Reader (Optional)	100
3. TRANSLATION	150
(1) Urdu-English : 20 lines from Urdu Fourth Bk. C. L. S.,	50
(2) English Urdu : 20 lines from English Fourth Bk. C. L. S., half written in Persian and half in Roman	60
Short Sermon in Persian character.	
(3) Definition	40
4. PRONUNCIATION	100
5. CONVERSATION	100
Read : Sell's Faith of Islam.	

B.—HINDI.

1. GRAMMAR : Hindi Review	100
Monier Williams' Sanskrit (Optional).	
2. READING : Sat Mat Nirupan....	100
Prem Sagar. Hitopadesha, First Book (Optional).	
3. TRANSLATION	150
(1) Hindi-English : 20 lines from Hindi Fourth Bk. C. L. S.,	50
(2) English-Hindi : 20 lines from English Fourth Bk. C. L. S., half written in Nagri and half in Roman	60
Short Sermon in Nagri character.	
(3) Definition	40
4. PRONUNCIATION	100
5. CONVERSATION	100
Read : Monier Williams' Religious Life and Thought in India.	

VII.—The candidate, in order to pass, must obtain at least one half the aggregate marks in each subject.

VIII.—The Board of Examiners, through the Registrar, shall, at the close of the examination, inform the candidate and the Secretary of the Conference of the result.

Salana Kanfarans ki Khwandagi.**DAKHILE KE LIYE.**

1. Ummedwār Middle pass shuda yā us ke barābar ho.
2. Masīhī kāmiliyat. (Wesley.)
3. General Knowledge of English History, Inglīstān kī Tawārīkh se 'āmm wāqfiyat (Badley yā kof aur.)
4. Discipline.
5. Scripture History.
6. Manāhī Isti'māl Tambākū.

PAHLA SAL.

1. Filāsafī dar bāt Tadbīr i Najāt, or Walker's Philosophy of the Plan of Salvation.
2. Intikhab i Kalisiyā. (Caleb.)
3. Moral Science in English or in Lithograph-Urdu. (Wayland yā aur kof)
4. Balbal Bar Haqq.
5. Yūhannā kā Pahlā Khatt ma' Dr. T. J. Scott sāhib kī Tafsīr.
6. Masīhī Ta'limāt kā Khulāsa, (Buck.) First Half.
7. Qadīm Tawārīkh kā Ikhtisār.
8. Tahfīrī Wa'z.

Mutala'a ke liye.

1. Stobart's Islām or Tawārīkh Mohammadi or A'wágawan Bichār.
2. Dīn i Islām aur us kī tardīd in Roman-Urdū or in Lithograph-Urdū.
3. Popīyat kā Ahwāl, (Ullman.)

DUSRA SAL.

1. Rinney's Compound, or Makhzan 'Ilm i Ilāhī.
2. What think ye of Christ? (Vaughan's) or Masīh Ibn Ullāh. yā Dharam Pustak se ādhe bhāg men Khrist kā Samāchār.
3. Masīhī Ta'limāt kā Khulāsa, (Buck) Second half.
4. Paidāish aur Khurūj par sawāl o Jawāb, (Lucas.)
5. Hidāyat ul Wā'izīn, (T. J. Scott.)
6. Rūmīon kā Khatt ma' Tafsīr.
7. Tahrīrī Wa'z.

Mutala'a ke liye.

1. Aryā Samāj, (Clark yā Forman yā kof aur.)
2. Asmār i Shīrīn, (Sweet First Fruits.)
3. Tawārīkh i Kālsīyā. (Wherry.)

TISRA SAL.

1. Hushnell's Character of Jesus or 'Isā kī Sīrat.
2. Butler's Analogy yā Millat i Tashbīhī.
3. Fisher's Manual of Christian Evidences in English, or 'Iswī Subūt Roman Urdū men, (Hoskins.)
4. Ilāhīyāt i Baibal, Hissa Auwal (T. J. Scott.)
5. Teg o Sipar
6. Ibrānīon kā Khatt, ma' Tafsīr
7. Tahrīrī Wa'z.

Mutala'a ke liye.

1. Murdoch's Popular Hinduism or Lakshmi Shankar's Primer or Biology in Urdū or in Hindi.
2. With Christ in the School of Prayer, (Murray.) Maktab i Masīh men Du'ā kī Ta'lim.
3. Aīna i Dil.

SU WALAT CHAUTHE SAL KE LIYE.

1. Rūhānī zindagī kyā hai? Us kī ashiyat bayān karo.
2. Kyūnkar ma'lūm hotā hai, ki ham men rūhānī zindagī hai?
3. Wā'iz ko kis tarah ma'lūm hotā hai, ki Khudā ne mujh ko wa'z ke kām ke wāste talab kiya hai?

FASL 1.

DIENDARY AUR AUQAT GUZARY KE BAYAN MEN:—4 Khādīm ud dīn ke khāss kām bayān karo, aur yih batāo ki is khidmat ke wāste kaun kaun se wasf chāhiyen?

5. We kaun se tarīqe haiñ, jin se yih ausāf parhte jāte haiñ?
6. Batlāo, ki logon ke gharon par ahwāl pursī ke liye jānā kaisā zarūr hai, aur yih kahō, ki tumhārī is kām men kis qadr tawajjih hai?
7. Yih batāo ki kis tarah parhte likhte ho?
8. Jab se tum kānfarans kī imtihān-bardārī men ho, tab se tum ne jitnī kitāben har sal dekhī haiñ, un sab ke nām batāo?
9. Kutub i Muqaddasa ke parhne men tumhārā kitnā waqt sarf hotā hai, aur kis tarīqe se parhte ho?

FASL 2.

BAIBAL KA IMTIHAN:—1. Kis i'tibār se tum Baibal ko kalām i Ilāhī jānte ho, aur kin dalāil se tum yih rāc rakhte ho?

2. Kis dalāl se Majmū'a i 'Ahd i 'Atīq ko, jo ham men muraawij hai mu'tabar jānte ho? Khulāsa bayān karo.

3. Kis dalāl se we sab kitāben, jo is Majmū'a i 'Ahd i Jadīd men dākhil haiñ, mu'tabar o sahih jānte ho? Mukhtasir bayān karo.

4. Kis tarah Mohammediyon ke is da'wā ko ki Kutub i Muqaddasa man-sūkh ho gaf haiñ, galat sābit karte ho?

5. Khurúj i Misr se Yashú' kí maut tak, Isráelíon kí táríkh ká khulása batáo.
6. Das firqon kí bagáwat ke muta'alliq jo kháss waqí'át hain, unhen bayán karo.
7. Yahúdíon kí sálána 'íden aur níz yih, kí kis bát ke wáste muqarrar húí thín, aur kis tarah par adá kí játi thín, batáo?
8. Kháss kháss nabíon ke nám aur jis zamáne men unhon ne nubúwatan kín, wuh zamáne aur níz yih, kí we nubúwatan kis báre men thín? bayán karo.
9. Khudáwánd Masíh kí báton se kuchh aisí misálen do, jin se záhir hotá hai, kí wuh Puráne 'Ahd ke nawishton ko mu'tabar samajhtá thá.
10. Kaun sí pesh-khabarián Masíh se muta'alliq hain, khushásan us kí ámad aur sírat aur kám aur maut se?
11. Masíh kí zindagí ke hálát kis kis waqt ke ma'lóm hain aur muddat ahd risálat kis qadr thí?
12. Us kí risálat ke kháss waqí'át aur jahán jahán ki we guzre hain, batáo.
13. Kháss kháss báten mundarija i A'amál i Rasúl batláo.
14. Mu'jiza kyá hai aur mu'jizón se kyúnkar ma'lóm hotá hai, kí Kutub Muqaddasa min-jánib Alláh hain?

FASL 3.

BAIBAL KÍ TA'LÍMAT KE BAYÁN MEN :—1. Khudá ká wujúd Baibal se kis tarah sábit hotá hai?

2. Baibal se Tasís ká kyá subút hai, ya'ne ki ek Khudá men tín aqrúm hain?

3. Khudá kí sifát batláo aur har sifát ká subút Pák Nawishton se do?

4. Khudá ke mujassam hone ká masala jo Kutub i Muqaddasa men páyá játi hai, use bayán karo, aur yih batláo, ki us ta'lim ko nuját ke bandobast se kyá 'iláqa hai?

5. Masíh kí Ulúhiyat Kutub i Muqaddasa se sábit karo?

6. Baibal kí kaun kaun sí áyát ulúhiyat i Masíh ke mukhálif Musalmán pesh karte hain, aur tum un ke kyá ma'ne lete ho?

7. Rúh i Quds kí aqrúmiyat ká aur ulúhiyat ká aur us ke kám ká pák Nawishton se subút do?

8. Ádam ke gunáh ká natíja us kí aulád ke haqq men kyá búá?

9. Masíh ke kafáre aur gunáhon kí mu'áfi men kyá 'iláqa hai?

10. Masíh ke jí uthne ká subút do.

11. Masíh kí shufá'at kí ziliyat aur fáida, jaisí Kutub i Muqaddasa men ta'lim hai, bayán karo.

12. Rúh ul Quds kí gawáhi kí nisbat kyá ta'lim o dalí hai?

13. Masíh ká kámiiliyat ká masala jo Wesley sáhib ne sikhlayá hai, use mukhtasaran bayán karo, Baibal se us ká subút do?

14. Náí paidáish aur kámil pákizagí ke darmiyan jo farq hai, use sam-jhá do.

15. Is da'we ke táre men ki " Jo kof az sar i nau paidá hotá hai, is taur se nahín giregá, ki ákhir i kár halák ho jáe." Hamári kálfisiyá kí kyá ráe hai?

16. Batláo kí baptisma kaisí rasm hai, aur kis garaz se hai, aur kyún farz hai, har bát ká subút do?

17. Sábit karo, ki bachchon ko baptisma dená munásib hai?

18. Baibal men 'Ashá i Rabbáni kí nisbat kaun kaun se muháware áo hain, aur wuh kis garaz se hain, aur Masíhíon par us ká mánná kyún farz hai?

19. Hindúon ke masala i tanásukh, ya'ne káyá-palat ko kyúnkar galat sábit karte ho?

20. Jism ke jí uthne ke báb men Kutub i Muqaddasa men kyá ta'lim hai? hawála do.

FASL 4.

KALFSIYA' KE INTIZAM O TARTIB KE BAYÁN MEN :—1. Kálfisiyá ke tarah tarah ke intizámát bayán karo.

2. Methodist Episcopal Kálfisiyá men General Conference aur Annual Conference aur Quarterly Conference ke muta'alliq kyá kyá kám hain?

3. Kálfisiyá ke 'uhdedáron men " Bishop " " Prizáiding Eldar " aur " Eldar " aur " Dikan " aur " Khádim-ud-dín " aur " Lokal Wá'iz " aur " Mukhtárkár " aur " Amánatdár " aur Kilás ke Hádí jo hain, un men har ek ká kitná ikhtiyár hai, aur kyá kám muta'alliq hai, aur kis ke sámhne jawáb-dihí hai.

FASL 5.

TAWÁRIKH I KALÍSIYÁ :—1. Yahúdíon ke k̥háss fīrge Masīh ke waqt men kitne the, un ká bayán karo ?

2. Awáil zamánon men jo azíyaten Masīhion ne uṭhái haiṇ, un ká kuchh bayán karo.

3. Un wasáil ká bayán karo, jin ke sabab ibtidá men Masīhí mazhab bahut phailá, (Mather sáhib kí Tawárikh i Kalísiyá, tísrá báb, daf'a 1, 2, 3, ko dekho.)

4. Gnostikon kí kyá ta'lim thī aur us se qadím kalísiyá par kyá k̥haráb asar pará ? (Mather sáhib kí tawárikh i Kalísiyá, tísrá báb daf'a 85).

5. Luther sáhib se 'ain qabl Dín i 'Pswí ká kyá hál hai ?

6. Barí Isláh i mazhabí jo Luther sáhib ke waqt men húi, us ká náí batláo, kis sabab se wuh isláh húi thī, aur kaun kaun log us men sharík i hál the ?

7. Britániyá i 'Uzmá men Methodist Kalísiyá ke muqarrar bone ká sabab batláo aur Wesley sáhib kí tárikh men k̥háss log kaun the ?

8. Methodist Episcopal Kalísiyá kis sabab se aur kis waqt men auwal kahán baní ? (Discipline ká báb i auwal dekho).

9. Hinúd ke mukhtalíf fīrge aur yih kí we kahán se nikle aur un ká bání aur un ke k̥háss 'aqíde batláo.

10. Mohammadíon ke dín kí ibtidá aur Mohammad sáhib ká kuchh bayán karo aur mukhtalíf fīrcon ká aur un ke bádíon ká kuchh zikr karo ?

11. Sikhon ke mazhab kí ibtidá kahán se hai aur use Hinúd o Islám ke mazhab se kyá 'illáqa hai ?

12. Brahmo mazhab ká ágáz o taraqqí aur hálát maujúda aur k̥háss aqídon ká bayán karo

Hidayat. - Cháhiye kí chauthē sál kí k̥hwānd īgí ke suwálát ke jawáb ek kitáb men sahíh taur se likhen jāen, aur imtihan kí kamittí ko diye jāen. Kamittí is kitáb ko jānche, aur agar munásib jāne, 'aláwa in ke aur bhí suwál kar saktí hai.

'Amm Hidayat. - (Har sál ke liye.) Har ek mutála'a kí kitábon ká k̥hulása tahrír karke kamittí ko dená cháhiye.

District Superintendents' Reports.

Bareilly-Hardoi District.

J. N. WEST, *District Superintendent*.—At the last session of the Annual Conference, the Hardoi District, with the exception of two circuits, was attached to the Bareilly District forming the Bareilly-Hardoi District. Our field of labor has thus been from Sandila to Bareilly on the main Railway line, and from Khutar, in the Powayan Circuit, to Jalalabad and its sub-circuits stretching to the Ram Ganga. Approximately it is a territory 120 miles long, 50 miles wide, and contains three millions of people. When we contemplate the fact that we are the only mission working in this field, and that the people receive the Word with gladness, a sense of the tremendous responsibility, and also of the equally magnificent opportunity, bears upon us with ever-growing power. The union of the two districts has had a beneficial effect in the larger brotherhood and fellowship of labor as was seen in the delightful and spiritual uplift experienced in the united Summer School and District Conference at Shahjahanpur in October. The last day of the conference was the first day of the revival campaign, and it was a day of Pentecostal blessing from which our workers went forth to achieve victories for Christ. The women's work of the Hardoi end of the district has been in charge of Mrs. Parker. Notwithstanding her absence to America as delegate to the General Conference and her oversight of the erection of the new Woman's Foreign Missionary Society bungalow being built at Hardoi, she has been able to attend many of the Quarterly Conferences where her counsels are always helpful and her presence a benediction.

General Progress.—Mrs. West has been able to accompany me to nearly all the Quarterly meetings of the entire district. Our purpose has always been that the Quarterly Meeting should be something more than the mere routine of business. We have aimed to have revival meetings with the workers and the Christian people, to preach in the bazaars, to give religious instruction in the schools and to sell Bibles and distribute religious literature. There has been an evident growth in spiritual life among our workers. Especially did we notice this in our last Quarterlies, when the people who had passed through the fiery trial of a famine

year and consequent sickness were still able to testify to God's saving and keeping power. If famine, and plague, and cholera, and the loss of dear ones are real sorrow, then these testimonies to the power of God, in giving help and answering prayer, are genuine. The simplicity of faith and the comfort of the Holy Ghost manifested in some of God's little ones here may well be an example to others who have had greater light and knowledge.

Melas and Bazaar Preaching.—We have no sympathy with the opinion that the need of street-preaching has passed. We never lose an opportunity to address a crowd in the bazaar or by the wayside, for it is an open testimony for Christ bringing His name before the people; it is a proof to the people that we are interested in them; and it gives an opportunity to spread Christian literature, and, above all, to sell God's precious Word to those who will read it in more leisure hours. In Shahjahanpur the street-preaching is in charge of Rev. H. H. Weak who, with the whole force of men-workers, carries on successfully public out-door meetings in the crowded thoroughfares of the city.

The *mela* is also an opportunity that should be utilized. In the month of February, after an extended itinerary in Powayan Circuit, we reached Gola Gokarn Nath *mela*. We had called together a select band of men and women workers, and these were joined by a similar band from the Oudh District. There were also some voluntary workers, the combined preaching force numbering about seventy-five. These were divided into four bands of men and two of women who went out from morning to mid-day and from three o'clock until night, preaching the Word and circulating Christian literature. As I stood by the side of men preaching the truth with the Holy Ghost sent down from Heaven, and then heard them testify that once they had worshipped at the impure shrines of idolatry in the temples about us until they found Christ, it thrilled me with a sense of the transforming power of the gospel of the Son of God. Scripture portions to the number of 1,154 were sold and 20,000 Christian tracts, specially prepared, were distributed. The little group of fourteen that received Christian baptism was a prophecy of the time when our missionaries and workers will go to these great *melas* expecting hundreds to be baptized daily. At the great Ganges *mela* in November our district was represented by organized bands of workers at five different places on the same day and all report encouraging success.

The Revival Campaigns.—There have been two seasons of revival effort and blessing in our district this year. The first was May 7th—17th. This was the time that had been set for our Summer School, but on account of famine condi-

tions and sickness, it was thought best not to hold the Summer School. So in its place it was arranged that each preacher-in-charge should plan for special revival services among all his people during those eleven days. The result was manifest blessing.

The November Revival Campaign was entered into with general enthusiasm by the workers. At this date a full report cannot be given, but the news from every circuit tells of awakening, of conversions, of baptisms, and of great blessing among the people. Mrs. West and I were not able to go into all the circuits, but with two faithful helpers spent the month in holding evangelistic services in the following circuits:—Faridpur, Khera Bajhera, Miranpur Katra, Tilhar, Shahabad, Sahai, Hardoi and Shahjahanpur West. We held fifty-six revival meetings, in all of which we were conscious of the Lord's presence, and some of the meetings were seasons of remarkable power. The burden and theme of our preaching was a new heart and that heart filled with the Spirit. We have reasons to believe that hundreds of our village Christians, according to their light, gave themselves to the Lord and received His blessing. At Bareilly, Shahjahanpur and Hardoi special services were held in the schools and churches. Rev. Mr. Bailey and Rev. Ganda Mall greatly assisted us. At this writing there are indications that the revival will go on through the winter months.

English Work —There have been English services each Sunday in Bareilly conducted by Dr. W. A. Mansell and Dr. S. S. Dease, and in Shahjahanpur conducted by Rev. H. H. Weak. In Shahjahanpur there has been a good revival work going on among the soldiers during most of the year.

The pessimist and the optimist may both have the same facts before them. The difference lies in the final view which is taken. We fully believe that after all the weaknesses of our work have been fully and honestly recognized, our final view of the situation justifies the greatest gratitude, and the brightest hope, and though there are many things in which our work should be stronger and better, we have the firm conviction that it is God's work, that God is increasing it from year to year, and that He will at length bring in the victorious reign of truth, righteousness and full salvation throughout the length and breadth of Hindustan.

Bareilly Theological Seminary.

DR. W. A. MANSELL, Principal, gives the following report:—"It is with feelings of devout gratitude to God that we write this report of another year's work in the Bareilly

Theological Seminary. The attendance has been good, 88 students having been enrolled in the Seminary proper, 63 in the woman's school and 58 children in the children's department, making a total of 151 students and 58 children. The work done, in spite of unusual difficulties to be encountered, has been very encouraging. There is a general development in the intellectual character of the students who are coming to us, and the class work seems to be improving year by year. The present graduating class is one of the best that has been sent out. It numbers twenty-two and before these words will appear in type, the men will have reached their appointments and begun their life's work. The Middle and Junior classes are somewhat larger, numbering 27 and 34, respectively. For two years the resolution of the Trustees to admit ten extra students has been enforced, and it will begin to show its influence in the graduating class next year. It may not always be possible for the entire number to complete the course, for sickness and death make no distinction between Theological students and others. But the classes from now on will, we trust, become larger from year to year. The need is continually increasing. There has thus far been no dearth of candidates, and we have faith to believe that as the Church grows, and converts multiply, and the need of pastoral oversight continues to increase, the Lord will effectively call increasing number of choice young men to the ministry. The Bishops in their address at Rangoon gave utterance to these pregnant sentences :—

Too much stress cannot be laid upon the work for which the Bareilly Theological Seminary is immediately responsible. A Methodist community of Hindustani people of over 146,000 souls in the two northern conferences, increasing by thousands annually, demands a careful shepherding, not to speak of the need of well-poised aggressive leadership in evangelism on every hand. For this work it is imperative that we have workmen that need not to be ashamed. It is manifest, too, that as the dense population of Northern India swarms out, as it seems likely to do, into Sindh and other places, and sends large numbers into the Presidency seaports, there will be need of strong Hindustani preachers in distant parts of India. Note the fact, in passing, that in the city of Calcutta alone there are between 250,000 and 300,000 Hindi and Hindustani speaking people at the present time. More and more will Bareilly come into purview as the source of supply. Rejoicing in what it has been able to do, and is now doing, its capacity must be largely increased in the immediate future. Not only are special gifts for the immediate support of students required, but there is also urgent need of increased accommodation for both married and unmarried students. Scholarships must be multiplied and increase of endowment is imperatively necessary. To this end there should be concentration and persistence of effort until the consummation so devoutly to be wished is reached.

We are receiving letters constantly which emphasize both the importance of the Seminary and the pressing need

of trained workers for our rapidly-extending field. A district superintendent, in the eastern limit of our Hindustani field, writes as follows:—"Converts are coming in so fast that we can't keep up with the urgent calls that come to us; if we had plenty of workers we might have thousands of converts where we now have scores or hundreds. We are in sore straits for workers." Another district superintendent from another part of our field writes:—"All my troubles this year have been through preachers-in-charge who have not been at Bareilly and who have not *caught the spirit of Methodism*. The three preachers-in-charge who have been at Bareilly, have been comforts. Had I the say, no member of this District Conference would in future be made a preacher-in-charge who had not graduated from Bareilly."

The above extracts reveal clearly the situation, both as regards the urgent need or greatly increasing the number of trained workers for the entire field, and also the supreme importance of Bareilly as a training centre where men may be fitted for the best service; in short, where they may be imbued with the spirit of Methodism.

Financially, the year has been encouraging. The number of scholarships, however, possibly owing to the financial depression, has not kept up according to our expectation. We trust, however, that with the issue of special calls to all our old and new patrons there will be a marked improvement in this particular. Will all who read these words lend a helping hand and do what they can to turn some contributions toward Bareilly for the raising up of an indigenous ministry for the evangelization of India?

The outstanding event of the year was the visit of Bishop Warne to America and his success in raising funds for the Theological Seminary. Two years ago the Trustees issued a call for enlarging the scope and capacity of the Seminary, and as a preliminary measure issued an appeal for a new dormitory for unmarried students, capable of accommodating more than twice the number of such students already enrolled. Bishop Warne, we are grateful to say, was successful in getting the laymen of the Erie Conference interested, and they have subscribed the amount necessary for the erection of the building which will be begun at once.

But in addition to this building we need a large number of new scholarships at forty or fifty dollars each, to provide for the increased number of students which we wish to accommodate. The present plan looks forward to the doubling of the number of students, and to provide for this number we shall need upwards of a hundred scholarships a year. This is not the limit of our hopes for the future, but is the goal which we have for the present set before us. The

Erie Conference has promised to help in the attainment of this end, but there is abundant room for help from every quarter. The Bareilly Seminary is an institution belonging to the whole church, and we want the whole church to maintain an interest in the institution. We have patrons from Maine to California, and we want all our present patrons to be encouraged by the help this conference has promised, and at the same time to do all in their power to largely multiply the number of those who are interested in this great enterprise for the evangelization of India.

In addition to the new dormitory which has been provided, we will also need to renew and enlarge the quarters for married students. The present quarters being not only too small, but also on account of their age, unsanitary condition, and in many cases infected with disease germs and infested with noxious vermin which are always a standing menace of plague infection. We need buildings well lighted and ventilated, and so constructed that in times of epidemic of serious Oriental diseases that they can be quickly and effectively disinfected. This work will be taken up gradually as funds are available. The total cost will be a little more than the amount asked for the new dormitory, and we shall be very glad to receive gifts in any amount for the remodeling and erection of these quarters. Blocks of buildings, costing about a thousand dollars each, can be erected at intervals as the money comes in, and such blocks, or sections, would be very appropriate enterprises for friends to take up as special or memorial buildings.

The spiritual life of the school has been encouraging. There has been a spirit of quiet earnestness prevailing, which has been a great joy to us. The evangelistic and the Sunday-school work carried on by the students has suffered somewhat from the prevailing sickness, but in spite of these difficulties the thirty Sunday-schools conducted by our students are in a fairly satisfactory condition, and the attendance as reported at the last Quarterly Conference has not diminished from the numbers of last year. Plans are being perfected to improve the character of the school and pastoral work undertaken by our students, and we expect to have much more definite results to report in future.

The woman's school has also had a good year, in spite of unusual difficulties. The Superintendent, Mrs., Mansell, who instead of taking a furlough home, was allowed to remain in India, on condition that she take a long vacation in the hills, was obliged to be away from the school for some months during the middle term, and to superintend the school through the medium of correspondence. In her absence Mrs. Mukerjee rendered invaluable assistance in looking

after the details of superintendence, and the staff of teachers have done good work in spite of the irregular attendance necessitated by the prevalent sickness. The Kindergarten is flourishing, and is an important adjunct to the woman's school.

The Hill branch had a shorter season than usual on account of the prevailing famine in the hills, but its value has been made abundantly evident, and we feel that it will be more and more useful as the years go on and the number of hill students increase. We have erected a line of dwelling-houses for our students at Dwarahat, and hope in time to erect a more suitable building for teaching and assembly rooms.

In conclusion, we desire to express our gratitude to the many friends who have assisted us in our enterprises, and to assure them of our appreciation of all their efforts in our behalf, and at the same time to request that they will continue to remember us in their prayers and to do all in their power to extend the circle of our supporters and helpers. It is a great work which we have undertaken. The evangelization of India is a task worthy of the highest ambition of the twentieth century church. Our very success magnifies our responsibilities and burdens, but the Lord who has given us the commission, holds all things in His Hand, and to Him we look for guidance, trusting implicitly that He will inspire His church to give all that we need to carry out His plan for the salvation of India.

The Mission Zanana Hospital, Bareilly.—Miss Esthar Gimson, M.D., in charge.

This institution has had a remarkable year as is seen by the following items for 1908:—

New patients	..	..	17,231
Old patients	..	..	35,357
Operations	..	..	158
Hospital patients (In-doors) ..	..	..	309
Donations and fees	..	Rs.	1,010-8

The Girls' Orphanage and School, Bareilly.—Mrs. H. J. Wilson and Miss C. Easton in charge

This is an old and valuable adjunct of mission work. Every year it sends out noble girls to be workers and wives of workers.

Mrs. Wilson writes:—"We will still raise our Ebenezer as we take a retrospective view at 1908 for the annual report. With famine prices it was difficult to get ends to meet especially as we had more girls than scholarships. The Lord knew our needs and kind friends sent us gifts to help out. Our wants have been bountifully supplied, the good ladies at

home in their many money difficulties sent regularly the appropriations.

The epidemic of malaria, which has been so bad all around, in many cases proving fatal, entered the school. I am thankful to say all recovered.

Last year's 17 probationers have been admitted into full membership and 37 more of the girls have become probationers."

Miss Easton writes :—" We thank our Heavenly Father for all the help He has given us, for the new girls He has sent us, for guidance and grace in times of difficulties.

Our average attendance last year was fifty-six more than that of the previous year.

All the girls from our first Training Class passed and are now teaching in our school.

There are seven in this year's class Teaching them has been a real pleasure.

All the girls in our Upper Grammar grade and Normal class passed their Bible examination, and nearly all from several of the lower classes.

We always open school with prayer, Scripture-reading and singing, but in addition to this in some of the classes the girls bow their heads in silent prayer on going to their class-rooms.

May God bless them and make them worthy of His name."

Miss English writes concerning *The Bidwell Memorial School, Shahjahanpur* :—" Our work in the Bidwell Memorial School has gone on through the year as usual. In the earlier part of the year we had small-pox and were obliged to close school for about a month. Two girls who went home died, but all who remained in the school recovered. The latter part of the year we have had much fever, but the Lord has been merciful and no deaths have occurred.

About twenty more girls united with the Church in full membership. As a rule, the girls and teachers have grown spiritually, and many are on a higher plane of Christian experience than ever before. For this we are very thankful and look with hope to the future. Our numbers have continued to increase, until now we have 143 girls as boarders besides a few day-scholars. We have refused a number. We sent four girls for the Government Middle examination and passed two.

We took some children to keep them from starving or being sold. Some who came were much emaciated, but are now looking well. The scarcity has given us an opportunity to get girls we were never able to reach before this, so we are thankful."

The Boys' Orphanage, Shahjahanpur.—Mrs. Blackstock, who is in charge, writes :—"As we come to the close of the year, we are thankful for God's loving care over us. At present we have 135 boys in the orphanage. The day-school work goes on as usual. We have thirteen boys attending the City Mission High School. The Industrial Department has done well this year. We do see that our boys are making progress in aiming to do what is right, and our prayer is that they may know the blessedness of living the true Christian life."

The High School at Shahjahanpur, under the charge of Rev. H. H. Weak, has had a successful year. A Business Department has been added in which Typewriting and Shorthand are being taught. The apparatus of the Science Department has been enlarged and the teaching staff and the athletic sports strengthened. There are 187 boys in attendance. A Sunday-school is held regularly.

The Girls' School, Hardoi.—Miss Anna Blackstock in charge. This school has the distinction of being the only girls' school in the Civil District of Hardoi. It has had a year of progress and success, both in examination results and in spiritual blessing among the girls. There are now fifty-nine girls in attendance.

The following is an abstract from the statistical report :—

Full members	..	..	3,165
Probationers	..	..	3,250
Children	..	..	2,623
Total Christian community	..	..	9,038
Baptisms	..	..	911
Sunday-schools	..	..	234
Sunday-school pupils	..	..	19,185
Day-schools	..	..	76
Day-school pupils	..	..	2,105
Pastor Fund	..	..	Rs. 1,479
Benevolent Collection	..	..	Rs. 27,803-8

Bijnor District.

JOSEPH H. GILL, *District Superintendent.*—If I should begin with the most important fact of the year under review, it would be the death of the missionary's wife. She had not been quite well for several years, and she was well aware that there was risk in continuing her work in India, but she talked of it freely and chose to stay and work on while she

could do so, rather than leave the work and her husband and retire.

She started the girls' boarding-school off on its year's work after her return from the last annual conference, and then began to accompany her husband on a tour of the district. We had a very profitable visit to an out station seven miles distant. Mrs. Gill thoroughly examined the women's work; then, returning to our head quarters in time to distribute the monthly pay, she started for her duties as a delegate to the Central Conference in Burma. She was sick the day she left home and quite uncertain about being able to go on beyond Bareilly, but she rallied and did go on. She left Calcutta on the 1st of February and arrived back in Bijnor on the 21st of the same month. The twenty days' outing seemed to greatly benefit her in every way and she returned to Bijnor much better for the journey and very happy in her Christian experience.

On the first week of March we went together to the Bashta Circuit and spent a delightful Sabbath in a little village grove. A Christian helper and his family had lived here for years and the people of all classes were friendly. The chief man of the place made us welcome. Helping to seat comfortably the congregation, which collected to hear the Gospel, he provided carpets to sit on and chairs for a few who wished them, and a crowd of 120 people, among whom some were women, sat through a regular Sabbath service, which, by the way, was a little prolonged, for such a meeting was to these people unusual. Several chapters were slowly read from the Bible and expounded, and the way of salvation clearly set forth to an attentive and interested audience.

Later, a special request came from the village for a service at the headman's own house. We complied with the request and were welcomed on the verandah, while thirteen zanana women sat inside and listened to the sermon. They could see through the latticed windows the congregation gathered outside. Mrs. Gill was privileged to sit in a doorway where both the zanana people and the congregation outside were visible. We also held a Mohulla service at night for the few Christians there. On Monday we went on to Bashta village, and there also encamped in tents in a grove. We visited the village and held service several times in the little mud chapel. In each service the chapel was crowded. Bible-readings and prayers in the early morning were held with the helpers very much to their profit. Symptoms of sickness developed, for the weather was still cold and we had to come back straight to Bijnor. This ended Mrs. Gill's district touring. On our arrival we were greeted with the sad news that small-pox was very bad in Bijnor city. In

less than a week two cases broke out among our people. A child in our school took it and was isolated and cared for by her parents and eventually recovered.

A young man, son of one of our preachers, took it in the confluent form and died, greatly to the grief of his heart-broken parents, for he was an only son, full of promise, and about 20 years of age.

I now continued my visits to out-stations, going alone, and completing my quarterly conferences, but as it was nearly the first of April and too hot to be in the tents, I found work in Bijnor.

Mrs. Gill hoped to remain in the plains as long as it was possible. She had a hard day's work on the 28th of May, and on the 29th was suddenly taken down sick and had to have the Civil Surgeon. Three months from that ominous day she exchanged earth for Heaven. Her work in the mission is too well known to need rehearsal here. No woman among us was more energetic or more faithful. She now reaps the reward of God's truest servants. She was an affectionate wife, a loving mother, and an excellent missionary.

Bijnor District has a population of 800,000 souls. For mission work it is divided into ten circuits, which gives an average of 80,000 souls to each preacher-in-charge.

We have an average of fourteen workers of all kinds in each circuit. No circuit, however, is over-manned but several are far below the average in helpers—notably Seohara, Kiratpuri and Mandawar.

The Christian population numbers a total of 6,121 or about one Christian to every 133 non-Christians. In the past five years the increase has totalled 700.

Mortality from plague and cholera, and several other sicknesses, has been very great. During the past year the deaths reported were 141. The baptisms this year lack only six of being 400.

A good work has been done in introducing Christianity to the people in general. All classes know something about it and its teaching. Very few of the people of wealth have accepted Christ. The most of our converts are from the poor, but the rich are not entirely indifferent to it. Some talk about it—a few come for instruction and information, but never yet have I met one who has any fault to find with Jesus. Several respectable young men pretty regularly visit the missionary and under his guidance are reading the Bible, parts of which they eagerly commit to memory.

If we continue to keep the respect of the people, our mission agents and our membership must exemplify the teachings of Christ in their lives. We work hard to keep up the standard of Christian living in our young church. No

Church trials have taken place. There was occasion for none. While we are thankful for that fact, we are still without ground for boasting, for our people are barely Christians, and are still behind in not being bright and shining lights amid heathen darkness.

And yet this statement of regret must be modified by saying that we have among us some as devout and pious Christians as can be found in the world anywhere. This fact causes us rejoicing amid discouragements and gives promise of progress and success in the Church ere long. It is something to maintain the standards. Time will correct the stragglers. "Let patience have her perfect work"--so much for work a day times.

In special seasons of refreshing we see better things: the real love of non-Christian people in several instances has been gained. This is a great step. One writes, "the sweet odour of the revival is spreading among the boys and girls in the Christian mohalla. These little hearts love God and are going to be ready for God's service." This testimony is true also concerning our Central girls' school. In another village the *Chamars* in a body seem ready for baptism; they join the Christian service, sing our *bhajans*, bow in prayer, and welcome our preachers. Their "*Chaupal*" was burnt down during the year. They ask that it be now built and used as a Christian chapel.

The preacher in-charge asked me to come and baptize them. I replied, telling him to baptize them himself, or to have his Indian brethren help him, for there was no need calling on outside help. This is encouraging.

Our District Conference, in October, was a season of blessing and all professed to have been greatly refreshed and blessed during the services. When the entire audience crowded around the altar in a season of consecration, God's presence was gloriously felt, and tears and responses on all sides showed that the Holy Spirit brooded over the congregation. Our whole week of services was full of blessing.

The usual preaching to non-Christians at *melas* and in bazaars has been continued during the year. It has several times happened that the listeners spoke out, saying, that the Word preached is the Truth. Thousands of leaflets have been circulated; doors of usefulness are wide open and our workers, with more or less faithfulness, continue their labors. At least 762 villages are visited by our preachers, and Christians are found in 487 of these.

Famine times came during the year. High prices greatly affected all our people. The missionary in charge was asked by Government to join the public committees of relief. He served both on the Central District committee

and the Bijnor Tehsil local committee. It was a pleasure to be able to join in the councils and committees held to help the poor. The help sent from home was very opportune for our poorly-paid mission staff and the people, as far as it could reach them. The subscribers to our Church paper, "The Kaukab i Hind," now number forty-six, whereas a year ago they were less than half that number, and these are all paid for in advance.

During the year in several places our people have had great difficulty in getting drinking water. This was specially so in Najibabad and Nurpur.

In several places we are at a loss for cemeteries for the dead. A very small bit of land, if procured, would last for years.

To my successor I leave the following hints of what is needed to equip the District properly:—

1st.—A central boarding-school for boys with buildings for tuitional purposes united to a large church building on the edge of the bazaar. I estimate such a plant would cost thirty or forty thousand rupees.

2nd.—A church building in each of five circuit head-quarters now not supplied. I estimate these to cost Rs. 1,000 each.

3rd.—The girls' boarding-school to be enlarged by the extension of, at least, 500 feet of wall and the addition of teachers' dormitories and a room for the sick. A well for drinking water is a great desideratum. The entire number of boarders now depend for drinking and bath water on a single old man who carries it to them every hour in a leather sack. A suitable well will cost 500 to 1,000 rupees.

4th.—A bungalow is needed for the home of a lady of the Woman's Foreign Missionary Society. This will cost Rs 6,000 or Rs 8,000. Such an addition to the working staff is greatly needed.

5th.—We have, in ownership, ground sufficient for the purposes of the girls' school and for the ladies' bungalow.

6th.—A grant is needed for the expenses of a summer school for the lower grade of teachers and helpers. In order to the better training of our workers, it has been the aim of the missionary to keep sending some uncertificated man to the Theological school each year, and each year to receive back some of those who have completed the course. This year we expect back one of our trained men, and we have then left at least four still following the course of study. Several recommendations have been voted for other candidates to go in 1909.

The outlook of our work is, on the whole, full of hope.

I now add some items concerning each of the circuits separately.

Bashta Circuit.

1010	Christians	..	588
1011	Villages in which they live	..	74
1012	Baptisms this year	..	32

The work in this circuit has been well kept up by the preacher-in-charge, assisted by his venerable father. In no other circuit do we find so many stable Christians. At Bashta village the services are well attended, for the people have learned to come to Church and do so as a duty. On the visit of the District Superintendent the little chapel is always crowded. The non-Christian neighbours are very friendly. The Sikh work is specially to be praised, for the people are giving up such old customs as prevented Christian progress, and both in marriage ceremonies and burials they follow Christian customs. Four christian marriages occurred and eleven burials, all according to Disciplinary requirements. A school was well maintained during the year at Bashta with fifteen pupils, the teacher being a certificated man. Several deaths occurred among our people; one of our best preachers here was greatly afflicted in the loss of his wife. Chandpur continues to be the preacher-in-charge's headquarters. It is the one large town on the circuit, and although occupation was effected after many difficulties, it is full of promise.

Bijnor Circuit.

	Christians	..	566
	Villages in which they live	..	27
1013	Baptisms this year	..	14

An attempt was made this year to station a Christian preacher in the heart of the city. It was done; but death visiting the family was such an affliction that, burdened with grief, the preacher left the city and returned to the Mission premises to live. One benefit which resulted from the family's living in the city was, that it became the nucleus for a Christian service and while they stayed, preaching was held either there or in one of three other places every Sabbath, so that four preaching places were opened as the result of this brother's self-denial. The plan must again be utilized. Bazaar-preaching is regularly kept up once a week and a Mohulla prayer-meeting once a week. The heart of the city must be occupied again.

The usual series of services on Sunday (morning and evening), with the week day prayer-meeting and Epworth Leagues (Junior and Senior), are held in the girls' school chapel regularly.

The need of a city chapel is still to be emphasized. Ganj, with its neighbourhood, became again a part of this circuit as it had been a few years ago. A large *mela* (or fair) is regularly held here, and the opportunity to present the Gospel is not lost, for our preachers in force attend and preach while it lasts. A young Mohammedan, in Government employment, who in childhood had really given his heart to Christ, keeps visiting us. He has not yet been baptized, but is quite willing to be, and only waits to bring his wife with him. He is reading the Holy Scriptures and committing to memory the Lord's Prayer and other Scripture texts. We are praying for guidance for him that he may keep the service he has and also his employment.

In the Church here seventeen persons were received into full connection during the year and fourteen were received on probation.

H. B. Mitchell and his assistants have done very satisfactory work during the year.

We need permission to use for burial purposes a couple of *bighas* of grave-yard land outside the cemetery wall.

Dhampur Circuit.

Christians	720
Villages in which they live	72
Baptisms this year	68

This circuit is 20 *kos* long and 12 *kos* broad, and contains six sub-circuits. A total of one hundred and seven villages are visited by the workers. There are now a number of persons ready for baptism. Seven persons were advanced to full membership, and nine professed to be converted. Sabbath services are held in fourteen places with an average attendance of 324 persons. Fazl Masih has faithfully attended to the work, and although his out-stations are separated by a number of rivers, making them difficult of access, he has not neglected them. Debt has burdened one of his chief workers; this man pays out in interest just half of his own monthly salary to his creditors. The only excuse for it is that he has suffered a good deal in sickness and his children are many. In this circuit, also, one of the local preachers was bereaved of his wife. He has our sincere sympathy.

In temporal affairs people suffered in the severe scarcity and high prices of food, and yet the call for collections has been fairly responded to. A *colporteur*, in this circuit, has sold during the year 19 Bibles, 30 New Testaments, 700 portions of Scripture, and between two and three thousand tracts have been distributed.

Nihtor Jhalu.

Christians	.. 741
Villages in which they live	.. 85
Baptisms	.. 70

One sub-circuit, namely, Ganj, belonging to this charge last year, was this year transferred back to Bijnor Circuit, where it formerly belonged, thus making a better division of the membership of the two circuits. Under many disadvantages and short of help, the preacher-in-charge has continued to exhibit great energy, and his roll of baptisms is large. One important town, the home of a Rajah, needs to be occupied at once by a qualified preacher. Both Nihtor and Jhalu are towns where we expect much fruit. In Jhalu many *Chamars* seem ready for baptism.

Kiratpur Circuit.

Christians	.. 609
Villages in which they live	.. 49
Baptisms	.. 71

The preacher-in-charge of this place died in the middle of the year. He was advanced in years and very faithful in his work. He knew the secret of fellowship with Christ and did his best to train the little church under his charge. A son of his who labors in another district, is now a member of Conference. The new preacher-in-charge began his work in June and has carried it on with vigor, being a man much younger in years than his predecessor. In no other single circuit have we had so many baptisms, the number being seventy-one. The new preacher-in-charge has not been reinforced as the opening in the work deserves. He is a Deacon, and is now recommended for Elder's Orders.

Mandawar Circuit.

Christians	.. 598
Villages in which they live	.. 39
Baptisms	.. 19

One of our oldest ministers, who for many years has served the church as an Elder and preacher-in-charge, will probably retire at the coming conference. He will be succeeded by a younger man.

Brother Merrill has had a long and useful life, and has always borne an unimpeachable character; but of late he has several times been, through sickness, near to death. The circuit has nine workers, five of whom are men.

The proceeds of our Jubilee collection were voted to this circuit to build a chapel. Already a quantity of bricks are on the ground, and iron girders purchased in Calcutta are there too. A plan of the church proposed is in hand, but only half the money necessary has been collected.

In this town the Mission has long occupied a property which we rent from Government at an annual cost of Rs. 12 only. I applied to Government for permission to build the chapel on ground outside our enclosure. In his docket No. 1019/XVII—81, dated 22nd January, 1908, the Magistrate said that the plot required (for a chapel) appears to be already included in the lease held by the Mission. Also, in docket No. 83, dated 30th April, 1908, I was given permission by the District Board to erect the chapel. I hope this will soon be done.

Najibabad Circuit.

Christians	502
Villages in which they live	30
Baptisms	37

There are four small appointments connected with this circuit, namely, Najibabad City, Nagal, Tisota, and Chandanpur.

The work makes progress. Two Christian marriages took place by Christian rites. In sickness the people resort to prayer and beg the minister to pray for them. When the preacher-in-charge was holding services among the low castes, the higher caste people sent a messenger to call him, saying, "Preach the Gospel also to us," and he went. After hearing, they said, "The Christian religion is the true religion." One whole family, not yet baptized, among those higher castes, is really a Christian family in all respects, except baptism. A youth was very sick and a devotee visited him and said he came to bring a *debi* (goddess) to cure him. The lad replied respectfully, "Please go away from me, Jesus Christ will cure me." It was in this circuit a number of men were baptized without their wives. This year the church was gladdened by the baptism of five of the wives. Here, too, a dear brother was bereaved of his wife. Mrs. Gill personally visited the town and took this woman with her for treatment to the Bareilly Mission Hospital, but she had one of the worst kinds of incurable consumption and soon returned home and died. The Nats, of Chandanpur, continue to excite great interest, and they promise to be true followers of Christ. Several of their girls are in our boarding-school in Bijnor. C Shipley is still in charge of the Najibabad Circuit.

Nagina Circuit.

Christians	.. 721
Villages in which they live	.. 66
Baptisms	.. 29

This circuit has had another good year. The baptisms have not been many. Because of famine and sickness with which the country was afflicted, there have been many hindrances.

In the late plague this city had an excess of mortality. Government carried out at great expense an extensive system of masonry drainage, improving the conditions of living. It is one of the few more important centers, and needs to be well manned and well worked. The preacher in charge, John Netram, and his wife, have been, as usual, very energetic and careful in their work and looking well after their people. We have three experienced local preachers at three important points of the circuit, and we have every reason to consider the work as hopeful and successful. Ninety-two villages are visited and of these sixty-six have Christians in them. Sabbath services are held in ten centers, with a total attendance of 240 souls. All the collections have been taken and, notwithstanding the famine, something has been collected toward the work from the membership, although they are very poor.

Nurpur Circuit.

Christians	.. 502
Villages in which they live	.. 40
Baptisms	.. 20

There is no more hopeful work on the district than that at Nurpur. The *Chumars* in one place appear ready to be baptized in a body. They have been really won by the faithfulness of the preachers who lived among them, giving them constant instruction in the spiritual life. All the agencies in use among us are found here: Sunday schools, day-schools, *mela* preaching and Sabbath services.

There are real inquirers also among the better classes, and the preacher and his family live exemplary lives which daily impresses their neighbours. One of the most useful men we have, had to be transferred to fill a vacancy caused by death, but in his place a graduate of the Theological Seminary, a useful man, has taken up the work and carries it on successfully. Here also is another preacher oppressed by debt. He is a useful and energetic man, but he has failed in adjusting his finances. It seems difficult for some of these men to learn to live within their income.

Brother Falls deserves great credit for his success in training his own children to usefulness. He has a son now in the Theological Seminary and a daughter who has just passed a Government examination, and who is about to take up the study of medicine.

Seohara Circuit.

Christians

Villages in which they live

Baptisms

584

55

34

The preacher-in-charge sees signs of progress in the readiness with which the people join in regular services. This is a hopeful sign, for regular attendance at God's worship is itself a training, both in knowledge of the Christian life and in the blessings that result from assembling together for worship. There is a great deficiency of help here, one of the principal preachers having gone to take a Theological training. He will return in one year more and the circuit will be greatly strengthened by his training in the Seminary. Sixty to seventy people gather for services in a single *muhalla*, and they like to come.

In one congregation a man, named Chhuni, stood up and said, "I have long believed in Christ. I promise to abandon all idolatrous customs and to follow Christian ways. Please baptize me now." Padri Bansi Dhar baptized him on the spot. We have hopeful work here among the "*Nat log*."

Sahispur is on this circuit and a very faithful and reliable local elder and his wife have a good work. While I write the family are afflicted with sickness, but I hope it is only temporary.

Budaon District.

WM. PETERS, *District Superintendent*.—The year has closed amidst very great difficulties and troubles; but, on the other hand, when we perceive the help of the grace of God in our midst, we forget all our difficulties. The famine has prevailed during the year, and is still present. Small-pox, plague, and a virulent fever from which thousands have perished, have also been prevalent. The effect of all these has been very noticeable among our Christians, many of whom have been called to their heavenly rest. Malarial fever has also attacked our workers, both men and women, in this district, and the boys and girls in boarding-schools as well. But it is a cause of great thankfulness

that none of our workers has died from this visitation. This is manifestly a Divine providence, which we cannot understand. We cannot but believe that He has kept us alive to show forth His own glory, and therefore with all our hearts we are eager to prosecute His service. Up to the present the disease has a hold on the country districts.

The special revival meetings, which were appointed for the month of November, were very successfully carried on. In one or two places the glory of the Lord was especially manifested, and there is evidence of great spiritual blessing and growth. The revival began at our District Conference, at that time our workers were wonderfully inspired and transformed and received special preparation and fitness for carrying on these meetings, and the grace of God was poured out on the Christians living in the city.

Bishop F. W. Warne, Dr. W. A. Mansell, and a successful evangelist, Mr. Bailey, a Presbyterian Missionary of Wazirabad, Punjab, preached and gave doctrinal instruction which will long remain in the hearts of those who heard. We have learned from these that simple instruction and short sermons are very effectual in reaching the hearts of our people, and we are heartily thankful to these gentlemen — they have given us a new preparation and fitness for the service of Christ.

In these days special religious services are being conducted with great earnestness. It is evident that the Christians of this land as well as those of other lands are being filled with the blessings of grace. Miss Ruddick held special meetings for about two weeks. In one village where special services were being held, there was a Christian who had quarrelled with his wife and driven her from his home and taking her children from her by force kept possession of them. The reason was that she had taken ten rupees from her husband and given them to some one else and could not recover them. But when the fire of divine grace began to burn in his heart, he freely forgave her, and now there is peace and harmony in that house.

In this very village last year there was an old Christian who had been converted from among the Chamars. He apostatized and tried to get admitted again into his caste. He spent about three hundred rupees, and gave a great feast, but the only result was that all the men who ate with him at the feast were put out of caste, and a little while after three other families from that community accepted Christ, and there is now hope that all the Chamars in that village will become Christians. By such strange providences does God at times accomplish His work and manifest His glory.

To the extent that our strength and health permitted, we have prosecuted the work. Temporarily the people are in very straitened circumstances, but are improving spiritually. There is a pressing need of primary schools in this district. There should be at least forty such schools or five in each circuit in order to provide for spiritual and intellectual progress. There is little hope of much progress under existing conditions. I have during the year visited each circuit three or four times. It is evident from the reports heard that there are openings in all castes; their hearts are opening to the truth, both among the men and in the zenanas.

There are two boarding-schools in this district, one for girls and one for boys, with 98 girls and 77 boys attending. This work is very satisfactory. Many of these pupils have consecrated themselves for Christian service and give much help in spiritual meetings. The Sunday-schools and Epworth Leagues are also doing good work, and the people are much interested in them. Temperance meetings are also held from time to time, which are a source of great profit to the people.

In October last a family with two children were baptized from among the Kayasths and are continuing firm in their faith, and we have hopes that after they have been fully indoctrinated they will become good workers for Christ.

Miss Ruddick is very earnest in conducting evangelistic meetings and cheerfully enduring all difficulties in her service for the glory of Christ.

Miss Wright also helps constantly in this work, especially among her own girls, striving to light the spiritual flame in their hearts and to keep them faithful. The examination results this year especially were not as good as we had hoped, but we expect better results next time. The Government Inspector was well pleased with the attendance and examination results, and general arrangements of the boys' school and increased the Government grant-in-aid seventeen rupees per month. We are trying to advance the school to the High School standard. We hope to accomplish this with the help of the Lord.

There was considerable sickness in the boys' school, but Miss B. Peters, a voluntary worker, cared for their bodily and spiritual interests so faithfully, that not one boy was lost. Miss Wright and Miss Ruddick also were most sympathetic and helpful in their care of the sick in the compound and in the mohallas. We are also heartily grateful to Miss Dr. Gimson for coming frequently from Bareilly for medical treatment for our people. We are not at this time

able to state the full results of the November revival campaign, but we hope later on to do so. Our prayer is that God may put the seal of His approval upon our service and fit us for more perfect service in the future.

Garhwal District.

J. H. MESSMORE, *Superintendent* -- Mission work of any kind has been an uphill business in Garhwal during the year 1908, because the struggle for daily bread has been virtually the one interest in life everywhere and among all sorts of people. Food has been three times the normal price; and being as scarce as it was dear, mission workers, like other people, have had to spend much of their time going hither and thither in search of food. The preacher at Kainur, for instance, brought food for his family from a Government grain depôt, forty miles distant, and six days was the shortest time in which the round trip could be made. Not only were the time and labours of mission works pre-occupied, but the economic condition of the district made touring impracticable on account of the expense, and also the impossibility of procuring supplies. In September the Superintendent held the Dikhwali quarterly conference at a place sixteen miles from district head-quarters. He had to send flour, rice and pulse for two meals for the members of the conference, and also to take food for himself and grain for his horse. In the severe struggle for daily bread other and higher interests are forgotten. Hunger and poverty sometimes bring men nearer God, but generally it is not of much use to preach the gospel to men whose families are naked and hungry.

Nevertheless, in spite of almost insurmountable difficulties and hindrances, caused by famine now in its second year and threatening to continue into the third year, there has been much faithful work done and in many places are encouraging signs of progress. The spiritual condition of the mission agents continues to be very satisfactory; harmony, zeal, aggressive purpose and expectation of fruit characterize the body of workers. Much has been done towards bringing back the comparatively large number of lapsed Christians found in many of our villages. In several places candidates for baptism are reported; along the pilgrim routes are also a number of inquirers, not, however, from among the pilgrims, but from the permanent residents. At Srinagar, the most important town of the district, the new mission house is ap-

proaching completion. The intelligent and earnest young worker in charge of the work at Srinagar is gaining influence among all classes of people, and the work at Srinagar is more promising than at any time since old Srinagar was destroyed by the bursting of the Gohna Lake barrier nearly twenty years ago. Dogadda was a famine grain depôt more than six months of the year. This brought hundreds to the very doors of the mission house there, and the zealous band of workers gave themselves fully to the service of giving the bread of life to those who came for the bread that perisheth. The spiritual condition of the Church at Pauri, the district head-quarters, has been very encouraging. A number of Christian young men, teachers in the high school, are becoming greatly interested in the evangelization of Garhwal. Seven of the number are local preachers or exhorters, and during the November campaign, wrought earnestly for the spreading of the Gospel and the upbuilding of the Kingdom of Christ.

Some districts of Garhwal were scourged by cholera as well as by famine. Early in August the Superintendent received a letter from the little son of a local preacher living twenty miles distant, "Father is lying dead in the house," so the letter ran, "mother and little brother and I are sitting crying; no one will come near us because it is cholera. Send some one to bury father and help us." When help reached the unfortunate family, the writer of the letter had already died of cholera and his mother had thrown the body into a ravine, and she herself, partly recovered from an attack of the same disease, was found with the remaining child crouching half demented in a stable near by. This sad affair demonstrated the necessity of placing at least two men where our work is among a purely non-Christian community.

Our high school is larger than even before. Within the past two years the local Government has spent some twenty thousand rupees in constructing hostels and play-ground for the Hindu students, who come from all parts of Garhwal to attend the Mission School. The village schools have not done well. Famine and fever have been too much for them. Education in these schools is free; but the parents need the services of the children for the field work and grazing, and it is impossible to get more than a very few boys to attend school. As for the girls; women and girls in Garhwal are beasts of burden; work is their destiny, why send them to school? The Woman's Foreign Missionary Society girls' boarding-school is well filled. This year, for the first time, Garhwal has had the services of a Woman's Foreign Missionary Society Missionary evangelist. The workers everywhere have co-operated heartily, and no department of mission work

on the district justifies its own existence more than that of the district evangelist.

Garhwal district work is sadly crippled for want of larger appropriations. We have neither churches, school-houses, mission houses, nor itinerating funds at all commensurate with our needs. Our men are sent out to make brick without straw. And once more the writer of this report puts on record his profound regret that the Missionary Society approves a system of expansion which makes it absolutely impossible to provide suitable plant for its older work.

Gonda District.

N. L. ROCKEY, *District Superintendent*.—Six native members of conference: S. Phillip, S. Wheeler, J. F. Samvel, J. S. Samuel, F. Wittke, J. W. Norton; seven ordained local preachers, four unordained local preachers. We attempt to minister to a territory covering 5,436 square miles containing 2,454,542 people. Striking an average, it is evident that each of our workers, counting those of every grade, has as his share of the population 72,190 non-Christians living in 108 square miles. He could not visit each of his number of villages once a month by any manner of means. With this force at our disposal the evangelization of Gonda-Bahraich is yet far away. Most of our workers are inefficient, but they are good, clean men and, being the best available, are kept at their posts. A few better educated workers with the swing of conquest to act as leaders could utilize every one of these workers to greater advantage. Our preachers are so widely separated, face such continually and odds in opposition, that many of them have lost heart. There are Bible-readers who have not seen an intelligent Christian woman's face for about two years. She has had to depend on her husband and the District Superintendent for occasional glimpses of the outer world. How can such people keep the swing of victory in their hearts! It's easy to say, "Cheer up," but even Elijah lost heart when it seemed to him that he was alone in Israel, though he knew that God was on the throne and that less than two days' journey away over the mountain footpaths there was a whole nation of God-fearing people. I have more sympathy than censure for the worker who under such circumstances works with a lack of will and is almost fruitless. I regard him as the victim of a mistaken policy—a policy of spreading out thin over all creation rather than of concentrating efforts on territories for which God originally made us responsible.

This has been the hardest of our twenty-four years of Indian life, because our people have been so distressed and the nervous tension of relieving them and being just under trying circumstances was one that few sympathetic natures could stand and not break under. We had epidemic plague, small pox and cholera to face, besides malaria and the very severe famine conditions which fell heavier on Gonda-Bahraich than any other portion of India as evidenced by Government figures and operations. For several months this year one out of every six in Bahraich, and in Gonda, one out of every eight of the population, were on relief works or a subject of Government charity. All praise to this great Government for its unstinted and impartial help in this time of distress.

Our lower-paid workers, both Government and private, suffered more than any other class. They had no means of bringing up their income to their needs for food only, and could not leave their employment for relief service. The difficulties have not yet passed away, for our territory had rain only intermittently and in spots. Rice is a failure and few other grains were produced in more than half the territory, and what we have is being drained off towards Bengal. Relief works are open at places. Under such circumstances it is a wonder that any progress is made. The spiritual results are not what we had hoped for. Famine years are not good evangelistic ones. People distracted and scattered, are less disposed to listen. "Hungry people want bread, not preaching." They said to our workers, "While you sing and preach, we starve!" But the year has not been fruitless. Exercising care as to whom we accepted, we have baptized 162 from the non-Christian communities among whom we labor. The boys' boarding quarters, substantial and *pucca*, are ready for fifty boys and free of debt. Thirty five boys are in our boarding-school, and Miss Hoge has 101 girls on her roll. Every out-station has been visited several times. Five bands of workers were out the whole of November, generally far afield. In Kaisarganja chapel was built of good material at a cost of Rs. 700. Only rupees seventy-five of which was given by the Mission, and it was dedicated without debt. There are other evidences of signal success and promise. We have had all the money we could wisely use, unless we can increase our staff of workers with worthy labourers. God's grace has abounded through all these trying scenes, and we were cheered with a large District conference and camp-meeting, in which the attendance was 335, representing every part of our field, except the Tharu contingent. Brethren, rejoice with us.

Kumaon District.

S. S. DEASE, *Superintendent*.—Kumaon has experienced the most trying year in the memory of the oldest inhabitant. This is especially true of the western portion of the district. The suffering from famine and epidemics has been very great. Thanks to the help received from kind donors the missionaries have been able to help the Government in its effort to save the people. In Dwarahat large numbers of the poorest class were kept employed on buildings under construction, and this has made all classes more friendly and interested in the work of the Mission. After years of waiting we were able to complete a house for the ladies laboring in this station. The branch of the Theological Seminary, located in Dwarahat, has now its own building for the students. The outlook for successful work was never brighter in this part of Kumaon.

Pithoragarh is rejoicing in once again having a missionary of the parent board stationed there, a privilege not enjoyed for nearly twenty years. Dr. Corpron has taken hold of the work with enthusiasm and hopes to make changes that will add greatly to its efficiency. During the summer months a successful summer school has been carried on by the staff of missionaries. This was made possible by the liberality of Miss Neeld, of Crafton, Penn., to whom this station owes a great debt of gratitude. Dr. Corpron is organizing a medical class of young men and women, who after completing their studies will enter on private practice, and while supporting themselves, will, it is hoped, be active missionaries. Naini Tal has had an epidemic of enteric fever continued for months with disastrous results to some of the schools. The pupils in our schools, however, were wonderfully preserved, due largely to the excellent care taken of them by those in charge. Wellesley and Philander Smith College have been well attended, and have done the successful work which is always looked for from these schools. The English Church was unfortunately deprived of the services of G. W. Briggs, who was transferred to the Reid Christian College. W. A. Revis, his successor, filled the position to the satisfaction of the congregation. The Bhabar and Tarai part of this district has taken on new life by being made a separate circuit. There have been more baptisms there than in any other section. The town of Ramnaggar is once more occupied by us, and the Government has encouraged us by allowing the use of a building free of rent. The famine everywhere in this district has distracted the attention of the people, and it has been difficult to get them to think of anything beyond their wants; however, the missionaries in their efforts to help the distressed have not failed to give them instruction, that has resulted in some conversions.

Moradabad District.

L. A. CORE, District Superintendent.—This year has been especially characterized by two things. The first was the famine. This had its beginning in the partial failure of the wheat crop of last year, and the failure of the monsoon a few months later completed the work. For a year all food grains have been at top famine prices, and though this year a good fall crop is being harvested, the prices are still away above normal.

The famine has been one of the severest in years, yet, remarkable to say, there have been very few deaths, in this part at any rate, that could be attributed directly to it. This is due chiefly to two causes. A good deal of help has been judiciously distributed both by Government and by private individuals, as well as small sums by the Mission. The second cause of the comparatively few deaths, in spite of high prices and scarcity of food, is the improved condition of the poorer classes. It has been a matter of surprise to many of us, the way the wage earners and the poor cultivators and others of the poorer classes have been able to keep up through these months of acute famine and high prices. Twenty-five years ago, the death-rate under such conditions would have been appalling. The resources that even the poor are able to command, is an evidence that India is certainly not growing poorer, the popular cry of discontented young India, to the contrary notwithstanding.

The second thing that has made this year one apart from others, has been an epidemic of malarial fever. At the close of the monsoons, the fever is always to be expected. But this year it has raged for about three months, with a severity not known in years. Few have been spared. Rich and poor alike; city and village residents; high and low; all have been impartially visited. But naturally the worst visitation has been in the village communities where proper food can scarcely be had and almost no medicine. Whole households were to be seen all laid low by the unsparing visitor. One was not able so much as to give water to another. In the villages it often seemed as if the village was deserted, but on closer inspection the people were seen lying on their string-beds, on the floor, under the trees, and even in the open, in the grip of the fever.

One instance will serve as an illustration of hundreds and thousands of cases. It was the family of a preacher. Both husband and wife were old. With them were three motherless grandchildren. The entire family was sick at the same time. They lived in an out-station. No help could be secured. One could not help the other. Their condition was indeed pitiable until help could be sent them.

So general was the sickness that fields were left unsowed ; harvests uncut, and industries generally paralyzed. Its severity and long continuance has left many vacant places in the community.

But *indications of progress* in the work of the Master, in spite of these adverse conditions, are not wanting. Even famine and disease are not unmixed evils. Both have served to inspire our people with a desire "to lift their eyes to the hills" whence cometh their help. They are coming to realize more and more that the Lord reigns, and that He is to be feared and served. Idolatry has very noticeably lost its hold on the people. More shrines have been destroyed, some of them old and venerated ones, than in any previous year. There has been a marked growth in our community spiritually. Inquirers have come to us in large numbers from all castes. Scores of these from the better classes of both Hindus and Mohammedans, might have been baptized, had we been able to provide a refuge and support for them when they should be cast out and driven from their homes and possessions. Scores of backslidden Christians have been reclaimed.

In one circuit a large community of gardeners are interested and earnest listeners. Some Thakur landowners in the same circuit are inquirers. During bazar preaching in one of the circuits a member of the butcher class, who are regarded as hard and fanatical Mohammedans, was moved to tears by the story of the Cross, and asked the preacher to come to his house and let him hear more of it. This the preacher was only too glad to do, and on arrival found the whole family there waiting to hear the message. The heaven is doing its work. As one of our men with one or two helpers was returning one night from a day among the villages, they passed by a village in which no one had ever gone to preach. The preacher said that as he passed he was strangely impressed that he should go into this village also and speak the message. He obeyed the leading, and on reaching the place was met by the headman of the leather workers and warmly welcomed. This man said, "I have been wishing for a long time that some one would come and tell us about your Jesus." A large company gathered and heard the Word gladly. Of this class there are thousands almost ready to press into the Kingdom as soon as the Church is ready to receive and nourish them into spiritual manhood.

Village itinerating is full of incidents and experiences. One is able to get close to the people when camping among them and to learn their needs and difficulties as is possible in no other way. We have been able this year to visit and hold services in nearly two hundred villages.

In one village thus visited, were a father and son who had for two years been "disciples but secretly." The day before my arrival they decided to make an open confession of faith and to publicly break all connection with their old caste. The village teacher was called, and at the noon hour when all the people were present, he asked the teacher to give him a glass of water, of which he drank and gave to his son. He then confessed his faith and the fact that he had been baptized, and that by drinking the water from the hand of the Christian teacher, he had severed his connection with Hinduism and had committed himself to Christ. He then took his brass vessel and proceeded to draw from the village well lest they should unite to prevent his drawing in the future. One thing followed another in such rapid succession that the people were too surprised to prevent the, to them, desecration of the well. He confessed Christ on all occasions. A month ago he went to live with Him whom, not having seen, he had learned to love. His humble and devout life, and his testimony at death, have made a deep impression in the village.

In one village visited, we found that the people nearly all had lumps of mud, smeared with some coarse red paint, stuck in their straw roofs. This is an old superstition with an idolatrous origin. This mud is supposed to insure the thatch from fire. In the months of April and May when the west winds are so hot, whole villages are consumed with such frightful rapidity that the people can do little more than save their lives. But after talking to the women and telling them that these things could not help them, Mrs. Core and the preacher's wife succeeded in getting permission to remove all these idolatrous signs. By a strange coincidence within five days the entire village was consumed. In a land where the very air is saturated with idolatry, and where every happening is attributed to some deity or other, I feared that they would regard the fire as the work of one of these outraged spirits. But to my surprise and joy it was not so regarded, but as merely a commonplace incident.

In another place as a shrine was being broken up preparatory to administering baptism to the villagers, a Hindu came along and frightened the people by telling them that the evil spirit whose shrine they were destroying would not leave a soul of them alive by the end of the year. The people hesitated, but were re-assured, and the work of destruction went on to completion. This is a common practice of on-lookers to play upon their superstitious fears and frighten the ignorant people into retaining their shrines and idolatrous practices. Not infrequently, landowners threaten the people that if the shrine, which is the sign of their degradation, be

removed, he will take away their lands and houses. Such threats are all too often fulfilled too.

We were holding a testimony meeting in one village. Among others present was a chaukidar, or village night watchman. This man is a loyal follower of Christ and loves to work for Him. Each week he has to report at his police station the condition of his village, the number of births, deaths, etc. Some twenty or more others are there on the same day on similar errands. I told this man that this would be a splendid opportunity for him to work for Christ among the other chaukidars. He looked me in the face and said with great earnestness, "Sahib, until I have spoken to them of Christ and His love I have no rest." There are about one hundred or more Christian chaukidars, and we are trying to get them all inspired with this same zeal for the Master.

Another incident illustrates great importance of carefully following up our work and of instructing our people in the fundamental truths of the new faith. In an out-of-the-way place some people had been baptized some years ago, and then after a little further instruction had been overlooked and neglected. No missionary had ever been there. The people remembered in a way some of the things they had been taught years before, but only in a vague sort of a way. And while they had done away with their old deities so far as the names were concerned, we found that they were worshipping Christ, but with the same old form and ritual as they had used in the service of the discarded god. They had merely substituted the new name, but retained practically the old form and ritual. One is reminded of the old Saxons who though marked with the sign of the cross, still worshipped Thor and Woden, but under the new names of the Virgin Mary, etc. This incident opened my eyes to the vital necessity of a careful organization of our work and of careful and systematic pastoral work and religious instruction.

Sickness has interfered with the work of the schools to some extent. Both the school for boys and for girls are full to overflowing. More than two scores had to be refused admittance into each of the schools. These Mission boarding-schools are absolutely the only hope of our poor Christians of rising from the depressed condition of ages. All Government schools are closed to them. Their only hope is the Mission school. Yet we are compelled to shut the only door to a larger life, to scores.

The Bishop Parker Memorial High School has suffered greatly in the absence of the Headmaster, N. Jordan, M.A., while in attendance as Lay Delegate to the General Conference. But the second master developed unsuspected

qualities, and so the work went on. The Principal, Rev. C. E. Simpson, writes as follows of the school:—

“We are glad to report quite an increase in the numbers in attendance in all the higher classes. Especially is this true among the Christian students. We have this year the largest number of Christian boys in the higher classes in the history of the school. Our Christian boys pass well, and this accounts in part for the increased attendance. In this they outdo the non-Christian students.

This year great efforts have been made to win the non-Christian students to Christ. This has been hard and delicate work; and though no direct results have been attained, still we are confident that the seed thus sown will not be void of results.

One permanent scholarship has been added to the small endowment already secured and the temporary scholarships in spite of the stringency in the home land, have been coming in well. For these we are grateful.

The new boarding-house for Christian boys, which we began last year to plan, has been begun. A small piece of land adjoining the new property on which we are building the boarding quarters has been secured and the small bungalow on it has been remodeled, and has become the Principal's residence. The cost of purchase was Rs. 6,500 and for repairs Rs. 2,000 more. Teachers' quarters will soon be completed. The foundation for some of the buildings of the boarding-house have been laid, but we are in great need of funds with which to carry on the work. However, we do not fear. The Lord has the money somewhere, and we are sure He will see to it that His stewards will send it to us as the need arises. We hope to complete the main part of the work in the coming year.”

Rev. R. I. Faucett, preacher in charge of the Moradabad Circuit, writes as follows of his work: “Our Christian community has had a very hard year on account of the famine that is just passing, and on account of the epidemic of fever and ague that followed the close of the rains. Among the workers there have been times when almost all of them were down sick, or members of their family were, that demanded their presence. As for the villages, where often the people are not living in clean places and get bad water, the sickness has carried away large numbers.

We have distributed medicines, as far as we could, to assist them. Notwithstanding these hard times we have had a year of good work for the Master. The number of new converts is less this year than usual, but this is accounted for by the fact that we have been trying to care more carefully for those who have already been baptized. Special

work has been done in all the village and city communities with a view to destroying the last vestige of what may pertain to idol-worship. It has been no mean task to attempt, and it is a matter for great rejoicing that the effort was crowned with signal success. This was due to much prayer, plain straightforward teaching, together with a thorough inspection of all compounds and houses in which our people live.

We met with opposition often, but all the work that was done was done finally with the consent of the people and most often with their help. In some places we took out altars that were nearly a hundred years old. It was pathetic to see the way they would try to conceal these things from the destroyers. Not always but often we found them covered, and in one place a woman was sitting on one and calmly nursing her child. In another place we had taken all out as we thought, when a little girl came and whispered to me to go into a certain house and look under a box in the corner. We went and found a secret altar which was immediately removed.

The various things that go to make up the trappings of a leader in this idolatrous worship were removed and generally confiscated. I have now a lot of these things, taken from the leaders, in my house. In one place we had a hard time to get all the place clear, but finally when the work was done we all went into one of the houses and the people all joined us in happy songs of praise to God.

These various scenes made a lasting impression on the workers and on the people. It may be, that we may have to do over again some of this work, but we are keeping a close watch, and as yet very little of all that has been done needs to be done again. The great thing is, that God is getting a victory among the heathen, and this is a work that must and will go on till the end come, and all idols shall have been cast to the moles and to the bats.

We need money and men. Our field is a large one. There is enough of it ripe to keep twice our force busy. Join us in the prayer to the Lord of the harvest that He may send more laborers that the gathering of the ripening harvest may not be delayed."

Statistics are an imperfect index of the real work done in the field. The best and most effective work cannot be reduced to figures and tabulated. The long, hard dusty journeys; the burning heat of the summer endured for His sake; the joy at seeing our people growing in grace and hungering for the bread of life; the sorrow at the frequent relapses under the stress of some great fear or temptation into old practices; the hopes entertained of some particular-

ly promising convert doomed to swift disappointment ; the unfolding of beauty and Christliness where we had every reason to expect little or nothing,—these and a hundred other experiences make up the real life and work of the missionary in the field.

Nevertheless a few figures may not be amiss in pointing out the growth of the work. We have now a Christian community of nearly 17,000. More than 1,200 have been added by baptism this year. Christians are now found in some thirty or more villages where last year there were none. The famine has affected and disorganized our work to a considerable extent. Many of our people who have no steady employment and no land have wandered away to other parts, and our statistics show that some two hundred and fifty are not accounted for. Then again the collections for pastoral support have fallen off greatly. No collections have been taken from the people for the past year. Pastoral work has been difficult on account both of famine and sickness. The people were so busy in the all absorbing occupation of getting food that they were not easily found, or when found were not in a mood to listen long to pastoral instruction. Schools, Sunday-schools, and Church services have all alike suffered.

This year as never before we have tried to lay the burden of winning the people to Christ on the laity. More and more we must look to them, and just as rapidly as they develop the strength, lay on them the burdens of the work. India is not to be won by the missionary nor yet by the agent, paid from the home-land, but by the people themselves. We have not yet begun to touch the rich mines of undeveloped resources lying all about us. One of the most important features of the work of every missionary is to discover these mines of crude material, to dig it out, fashion it and set it to work for Christ. The spirit of Swadesism, which in its best form, seeks to lay stress on the development of indigenous resources, is abroad in the land. As a church and mission we need to encourage this spirit in our work of winning India for Christ.

Oudh District.

J. W. ROBINSON, *Superintendent*.—At the last session of the Annual Conference, the two circuits of Unao and Safipur were added to the Oudh District, enlarging it to some extent in territory, and also adding, though but slightly, to the Christian community. As at present constituted, the district

consists of ten large circuits, each of which is in turn subdivided into smaller circuits under the charge of local preachers, there being in all about eighty centers from which we work. All of these circuits are under the charge of Indian preachers-in charge save the one in Lucknow, an English congregation that is self-supporting and pays its own pastor.

During the absence of the district superintendent on official work in America, G. C. Hewes and C. L. Bare held the second quarterlies of the district.

In these circuits evangelistic work is carried on at all seasons of the year, though during the rains, when the flat country is flooded with water and streams have no bridges, the activity of the preachers is very much restricted. Within the bounds of the district nothing like a mass-movement has ever taken place. Indeed, the classes among whom the mass-movement in other parts of the country occurred, are few in numbers and widely scattered in Oudh, leaving little opportunity for such a wide-spread work as has occurred in other districts. We have made special efforts for some years to bring about movements that would spread along class or family lines, but as yet success in this direction has not been conspicuous. Each convert we gain is a unit. As a rule, he is won in spite of bitter opposition from friends and family, and consequently every new Christian has to undergo very severe persecution. But in spite of this, progress is being made.

For some time the annual reports of this district have stated that the year under review has been the best in the history of the district. The same may be again said this year. We have a larger Christian community, a larger number of Sunday-schools and attendants, and a larger number of baptisms this year than ever before. And this in spite of very unusual and perplexing obstacles. Last year the crops failed and it has been a time of bitter want and famine in most of our circuits. As a rule, at such times the people scatter in search of employment and food, and our communities are depleted. This year we did what we could to secure help from America, and with what came and with the help that Government gave to all the people, we were able to hold our people fairly well together, and our loss in membership from this year's famine, severe as it was, has not been as great as in preceding periods of like stress.

The very scattered condition of our Christians, in most places but a few in a village, makes it very difficult for them to be reached and regularly taught. Our preachers are on the go all the time, and yet if they walk long distances every

day and visit many villages, it would yet often be weeks before they could visit in turn all their people. But we are trying to teach and indoctrinate our converts, and progress is being made. Revival meetings have been held in many places, and especially in connection with the District Conference and Dasabrah meetings our people received great blessing. At the time of writing this report all over the district a special effort is being made, and special services are being held in many centers. Reports already in show that the spirit of repentance and consecration is present.

Our statistics this year show that we had four hundred and seventy-four baptisms, that one hundred and eleven of our people passed on to join the church triumphant, and that we now have a Christian community of three thousand two hundred and seven. There are in the district ten senior and one junior leagues, with five hundred and thirty-four members. There are one hundred and eighty-four Sunday-schools, most of them held under trees, with an attendance registered of nine thousand six hundred and thirty-three. The educational part of our work consists of twenty-nine different schools, ranging from the two splendid colleges in Lucknow down to the small gathering of village children in the worker's house. It is hard to over-estimate the importance to our work of the influence that is being exerted in these twenty-nine schools upon the one thousand seven hundred and seven young people there being taught. Young men and young women, well equipped, are coming from them and entering our work in ever-increasing numbers, and all about us are springing up Christian homes in which educated men and women are giving an example to the people about them of what Christ can do for the family life of a people.

While the evangelistic work of the district is important, and is being pressed as much as our limited resources in men and means will allow, it is the institutions of the church within the district that really absorb the time and energy of the missionary body. These consist of two colleges, two high schools, and seven lower grade schools, a Home for homeless women, a Deaconess home, two Normal schools and one Business-training school, and a publishing house, all in Lucknow, and two boarding-schools in Sitapur, and with the English-speaking churches at Lucknow and Sitapur occupy the entire strength of the missionaries of the district. Attention is again called to the fact that in the entire district there is not a single man or woman missionary who can give more than a fraction of his time to evangelistic work. In Sitapur, Rev. G. C. Hewes is chaplain of the British troops and through this secures money for the

support of a good part of our evangelistic work in that station. The Lucknow English Church has had a splendid year under the pastorate of E. Stanley Jones, and conversions are continually occurring, while the congregations have been built up.

Institutions.

Last year the Methodist Publishing House, Lucknow put out a total of about sixteen million 8vo pages of religious literature, at an expense of Rs. 26,772, of which about Rs. 20,000 was furnished by the press itself through income earned by commercial work. In a proper pushing of our work there is urgent need for many times the amount of religious literature we are now able to put out, and an effort is being made to secure endowment that in time will enable the publishing house to devote all its energies to this special work instead of, as now, using most of his time and capacity in earning money to do the religious work. During the year that is passed, in furtherance of the attempt to increase the endowment, three houses have been built which will be rented for this purpose. On this property, worth about thirty thousand rupees, there exists a debt of about twelve thousand rupees. The book department and the printing department have both had a good year, perhaps the best in the history of the press.

The woman's work is reported at length in the Annual Minutes of the Woman's Foreign Missionary Society for this Conference. It is only necessary to state that the Deaconess Home, as usual, has been the centre of intense activity in a number of lines. From it is conducted the zanana work, the work among the English-speaking people, the work of the Home for homeless women, and many other forms of Christian service.

The Isabella Thoburn College and the High School connected therewith, have had a successful year. The accommodations for students in all departments has been filled full, and there is urgent need of enlarged accommodations. The proposed non-Christian hostel has been anticipated by taking in a number of Hindu and Mohammedan students this year, and in every case the effect upon them has been for good. This college and high school, with the Normal department, are most important factors in the work of all our Upper India missions, as they furnish almost all the teachers for the smaller mission schools, and also for many Government and private schools.

The girls' school in Sitapur has this year reached the highest number on enrolment, and now has over a hundred

boarders. In tuitional results, and in the spiritual life of the students. it has also been at its best. It fills a most im'portant place in the educational life of the Christian community in this district. The boys' school at Sitapur labours with the inconvenience of crowded quarters. A new school building is planned and an effort made to carry the plan to completion. The educational results and spiritual and moral condition of the school have been good this year, though the famine has made it exceedingly difficult to finance the institution.

Of the Reid Christian College, the Principal reports as follows : " The enrolment in the college and the affiliated departments and schools, exceeds anything we have had for years, being larger by more than a hundred what it was last year. In the department of Liberal Arts the attendance has increased twenty per cent the past year. The school year has been marked by three events, the equipment of laboratories for teaching chemistry, physics and biology up to the B.Sc. degree ; the completion of the splendid new hostel of sixty rooms, made possible by the bequest of Mrs. Zerilda A. Cox, supplemented by the handsome building grant of Rs. 25,000 from Government ; and the opening of the Normal department and its recognition and patronage by Government. By means of this patronage a well-equipped department has been provided in the college, normal classes for graduates and under-graduates in commercial subjects have been organized to prepare students to teach commercial subjects in Government and aided schools. With the help of this same patronage the Department and Commercial Education in the college has undertaken to reduce the Urdu language to a system of shorthand. Commendable progress has been made, and the Government has sent in twenty inspectors of police, who have been organized into a class and are being taught the Urdu system of shorthand. This is really a new thing under the sun.

" Never have we seen students, Hindu, Mohammedan and Christian alike, more eager and more attentive in listening to the teaching of our Bible. There have been several requests for Bibles. A number are also earnest inquirers.

" Our great need is funds to build up the college at every point and make it more efficient. It must be made, as it was designed, a mighty power in this land for leading the young men of India into the light and liberty of Jesus Christ. A hundred thousand dollars for this purpose should be at hand immediately."

Pilibhit District.

G. H. FREY, *Superintendent*.—One more year has passed in working for the Lord. In the beginning our hearts were overshadowed with dark clouds of grief and agony, but, thanks to Heaven, "the comfort came from above."

At the opening of the year, small-pox prevented us from working very hard; in July, malaria appeared and did not leave the workers for two or three months; side by side, with these plagues, famine infested the country. But thank God, for He has fed and preserved each of us to work for Him. The total number of Christians in our district is 8,488; all of them were Hindus and of the same caste. These Christians live in 1,060 villages and mohullas. The Hindus and the Mohammedans have a great influence over these people, for they receive their support and employment from them. A greater portion of their time is spent in the service of the heathen. It is with great difficulty they get leave to attend the meetings. Yet these people are gradually learning the Christian teaching.

In our district other doors have opened, which remained closed for a long time on account of our small numbers. There are some tanner families ready for baptism, of which a few have been already baptized. In the Rampore State there are some families, who are willing to be baptized, but at present they are ashamed to be called Christians. As soon as this block is removed, we shall with great pleasure baptize them.

There are some tanner families who are willing to be baptized, but are afraid of the Mohammedans, lest they be killed for accepting Christ.

There have been 667 baptisms in our district from all castes. These people are not supported by the Mission, but are doing their old work. Our workers are nearly all from one caste. At home they are not strong enough to go to the high caste people. In Baheri the preacher could not get a house to live in, but this year we have built a house and a well for him. This will relieve the workers of the present difficulty; moreover, they shall be able to preach the gospel to others without any hindrance. It is a great obstacle to the work if the worker lives among the people—sweepers—from whom he has been baptized.

We are very thankful for the kindness shown by Mrs. Wilson to the Baheri people, by giving them Rs. 80 for a church. It will be ready for use after a few days.

As the *Kaukab* is sold for such a low price, our workers are subscribing to it. The paper has given them great help; they have learnt many new and interesting things.

Sometimes they read it to their fellow-villagers and tell them what is going on in the world.

The village Christians are beginning to take pleasure in acquiring the Roman-Urdu. Not only are the men trying hard to gain knowledge, but the women also. Fifteen new girls of our workers have been sent to the Bareilly Orphanage. There is a school in Fatehganj West, where the married men, fond of learning, are trained to go out in the villages to preach and teach their own people. This year two young men have been sent out, their places will be taken up by some others.

All our workers know it is their duty to send their children to school. Our teachers teach 1,123 boys daily. We have thirty young men who had a love only for secular education, but now they read their Bibles both morning and evening, and try to give a greater part of their time to reading. They are not looking to the Society for help, but are teaching some children of their own accord, thinking it a service for the Lord. There are thirty-five Christian students in our day-school, of these twenty-two are boarders, children of the village Christians. The light of modern civilization has encouraged them to send their children to other places for acquiring knowledge. Some time ago we had only seven; we tried again and again to get more, but failed.

In the year of the Jubilee our workers received light from Heaven; this year through them all the circuits were on fire. In Rampore State one family was brought and baptized in the name of Christ. No sooner was he baptized than a sickness broke out in his family. His relatives told him that the cause of all these troubles was his leaving the gods. They advised him to worship his old gods and goddesses. The man did not accept their advice. Although all the members of his family, his wife and children, died, yet he did not give up Christ, and is still firm in Him. Many families have been baptized, who have been faithful when temptations came to them.

In Sirauli the people were wonderfully blessed at the time of the Revival. All those who were on bad terms with each other for a long time got up in their places, went to their enemies, wept, and asked them for pardon. This was a blessing of the Holy Spirit, which has burnt all that was bad and impure in their hearts.

We, the servants of the Lord Jesus Christ, are thankful to Him for kindly giving us Bishop F. W. Warne. His preaching not only helped a few but all the Christians received a great blessing of the Holy Spirit. One of the village Christians confessed that he was baptized twenty years ago and always said his prayers on the beads to his gods. But his year he received a new birth and the Holy Spirit.

The preachers-in-charge tell us that the question of temperance is talked of in every family. Some women, on finding their husbands using intoxicants, instruct them to give up the bad habit. In some families the husbands have to give a detailed account of everything they bring from the market.

This is how the men are taught to give up drinking. In every circuit the people are taught to become total abstainers.

This has been a wonderful year for us. Not only the preachers, but the Christians in general have made great progress in Christian experience. In the District Conference the workers realizing their needs, made special preparation for the November Revival meetings.

We have concluded from the testimonies given that each of the workers has made some preparation, so that the light may spread to every house in the village.

North India Conference Statistics for 1908.

N.B.—For explanations, apparent errors and remarks, see Statistical Report.

Many reports of collections contained annas ; and as our columns have not space available, the annas are represented by an x. These small items have, however, all been added in making up the totals.

The column showing the Boarders in our schools appears this year for the first time, so there is no comparison with last year. The value of W. F. M. S property is given a separate column this year. The comparison is made with the value shown in the Woman's Society Report for 1907.

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.					BAPTISMS.				
	CHURCH MEMBERSHIP.		Baptized Children.	Total No. of Christians.	Deaths.	Children of Christian Parents	Children from among Non-Christians.	Adults.	Total Baptisms.	
	Probationers.	Full Members.								
BAREILLY-HARDOI DISTRICT.										
Bareilly Section.										
Bareilly ..	401	585	212	1,198	20	42	2	9	53	
" Theo. Seminary ..	..	..	..	..	..	..	..	..	..	
" Sadar Bazar ..	252	119	167	538	13	13	2	12	27	
Faridpur ..	194	245	186	625	14	22	11	27	60	
Jalalabad ..	287	323	191	801	14	26	5	50	81	
Khera Bajhera ..	215	194	160	569	..	13	17	35	65	
Miranpur Katra ..	192	152	125	469	7	15	5	3	23	
Mohamdi ..	34	26	21	81	3	3	1	8	12	
Panahpur ..	77	232	134	443	15	13	2	1	16	
Powayan ..	197	211	141	549	17	14	23	43	80	
Shahjahanpur East ..	176	133	113	416	3	9	6	29	44	
" West ..	97	124	148	369	5	..	6	24	3	
" Dilawarganj ..	273	79	197	549	6	16	17	70	103	
Tilhar ..	134	249	295	678	9	16	14	28	58	
Bareilly Section Total ..	2,523	2,672	2,090	7,255	126	202	111	339	652	
Hardoi Section.										
Bilgram ..	38	48	46	132	..	..	9	18	27	
Hardoi ..	125	115	122	362	10	7	9	19	35	
Mallawan ..	106	2	30	164	2	1	4	20	25	
Sandi ..	131	60	90	281	3	5	..	9	14	
Sandila ..	18	24	20	62	3	5	10	10	25	
Shahabad ..	309	218	225	752	7	47	34	54	135	
Hardoi Section Total ..	727	493	533	1,753	25	65	66	130	261	
Bareilly-Hardoi Total..	3,250	3,165	2,623	9,008	151	267	177	469	913	
BIJNOR DISTRICT.										
Bashta ..	275	173	140	588	26	4	3	25	32	
Bijnor ..	254	160	142	556	10	12	..	2	14	
Dhampur ..	415	107	118	720	10	25	12	31	68	
Nehor-Jhalu ..	339	186	216	741	13	30	20	20	70	
Kiratpur ..	274	89	246	609	14	27	12	32	71	
Mandawar ..	206	166	226	598	6	6	..	13	19	
Najibabad ..	175	133	194	502	17	13	..	24	37	
Nagina ..	215	230	276	721	21	17	..	12	29	
Nurpur ..	226	126	150	502	7	3	6	11	20	
Seohara ..	270	189	125	584	17	16	9	9	34	
Total ..	2,649	1,559	1,913	6,121	141	153	62	179	394	

FOR THE YEAR ENDING WITH 31st OCTOBER, 1908.

AND WORK.

SUNDAY-SCHOOLS.				EPWORTH LEAGUES.				CHRISTIAN WORKERS.									
Number of Sunday-Schools.	Number of Officers and Teachers.	Total Scholars of all ages	Average Attendance of Officers, Teachers & Scholars	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers (Bible Readers, Corporators, Doctors, Etc.)	Total Christian Workers.
58	118	4,068	3,432	2	239	1	118	2	3	3	7	3	9	1	2	30	60
20	8	278	200	2	50	..	..	..	..	..	..	1	13	48	..	..	61
14	7	332	153	1	14	..	..	..	..	..	..	1	2	2	1	2	7
9	9	970	670	1	46	..	..	..	..	..	..	1	2	4	1	6	12
11	11	425	369	1	45	..	..	..	..	..	..	1	3	2	2	7	15
7	5	365	337	1	30	..	..	..	..	..	..	1	2	2	5	13	13
3	4	65	40	..	..	..	..	..	..	..	..	1	1	1	4	2	10
2	5	143	100	1	25	..	..	..	..	..	..	..	3	1	..	..	5
10	9	355	250	1	18	..	..	..	..	..	..	1	4	1	2	5	6
13	21	414	360	1	51	1	40	..	1	..	..	1	7	1	5	7	13
4	16	400	300	2	67	1	65	2	1	1	2	1	1	2	..	3	22
5	7	306	251	1	18	..	..	..	..	..	..	1	1	2	2	3	13
12	15	714	658	1	50	..	..	..	..	..	..	1	3	..	4	7	12
168	235	8,835	7,060	15	653	3	223	4	5	4	9	14	55	67	23	83	264
9	4	450	400	1	17	..	..	..	..	..	..	1	4	2	..	..	7
9	16	6,805	2,350	1	54	1	40	..	1	..	1	1	4	2	6	8	23
6	6	65	60	1	5	..	..	..	..	..	..	..	2	2	2	5	11
8	5	50	450	..	..	..	..	..	..	..	..	..	1	2	2	3	8
7	9	55	50	1	30	..	..	..	..	..	..	1	2	1	3	7	14
27	28	1,305	983	1	74	..	..	..	..	..	..	1	5	5	22	15	48
66	68	10,350	5,243	5	190	1	40	..	1	..	1	4	18	14	35	38	111
234	303	19,185	12,343	20	843	4	283	4	6	4	10	18	73	81	58	121	375
13	13	235	248	1	40	1	35	..	..	..	..	..	5	3	1	5	14
12	11	261	260	1	40	..	..	1	1	..	1	1	3	2	3	12	24
13	14	335	349	1	30	..	..	..	..	..	..	1	3	6	7	6	23
7	7	20	207	1	40	..	..	..	..	..	..	1	1	2	2	4	10
5	6	150	156	1	20	..	..	..	..	..	..	..	2	2	3	5	12
8	8	11	118	1	16	..	..	..	..	..	..	..	2	2	3	7	14
7	7	264	271	1	16	..	..	..	..	..	..	1	4	1	4	6	16
11	4	59	256	1	30	..	..	..	..	..	..	..	4	1	4	5	14
11	10	152	130	1	15	..	..	..	..	..	..	1	2	1	2	6	12
12	7	229	236	1	17	..	..	..	..	..	..	1	1	..	2	3	7
100	89	2,186	2,231	10	264	1	35	1	1	..	1	6	27	20	31	59	146

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.					BAPTISMS.			
	CHURCH MEMBERSHIP.		Baptized Children.	Total No. of Christians.	Deaths.	Children of Christian Parents	Children from among Non-Christians.	Adults.	Total Baptisms.
	Probationers.	Full Members.							
BUDAON DISTRICT.									
Aonla ..	612	596	766	1,974	22	41	42	17	100
Bilsi ..	839	210	572	1,621	168	19	12	30	61
Bhamora ..	409	240	453	1,103	13	13	3	10	26
Bisauli ...	552	670	796	2,018	60	6	11	16	33
Budaon ..	363	344	462	1,169	50	16	6	8	30
Dataganj ..	668	131	338	1,137	30	7	4	9	20
Kakrala ..	180	375	303	858	13	12	2	2	16
Ujhani ..	593	170	568	1,331	34	20	16	22	58
Total ..	4,216	2,736	4,258	11,210	390	134	96	114	344
GARHWAL DISTRICT.									
Pauri ..	88	119	60	267	3	26	1	3	30
Dikhwali ..	129	46	137	312	3	8	4	..	12
Lobba-Kainur ..	23	15	27	65	..	2	..	..	2
Ramnee ..	18	11	16	45	..	..	..	..	..
Lansdowne ..	50	59	86	195	4	2	..	2	4
Total ..	308	250	326	884	10	38	5	5	48
GONDA DISTRICT.									
Bahratch ..	81	33	19	133	7	6	7	21	34
Balrampur ..	44	14	20	78	1	1	9	9	19
Bhinga ..	253	67	46	366	5	..	12	20	32
Colonelganj ..	17	15	1	33	1	..	..	1	1
Gonda ..	30	64	57	151	2	10	9	17	36
Kalsaganj ..	145	44	68	257	8	4	10	47	61
Total ..	570	237	211	1,018	24	21	47	115	183
KUMAON DISTRICT.									
Bhot ..	..	12	..	47	..	..	..	..	..
Bhabar and Tarai ..	71	42	55	168	..	2	12	12	26
Dwarahat ..	6	36	60	102	1	1	1	..	2
Naini Tal English Church ..	7	29	13	49	6	4	..	..	4
Naini Tal Hind Church ..	124	75	101	300	8	24	2	14	40
Pithoragarh ..	..	..	..	..	..	..	..	12	..
Total ..	208	194	229	666	15	31	15	38	72

OR, THE YEAR ENDING WITH 31st OCTOBER, 1908.

AND WORK.

SUNDAY-SCHOOLS.				EPWORTH LEAGUES.				CHRISTIAN WORKERS.									
Number of Sunday-Schools.	Number of Officers and Teachers.	Total Scholars of all ages.	Average Attendance of Officers, Teachers & Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers (Bible Readers, Colporteurs, Doctors, Etc.).	Total Christian Workers.
10	10	878	800	2	56	..	..	..	..	..	..	1	4	2	4	6	17
10	11	1,161	920	3	124	..	..	..	..	..	..	1	4	5	5	9	24
10	10	1,096	874	1	140	..	..	..	..	..	..	1	4	3	3	6	17
11	9	910	700	5	160	1	12	..	..	..	..	1	2	5	2	8	18
30	28	880	681	2	115	1	125	..	..	2	3	2	5	4	5	18	39
16	16	684	490	1	24	..	..	..	..	..	..	1	2	2	9	9	23
18	16	870	750	4	130	1	75	..	..	..	..	1	2	4	3	8	18
11	11	244	195	1	25	..	..	..	..	..	..	..	4	4	..	6	14
116	111	6,719	5,410	19	774	3	212	..	..	2	3	8	27	29	31	70	170
14	27	435	280	3	111	1	40	1	1	2	2	1	5	8	4	23	47
16	17	348	234	..	..	1	20	..	..	..	..	1	3	8	7	13	32
3	4	51	51	..	..	1	22	..	..	..	..	1	2	2	2	5	12
4	4	85	55	..	..	..	..	..	..	..	..	..	3	3	2	4	9
5	6	180	148	..	..	..	..	..	..	..	..	1	1	3	2	5	12
42	58	1,099	768	3	111	3	82	1	1	2	2	4	11	24	17	50	112
9	12	317	271	1	45	..	..	..	..	..	..	1	6	2	1	12	22
6	7	154	121	1	18	..	..	..	..	..	..	1	2	2	1	5	11
5	7	394	290	1	30	3	35	..	..	..	..	1	1	3	..	5	10
2	2	48	38	1	15	..	..	..	..	..	..	..	1	..	2	2	5
20	25	514	450	1	44	1	35	1	1	1	3	2	5	2	1	17	33
11	11	670	524	1	50	..	..	..	..	..	..	1	2	4	3	4	14
53	64	2,097	1,694	6	202	4	70	1	1	1	3	6	17	13	8	45	95
..	8	..	..	1	..	..	..	..	..	1	1	..	1	..	..	2	8
3	10	100	90	..	..	..	..	..	..	..	..	2	2	3	..	4	11
4	12	197	200	1	54	1	23	..	..	..	2	..	8	1	..	15	26
2	15	196	188	..	..	..	..	1	1	2	..	..	..	..	..	..	4
9	20	31	232	1	40	..	..	2	2	1	..	1	5	5	2	10	28
..	40	1,051	845	1	50	1	30	..	..	4	3	1	6	6	8	58	86
18	105	1,858	1,555	4	144	2	53	2	3	8	6	4	22	15	10	89	163

NORTH INDIA CONFERENCE STATISTICS

CHURCH MEMBERSHIP

NAMES OF CIRCUITS	CHRISTIAN COMMUNITY.					BAPTISMS.			
	CHURCH MEMBERSHIP.		Baptized Children.	Total No. of Christians.	Deaths.	Children of Christian Parents	Children from among Non-Christians.	Adults.	Total Baptisms.
	Probationers.	Full Members.							
MORADABAD DISTRICT.									
Amroha ..	451	334	203	988	30	30	..	6	36
Babukhera ..	190	142	161	493	16	4	..	..	4
Bahjoi ..	235	282	346	863	17	30	9	24	63
Chandausi ..	537	263	395	1,195	34	7	34	60	101
Dhanaura ..	347	256	279	882	18	8	30	42	80
Gunnaur ..	507	254	281	1,042	33	38	18	54	110
Hasanpur ..	374	333	349	1,056	22	4	23	13	40
Kanth ..	438	192	330	960	31	52	12	29	93
Kundarki ..	681	327	50.	1,515	63	21	34	72	127
Moradabad ..	1,851	561	1,200	3,612	82	113	12	92	217
Rajabpur ..	240	153	199	592	17	20	..	4	24
Rajpura ..	338	134	233	705	35	16	34	52	102
Sambhal ..	469	155	366	990	25	12	44	28	84
Sharifpur ..	213	132	230	575	10	3	33	7	43
Sirsi ..	420	70	195	685	23	22	19	59	100
Thakurdwara ..	342	141	207	690	25	10	20	35	65
Total ..	7,633	3,729	5,481	16,843	482	390	322	577	1,289
ODDH DISTRICT.									
Barabanki ..	182	100	116	398	9	9	12	34	55
Rai Bareilly ..	227	54	96	377	40	6	17	44	67
Itaunja ..	59	19	13	91	7	1	9	12	22
Lakhimpur ..	171	58	124	353	5	3	38	41	82
Unao ..	124	84	40	248	9	2	6	14	22
Saipur ..	72	19	34	125	1	2	13	15	30
Sidhauli ..	159	46	57	262	7	3	24	56	83
Lucknow, English ..	31	116	94	241	..	7	..	..	7
Lucknow, Hindustani ..	139	229	149	517	12	12	4	1.	31
Sitapur ..	213	129	253	595	21	9	31	35	75
Total ..	1,377	854	976	3,207	111	54	154	266	474
PILIBHIT DISTRICT.									
Behari ..	186	291	263	740	12	26	33	39	98
Bisalpur ..	352	157	183	692	14	20	40	4	64
Fatehganj ..	423	760	294	1,477	20	27	11	22	60
Mirganj ..	224	264	319	807	14	28	11	22	61
Nawabganj ..	338	70	84	492	19	6	4	30	40
Puranpur ..	96	130	175	401	6	6	3	21	30
Pilibhit ..	275	198	220	693	15	24	28	50	102
Rampur ..	273	213	323	809	13	11	12	19	42
Sirauli ..	361	671	823	1,355	130	70	21	24	124
Shahi ..	440	342	260	1,042	18	6	16	24	46
Total ..	2,968	3,096	2,444	8,508	261	233	179	253	667

FOR THE YEAR ENDING WITH 31st OCTOBER, 1908.

AND WORK.

SUNDAY-SCHOOLS.				EPWORTH LEAGUES.				CHRISTIAN WORKERS.									
Number of Sunday-Schools.	Number of Officers and Teachers.	Total Scholars of all ages.	Average Attendance of Officers, Teachers & Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers (Bible Readers, Colporteurs, Doctors, Etc.).	Total Christian Workers.
22	16	575	401	1	35	..	..	..	..	..	..	1	2	2	4	7	16
7	8	280	208	1	20	..	..	..	..	..	..	..	3	1	4	5	13
6	6	120	88	2	34	..	..	..	..	..	..	1	2	..	2	4	9
20	20	504	447	1	50	..	..	..	..	..	..	1	4	2	6	7	20
9	8	205	183	1	21	..	..	..	..	..	..	1	1	1	5	5	14
10	9	404	342	1	31	..	..	..	..	..	..	1	1	2	3	5	13
10	10	584	526	2	25	1	12	..	..	..	..	1	3	1	3	9	17
13	16	279	255	1	22	..	..	..	..	..	..	..	2	1	5	8	16
17	16	672	543	1	27	..	..	..	..	..	..	1	4	3	3	10	21
49	78	1,180	1,030	2	266	1	180	3	3	3	5	1	12	6	15	32	80
6	6	81	70	1	30	..	..	..	..	..	..	..	1	3	3	8	17
10	8	280	270	1	35	..	..	..	..	..	..	..	1	1	3	3	8
16	20	380	250	2	108	..	..	..	..	..	..	1	5	2	5	9	22
5	11	482	360	1	28	..	..	..	..	..	..	1	1	1	7	6	15
7	8	252	185	1	20	..	..	..	..	..	..	..	..	1	5	4	11
10	10	430	345	2	65	..	..	..	..	..	..	1	1	2	6	6	16
217	250	6,708	5,553	21	817	2	192	3	3	3	5	12	44	29	81	128	303
23	22	1,238	998	1	50	..	..	..	..	..	..	1	6	5	3	10	25
25	20	1,600	1,280	1	40	..	..	..	..	..	..	1	8	3	1	11	24
10	9	398	343	1	26	..	..	..	..	..	..	1	1	2	2	5	11
36	18	1,874	1,625	1	30	..	..	..	..	..	..	1	6	3	1	10	21
9	14	700	550	1	70	..	..	..	..	..	..	1	3	2	2	8	16
8	6	500	485	1	20	..	..	..	..	..	..	1	1	2	2	5	11
18	17	683	537	1	59	..	..	..	..	..	..	1	3	6	2	9	21
1	10	140	100	1	40	..	..	1	..	1	..	..	1	..	..	..	3
14	40	700	550	1	98	..	..	7	6	5	3	4	9	5	..	11	50
30	39	1,800	1,676	1	42	1	60	1	1	1	1	2	4	4	2	21	37
184	195	9,633	8,144	10	475	1	60	9	7	7	4	13	42	32	15	90	219
11	10	512	464	1	30	..	..	..	..	..	..	..	5	3	5	7	17
11	10	234	244	1	17	..	..	..	..	..	..	..	1	1	1	7	14
12	11	250	220	1	46	..	..	..	..	..	..	1	6	4	8	8	27
5	5	623	494	1	44	..	..	..	..	..	..	..	2	4	2	4	12
6	10	290	225	1	25	..	..	..	..	..	..	..	4	1	2	5	12
11	10	308	280	1	28	..	..	..	..	..	..	1	1	3	4	2	11
13	13	337	200	1	26	..	..	..	..	..	..	1	6	3	5	10	25
17	11	450	380	1	60	..	..	..	..	..	..	1	1	5	4	5	16
9	10	488	420	1	41	..	..	..	..	..	..	1	2	2	..	13	18
12	10	514	480	1	24	..	..	..	..	..	..	..	3	1	4	6	14
107	100	4,006	3,407	10	341	..	..	..	..	..	..	5	32	27	35	67	166

NORTH INDIA CONFERENCE STATISTICS

CHURCH

NAMES OF CIRCUITS.	CHURCH PROPERTY.											
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of W. F. M. S. Pro- perty.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages	Paid on Indebtedness on Churches and Parsonages.	Paid for B'd'gs. Improving and Purchasing Churches and Parsonages.	Paid for Purchasing and Improving other Property.
BAREILLY-HARDOI DISTRICT.		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bareilly Section..												
Bareilly	4	15,323	5	35 090	35,000	103700	1,89,023	..	..	..	255	..
" Theo Seminary	1	400	1	300	..	1,000	1,700	..	..	..	..	..
" Sadar Bazar	2	400	2	360	..	..	760	..	..	..	60	..
Faridpur	2	250	3	560	..	..	810	..	..	..	276	..
Jalalabad	1	13,000	2	300	..	..	13,300	..	..	..	..	..
Khera Bajhera	..	..	2	500	..	..	500	..	..	..	70	..
Miranpur Katra	..	..	1	100	..	..	100	..	..	..	..	..
Mohamdi	1	500	2	280	..	..	780	..	..	..	60	..
Panahpur	1	100	5	340	..	25	465	..	..	..	60	..
Powayan	2	6,500	4	5,260	..	12,000	23 760	..	..	..	421	..
Shahjahanpur East	1	3,700	3	8 300	29,325	..	41,325	..	..	..	68	..
" West	1	500	2	800	..	..	1,300	..	..	..	26	..
" Dilawarganj	1	500	3	1,000	..	..	1,500	..	..	..	..	..
Tilhar	17	41,173	35	53,100	64,325	116725	2,75,323	..	..	..	1,306	..
Hardoi Section.												
Bilgram	1	250	..	..	..	70	320	..	..	..	..	..
Hardoi	1	11,000	3	1,350	..	10,050	22,400	..	..	..	..	..
Mallawan	..	..	..	..	..	..	..	..	..	..	..	..
Sandi	1	150	1	120	..	60	330	..	..	..	27	..
Sandila	..	..	1	15	..	3	45	..	..	..	..	..
Shahabad	4	1,800	3	750	..	200	2,750	..	..	..	..	..
Hardoi Section Total	7	13,200	8	2,235	..	10,410	25,845	..	..	..	27	..
Bareilly-Hardoi Total	24	54,373	43	55 335	64,325	127135	3,01,168	..	..	..	1,333	..
BIJNOR DISTRICT.												
Bashta	1	100	3	1,200	..	..	1,3 0	..	..	..	..	..
Bijnor	1	20	3	6 250	4,000	..	10 276	..	..	..	..	..
Dhampur	1	500	1	1,200	..	..	1,700	..	..	..	..	..
Nehor-Jhalu	..	..	..	..	..	..	..	..	..	..	..	..
Kiratpur	..	..	..	..	..	..	..	..	..	..	..	..
Mandawar	..	..	1	200	..	50	250	..	..	..	..	..
Najibabad	1	4 000	1	450	..	..	4,45	..	..	..	..	..
Nagina	..	..	..	..	..	..	..	..	..	..	..	..
Nurpur	..	..	..	..	..	..	..	..	..	..	..	..
Seohara	1	300	2	580	..	..	880	..	..	..	..	..
Total	5	4,920	11	9,880	4,000	50	18 850	..	..	..	..	..

* Last year's for this year's not all collected.

FOR THE YEAR ENDING 31st OCTOBER, 1908.

FINANCES.

MINISTERIAL SUPPORT.					BENEVOLENT COLLECTIONS.										OTHER COLLECTIONS.				
Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Raised for Mission Claimants.	Total Collected for Ministerial Support.	FOR MISSIONARY SOCIETY.														
Rs.	Rs.	Rs.	Rs.	Rs.	From Churches.	From Sunday Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Woman's Societies.	For all other Benevolences (Schools, Special aid, etc.)	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	For Central Conference Expenses.	Total of Ministerial Support and all Collections.	
368x	150x	29	..	547	80x	4x	77	46x	13x	..	..	38	258x	..	..	..	..	805x	
34	..	4	..	3x	2	8x	x	1	..	..	1x	13x	26x	..	..	..	..	64x	
42	..	4	..	46	1x	x	x	x	..	x	1	..	4	..	..	..	..	50	
40	..	3	..	43	2x	x	x	1	..	..	2x	..	0x	..	..	..	..	49x	
40	..	4	..	44	2	..	x	x	..	x	2	..	5x	..	..	..	..	49x	
27	..	6	..	33	3	..	x	x	..	x	..	..	4x	..	..	..	..	37x	
17	..	3	..	20	1	..	..	2	x	..	1	..	4x	..	..	..	..	24x	
14	..	2	..	16	2	5x	..	..	..	..	..	..	7x	..	..	..	..	23x	
55	..	6	..	61	2	1	1	1	..	2	2	2	9	..	..	..	..	70	
147x	..	12	..	159	31	..	12	4	..	2	..	2,340	2,389	..	..	..	..	2,548	
75	..	6	..	81	25x	3x	5	6	..	1x	..	..	42x	..	..	..	..	433x	
36	..	2	..	38	2	..	x	x	..	..	1x	..	4x	..	..	..	..	42x	
48	..	3	1	52	1	x	x	x	..	..	2	..	4	..	..	..	..	56	
943	150	84	1	1,178	155x	23x	98	64	13x	15x	13x	2,393x	2,766x	..	..	..	..	3,944x	
44	..	5	..	49	3	..	1	3	..	1	1	..	9	..	..	..	..	58	
83	..	6	..	89	50	..	12x	5	12	..	5	..	84x	..	..	..	..	173x	
23	..	2	..	25	3	..	1	x	..	x	x	..	5x	..	..	..	..	30x	
24	..	3	..	27	3	..	1	x	..	1	1x	..	7x	..	..	..	..	36x	
36	..	5	..	41	3	..	1	1	..	..	1	..	6	..	..	..	..	47	
65	..	3	..	68	5	3	1x	2x	1	3x	..	..	23x	..	..	..	..	91x	
275	..	23	3	301	67	3	17x	12x	13x	6	9	8	136x	..	..	..	..	437x	
1218	150	107	4	1,479	222x	26x	115x	76x	27x	11x	23x	2,401x	2,902x	..	..	..	..	4,381x	
42	..	5	..	47	1	..	1	2	..	..	1x	1	6x	..	..	..	..	53x	
80	..	12	..	92	8	..	7	8	2	..	* 8	19	52	..	..	..	..	144	
48	..	9	..	57	1	..	8	2	..	..	2x	x	6x	..	..	..	..	63x	
20	..	3	..	23	11	..	x	x	..	..	1x	1	4x	..	..	..	..	27x	
22	..	4	..	26	1	..	1	2	..	..	1	2	7	..	..	..	..	33	
29	..	3	..	32	1	..	x	1	..	..	x	1x	4x	..	..	..	..	36x	
40	..	3	..	43	1	..	1	1	..	..	2	1	6	..	..	..	..	49	
54	..	5	..	57	1	..	1	1	1	..	2	3	9	..	..	..	..	66	
33	..	4	..	37	1	..	1	1	..	..	1x	3	7x	..	..	..	..	44x	
24	..	3	..	27	1	..	1	1	..	..	1	1	5	..	..	..	..	32	
392	..	49	..	441	17x	..	14x	19x	3	..	21x	33	108x	..	..	..	..	549x	

and last year's was omitted by mistake.

NAMES OF CIRCUITS.	CHURCH PROPERTY.									
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of W. F. M. S. Property.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.	Paid on Indebtedness on Churches and Parsonages.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
BUDAON DISTRICT.										
Aonla ..	2	1 000	5	800	..	50	1 850	..	..	..
Bilsi ..	1	500	3	550	..	50	1,100	..	..	..
Bhamora ..	2	615	3	466	..	..	1,081	..	..	..
Bisauli ..	1	150	3	1,200	..	50	1,400	..	..	..
Budaon ..	2	19,000	2	7,150	16 000	3,500	45,650	..	..	..
Dataganj ..	1	500	3	200	..	..	700	..	..	..
Kakrala ..	1	120	4	500	..	40	660	..	..	..
Ujhani ..	1	150	3	300	..	..	450	..	..	..
Total ..	11	22,035	26	11,166	16,000	3,690	52,891	..	..	..
GARHWAL DISTRICT.										
Pauri ..	1	800	3	10 000	32,000	31,000	73 800	1,700	1,700	4 500
Dikhwali ..	3	500	2	400	..	..	900	..	..	6
Lobba-Kalnur ..	1	200	5	1,400	..	..	1,600	..	..	..
Ramnee ..	1	200	2	300	..	200	90	..	..	40
Lansdowne ..	1	..	4	2,900	..	..	2 900	2 900	..	..
Total ..	7	1,900	16	15 000	32,000	31,200	80,100	4,600	1,700	4,605
GONDA DISTRICT.										
Bahraich ..	3	2,500	3	700	..	100	3 300	..	..	84
Balrampur ..	1	500	3	300	..	..	8 0	..	..	..
Bhinga ..	1	1 700	3	160	..	20	1 880	..	..	24
Colonelganj ..	..	..	..	..	..	40	40	..	..	..
Gonda ..	3	5,400	4	7,200	28,000	2,000	42 6 0	..	..	3 000
Kalsarganj ..	1	690	1	300	..	20	1,010	..	..	699
Total ..	9	10,790	13	8,660	28,000	2,180	49 630	..	..	3,807
KUMAON DISTRICT.										
Bhot ..	4	2 000	4	1 500	3 873	..	7,373	..	..	..
Bhabar and Tarai ..	3	1 800	3	2,000	..	1,500	5 300	..	..	..
Dwarahat ..	1	3,800	4	2,000	2 400	2 800	11 000	..	..	..
Naini Tal Eng. Church ..	1	26 850	1	12 000	..	397 200	4 36 50	..	350	..
Naini Tal Hind. Church ..	1	6 000	1	500	..	700	25 20	..	..	96
Pithoragarh ..	5	4,000	10	4,925	..	1,000	30 925	..	..	..
Total ..	15	44,450	23	22,925	6,273	442 200	5,15,848	..	350	173

FOR THE YEAR ENDING 31st OCTOBER, 1908.
FINANCES.

MINISTERIAL SUPPORT.					BENEVOLENT COLLECTIONS.										OTHER COLLECTIONS.				
Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Raised for Mission Claimants.	Total Collected for Ministerial Support.	FOR MISSIONARY SOCIETY.		Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Woman's Societies.	For all other Benevolences (Schools, Special aid, etc.)	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	For Central Conference Expenses.	Total of Ministerial Support and all Collections.	
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
60	..	..	5	65	3	..	1	1	..	1	1x	..	7x	..	..	..	..	72x	
66	..	..	5	71	3	..	1	1	..	..	1	..	6	..	..	..	..	77	
72	..	..	5	77	3	..	1	1	..	..	1	..	6	..	..	..	..	83	
72	..	..	5	77	3	..	1	1	..	..	1	..	6	..	..	..	..	84	
249	61	..	38	348	16x	..	25x	16	10x	..	44	301x	414x	..	..	..	..	764x	
48	..	..	5	53	2	..	1	2	..	1	1	..	1	..	..	..	..	60	
48	..	..	4	52	2	1	..	1	x	1	1	80x	85	..	..	..	..	140	
53	..	..	4	57	2	..	1	1	..	1	1	..	6	..	..	..	..	63	
668	61	..	71	800	34x	1	32x	24	11	5	51x	382	541x	..	..	..	..	1,341x	
65	60	35	..	160	17	..	20	31	5	1	35	126	235	..	90	..	..	485	
46	..	10	..	56	5x	..	2	1	..	1	..	..	9x	..	..	..	..	65x	
19	..	5	..	24	2x	..	1	1	..	1	..	..	5x	..	..	..	..	29x	
19	..	5	..	24	2x	..	1	1	..	1	..	..	5x	..	..	..	..	29x	
19	..	5	..	24	2x	..	1	1	..	1	..	..	5x	..	..	..	..	29x	
168	60	60	..	288	30	..	25	35	5	5	35	126	261	..	90	..	..	639	
60	..	..	4	64	2	..	1x	1x	..	x	3	..	x	..	..	x	x	73	
24	..	..	4	28	3	..	x	1	..	x	2	..	x	..	..	..	..	35	
24	..	..	4	28	1	1	1x	x	..	1	2	..	6x	..	..	..	..	34x	
8	..	..	x	8x	x	..	x	..	..	..	..	..	x	..	..	..	..	9x	
96	132	..	31	259	31	12	22	12	5	5	40	190	317	..	168	5	5	754	
30	..	..	5x	35x	1	..	x	x	x	x	x	..	3	750	..	..	..	788x	
242	132	..	48x	422x	38x	13	25x	15x	5	7	47x	190	342x	750	168	5x	5x	1,694x	
12	6	..	1	19	10	..	1	1	..	1	..	..	15	..	..	..	..	32	
25	13	..	6	44	4	..	..	1	..	..	..	..	5	..	..	..	..	49	
92	40	..	10	142	8x	..	7x	3x	5x	2x	..	..	25x	..	..	..	..	167x	
..	714	..	..	714	6	..	194x	60	..	..	..	..	315x	..	..	..	..	1,029x	
172	128	..	4	34	29x	..	6x	5	..	..	..	..	40x	..	..	..	..	344x	
101	85	..	9	195	96	..	13	17	..	..	..	..	126	..	..	..	..	321	
402	986	..	30	1,418	208x	..	221x	87x	5x	3x	..	..	525x	..	..	..	..	1,943x	

CHURCH PROPERTY.

NAMES OF
CIRCUITS.

	Number of Churches	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of W. F. M. S. Property.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.	Paid on Indebtedness on Churches and Parsonages.	Paid for H'ids. Improving and Purchasing Churches and Parsonages.	Paid for Purchasing and Improving other Property.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	R.
MORADABAD DISTRICT.												
Amroha	1	840	5	1,350	..	130	2,320	..	..	..	..	..
Babukhera	1	100	3	575	..	..	675	..	..	..	..	..
Babjol	1	60	4	491	..	600	1,151	..	..	..	..	..
Chandauli	4	772	2	1,500	..	100	2,372	..	..	..	..	..
Dhanaura	1	500	5	225	..	..	725	..	..	..	..	..
Gunnaur	3	120	3	380	..	..	500	..	..	..	..	..
Hasanpur	3	475	3	1,185	..	..	1,660	..	..	..	..	..
Kanth	1	80	3	250	..	..	330	..	..	..	..	..
Kundarki	..	..	2	650	..	..	650	..	..	..	..	..
Moradabad	5	35,000	11	14,000	32,000	36,000	1,17,000	..	..	..	..	..
Rajabpur	..	..	2	500	..	..	500	..	..	..	..	..
Rajpura	..	..	1	150	..	..	150	..	..	..	..	..
Sambhal	2	1,200	3	5,300	..	..	6,500	..	..	..	..	..
Shatipur	..	..	3	175	..	..	175	..	..	..	..	..
Sirsi	1	100	3	400	..	..	500	..	..	..	..	..
Thakurdwara	..	..	1	300	..	..	300	..	..	..	..	..
Total	22	39,247	54	27,431	32,000	36,830	1,35,508	..	..	..	..	..
ODDH DISTRICT.												
Barabanki	2	4,000	2	2,000	..	3,000	9,000	..	..	..	160	..
Rai Bareilly	3	2,145	2	3,360	..	..	5,505	..	..	..	324	132
Itaunja	..	..	1	60	..	..	60	..	..	..	24	..
Lakhimpur	2	3,371	5	116	..	..	3,487	..	..	..	73	..
Unao	1	300	2	1,000	..	50	1,350	..	..	..	70	..
Safipur	..	..	1	300	..	..	300	..	..	..	15	..
Sidhauli	..	..	1	200	..	..	200	..	..	..	..	..
Lucknow, English	1	22,700	1	10,000	..	..	32,700	..	..	..	..	..
Lucknow, Hindustani	2	24,000	10	68,000	242,000	320,000	6,54,000	37,000	13,000	..	..	113,000
Sitapur	2	8,200	4	10,375	32,400	..	50,975	7,000	..	..	350	11,000
Total	13	64,716	29	95,411	274,400	323,050	7,57,577	44,000	13,000	..	1,016	124,132
PILIBHIT DISTRICT.												
Behari	2	250	2	950	..	..	1,200	..	..	149	..	200
Bisalpur	1	150	2	200	..	150	500	..	..	..	..	..
Fatehganj	1	730	4	1,630	..	200	2,560	..	..	130	..	..
Mirganj	1	100	2	100	..	..	200	..	..	..	..	..
Nawabganj	1	100	1	90	..	30	220	..	..	..	..	..
Puraupur	1	80	1	100	..	..	217	..	..	..	..	..
Pilibhit	2	300	5	500	..	37	800	..	..	..	..	..
Rampur	..	..	1	300	..	..	300	..	..	..	..	..
Sirauli	1	250	3	1,050	..	37	1,337	..	..	..	..	..
Shahi	1	30	2	240	..	23	293	..	..	..	..	..
Total	11	1,990	23	5,160	..	477	7,627	..	..	279	..	200

FOR THE YEAR ENDING 31st OCTOBER, 1908.

FINANCES.

MINISTERIAL SUPPORT.					BENEVOLENT COLLECTIONS.										OTHER COLLECTIONS.					
					FOR MISSION-ARY SOCIETY.															
Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Raised for Mission Claimants.	Total Collected for Ministerial Support.	From Churches.	From Sunday Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday-School Union.	For Woman's Societies.	For all other Benevolences (Schools, Special aid, etc.)	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	For Central Conference Expenses.	Total of Ministerial Support and all Collections.		
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		
47	..	..	4	51	3	..	x	2	..	x	4x	..	10x	..	..	..	..	61x		
25	..	..	4	29	3	..	1	1	..	..	2	..	7	..	..	..	..	36		
28	..	..	4	32	2	..	1	1	..	x	2	..	6x	..	..	..	..	38x		
60	..	..	8	68	2	1	1	2	..	1	3	..	10	..	..	..	..	78		
22	..	..	6	28	1x	x	1	1	x	x	3	..	7x	..	..	..	..	35x		
48	..	..	6	54	5	1	1	x	..	x	2	1x	11x	..	..	..	..	65x		
42	..	..	5	47	x	..	x	1	..	1	4x	..	7	..	..	..	..	54		
34	..	..	5	39	2x	1	1	1	..	1	1x	x	9x	..	..	..	..	48x		
48	..	..	6	54	x	1	1	1	..	1	4	..	8x	..	..	..	..	62x		
179	187	..	40	406	40	5	47x	11x	28	..	24x	292	449	..	76	..	..	931		
30	..	..	4	34	3x	..	x	1	x	1	2	..	8x	..	..	..	..	42x		
24	..	..	3	27	2	..	x	x	..	x	1x	..	5x	..	..	..	..	32x		
55	..	..	6	61	4	..	1	1x	..	1x	4	..	12	..	..	..	..	73		
44	..	..	3	47	2x	..	x	x	..	2x	2	..	6x	..	..	..	..	53x		
20	..	..	3	23	1	..	1	1	x	x	2	..	5x	..	..	..	..	28x		
30	..	..	3	33	2	1	x	x	..	x	1x	..	6	..	..	..	..	39		
736	187	..	110	1,033	74x	10x	58x	27x	29	10x	65x	294x	570x	..	76	..	..	1,679x		
77	..	..	8	85	5	1	2	1	..	1	2	160	172	..	..	1	..	258		
70	..	..	9x	79x	2	2	1x	1x	..	1x	2x	123x	134x	..	..	2	..	215x		
22x	..	..	3	25x	2x	x	1	..	..	..	1	..	5x	..	..	..	..	31		
85x	18	..	16x	119x	9x	1x	1x	1x	..	1x	3x	..	19x	..	..	..	..	138x		
37x	..	..	7	44x	3	..	2	1x	..	2	2x	40	51	..	..	..	..	95x		
32	..	..	8x	40x	1	..	1x	x	..	x	..	..	3x	..	..	..	..	44		
36x	..	..	5x	42x	2x	1	2	1	..	1	2	..	9x	..	..	..	..	51x		
..	1850	..	..	1,850	60	10	63	52	..	..	..	150	335	1000	1200	..	..	4,385		
343	322	..	66	731	80	30	79x	12x	..	4x	..	66	273	..	240	..	..	1,244		
174	72	..	27	23	20	7	5	23x	..	..	12x	300	367x	..	50	..	..	690x		
877x	2262	..	150x	3,290x	185x	53x	159x	95x	..	12	26x	839x	1,371x	1000	1490	3	..	7,154x		
56	..	..	5	61	2	..	1	1	..	1	..	3	8	..	..	..	..	69		
49	..	..	3	52	3x	..	x	x	..	1	..	4	9x	..	..	..	..	61x		
74	..	..	6	80	4	1	1x	1x	..	1	2	25	36	..	..	..	..	116		
48	..	..	2	50	2x	..	1x	1	..	1	1	3	10	..	..	..	..	60		
24	..	..	7	31	x	x	x	..	..	x	..	..	2	..	..	..	..	33		
48	..	..	3	51	2	..	1	x	x	..	1	1	6	..	..	..	..	57		
72	..	..	5	77	3	1	2	1	..	1	..	15	23	..	..	..	..	100		
59	..	..	4	63	4	1	2	1	x	1	1	4	15x	..	..	..	..	77x		
96	..	..	6	102	3	x	1x	1x	x	x	..	24	31x	..	..	..	..	133x		
48	..	..	4	52	4	..	1	x	..	x	1	4	11	..	..	..	..	63		
574	..	..	45	619	28x	4	12x	8x	1x	7x	6	63	151x	..	..	..	..	770x		

NORTH INDIA CONFERENCE STATISTICS
SCHOOLS

		VERNACULAR SCHOOLS									
		BOYS' SCHOOLS					GIRLS' SCHOOLS				
NAMES OF CIRCUITS.	Number of Boys' Schools	AVERAGE EN- ROLLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools	AVERAGE EN- ROLLMENT FOR YEAR.			Number of Boarders.	
		Christians	Non-Christians.	Total.			Christians.	Non-Christians.	Total.		
BAREILLY-HARDOL DISTRICT.											
Bareilly Section.											
Bareilly ..	11	46	90	136	..	15	50	220	270	..	
" Theo. Seminary ..	..	..	..	..	..	..	..	..	..	..	
" Sadar Bazar ..	..	..	..	..	..	..	..	..	..	..	
Faridpur ..	1	11	..	11	..	..	..	..	..	..	
Jalalabad ..	1	20	5	25	..	..	..	..	..	..	
Khera Baihera ..	1	3	31	34	..	1	..	22	22	..	
Miranpur Katra ..	1	15	..	15	..	..	..	..	..	..	
Mohandi ..	1	..	..	..	..	..	..	..	..	..	
Panahpur ..	1	10	..	10	..	1	5	..	5	..	
Pownyan ..	1	5	3	8	..	1	4	3	7	..	
Shahjahanpur East ..	..	..	..	..	..	3	..	100	100	..	
" West ..	1	10	..	10	..	..	..	..	..	..	
" Dilawarganj ..	..	..	..	..	..	..	..	..	..	..	
Tilhar ..	2	18	..	18	..	..	..	..	..	..	
Bareilly Section Total ..	20	138	129	267	..	21	59	345	404	..	
Hardol Section.											
Bilgram ..	1	16	9	25	..	..	..	..	..	..	
Hardol ..	4	61	36	97	32	1	53	..	53	65	
Mallawan ..	4	12	50	62	..	..	..	..	..	..	
Sandi ..	3	40	10	50	..	..	..	..	..	..	
Sandila ..	3	3	45	48	..	..	..	..	..	..	
Shahabad ..	9	195	159	354	6	5	65	30	95	..	
Hardol Section Total ..	24	327	309	636	38	6	118	30	148	65	
Bareilly-Hardol Total ..	44	465	438	903	38	27	177	375	552	65	
BIJNOR DISTRICT.											
Bashta ..	5	12	35	47	..	..	..	..	..	..	
Bijnor ..	4	13	20	33	..	2	6	20	26	..	
Dhampur ..	7	30	8	38	..	4	14	7	21	..	
Nehtor Jhalu ..	4	28	12	40	..	..	..	..	..	..	
Kiratpur ..	4	3	10	40	..	2	5	5	10	..	
Mandawar ..	4	21	7	28	..	2	9	5	14	..	
Najibabad ..	4	27	31	58	..	1	12	6	18	..	
Nagina ..	3	35	10	45	..	3	22	8	30	..	
Nurpur ..	2	8	9	17	..	..	..	..	..	..	
Seohara ..	3	22	3	25	..	..	..	..	..	..	
Total ..	40	226	145	371	..	14	68	51	119	..	

FOR THE YEAR ENDING 31st OCTOBER, 1908.
STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.				GIRLS' SCHOOLS.						Total Number of Schools.	Total Number of Teachers.	Total Average Enrolment.	Total Boarders.
Number of Boys' Schools	AVERAGE EN-ROLMENT FOR YEAR			Number of Boarders.	Number of Girls' Schools	AVERAGE EN-ROLMENT FOR YEAR.			Number of Boarders.				
	Christians	Non-Christians.	Total.			Christians.	Non-Christians.	Total.					
1	37	163	200	22	1	228	1	229	230	28	51	835	252
..	..	..	..	..	..	..	..	..	..	1	1	11	..
..	..	..	..	..	..	..	..	..	..	1	1	25	..
..	..	..	..	..	..	..	..	..	..	2	2	56	..
..	..	..	..	..	..	..	..	..	..	1	1	15	..
..	..	..	..	..	..	..	..	..	..	2	2	15	..
1	109	..	109	132	..	..	..	..	..	2	1	15	..
..	..	..	..	..	1	132	..	132	..	4	12	209	132
..	..	..	..	..	..	..	..	..	..	2	13	142	..
1	4	36	40	..	..	..	..	..	..	3	5	58	..
3	150	199	349	154	2	360	1	361	230	46	89	1,381	384
..	..	..	..	..	..	..	..	..	..	1	2	25	..
..	..	..	..	..	..	..	..	..	..	5	10	150	97
..	..	..	..	..	..	..	..	..	..	4	4	62	..
..	..	..	..	..	..	..	..	..	..	3	3	50	..
..	..	..	..	..	..	..	..	..	..	3	3	48	..
..	..	..	..	..	..	..	..	..	..	14	8	419	6
..	..	..	..	..	..	..	..	..	..	30	30	784	103
3	150	199	349	154	2	360	1	360	230	76	119	2,165	487
..	..	..	..	..	..	..	..	..	..	5	5	47	..
..	..	..	..	..	1	74	..	74	72	7	12	133	72
..	..	..	..	..	..	..	..	..	..	11	11	59	..
..	..	..	..	..	..	..	..	..	..	4	4	40	..
..	..	..	..	..	..	..	..	..	..	6	6	50	..
..	..	..	..	..	..	..	..	..	..	6	6	42	..
..	..	..	..	..	..	..	..	..	..	5	5	76	..
..	..	..	..	..	..	..	..	..	..	6	6	75	..
..	..	..	..	..	..	..	..	..	..	2	2	17	..
..	..	..	..	..	..	..	..	..	..	3	3	25	..
..	..	..	..	..	1	74	..	74	72	55	60	564	72

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	BOYS' SCHOOLS.					GIRLS' SCHOOLS.				
	Number of Boys' Schools	AVERAGE EN- ROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools	AVERAGE EN- ROLMENT FOR YEAR.			Number of Boarders.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
BUDAON DISTRICT.										
Aonla ..	1	24	16	40	..	..	..	..	..	..
Bilsi ..	2	28	24	52	..	1	18	10	28	..
Bhamora ..	2	40	20	60	..	..	..	..	..	..
Bisauli ..	1	12	12	24	..	1	..	25	25	..
Budson ..	7	105	30	135	75	9	159	132	291	..
Dataganj ..	..	..	..	..	..	1	..	24	24	..
Kakraia ..	3	25	45	70	..	2	18	7	25	..
Ujhani ..	..	..	..	..	..	1	16	14	30	..
Total ..	16	234	147	381	75	15	211	212	423	..
GARHWAL DISTRICT.										
Pauli ..	2	9	35	44	..	3	5	23	28	..
Dikhwali ..	4	25	71	96	..	..	..	..	..	..
Lobha-Kalnur ..	1	3	22	25	..	..	..	..	..	..
Ramnee ..	2	..	25	25	..	..	..	..	..	..
Lansdowne ..	1	1	15	16	..	..	..	..	..	..
Total ..	10	38	168	206	..	3	5	23	28	..
GONDA DISTRICT.										
Bahrach ..	3	8	128	136	..	2	10	39	49	..
Balrampur ..	1	1	43	44	..	..	..	..	..	..
Bhinga ..	1	..	30	30	..	..	..	..	..	..
Colonelganj ..	..	..	..	..	..	..	..	..	..	..
Gonda ..	3	34	180	214	34	..	..	..	..	..
Kalsarganj ..	1	3	4	7	..	..	..	..	..	..
Total ..	9	46	385	431	34	2	10	39	49	..
KUMAON DISTRICT.										
Bhot ..	3	6	141	147	..	1	2	8	10	..
Bhabar and Tarai ..	..	..	..	..	..	..	..	..	..	..
Dwarahat ..	..	..	..	..	..	3	..	50	50	..
Naini Tal Eng. Church ..	..	..	..	..	..	..	..	..	..	..
Naini Tal Hind Church ..	4	10	55	65	..	3	9	100	109	..
Pithoragarh ..	8	25	383	408	..	12	3	278	281	..
Total ..	15	41	579	620	..	19	14	436	450	..

FOR THE YEAR ENDING 31st OCTOBER, 1908.
STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
Boys' Schools.					Girls' Schools.					Total Number of Schools.	Total Number of Teachers.	Total Average Enrolment.	Total Boarders.
Number of Boys' Schools	AVERAGE EN-ROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools	AVERAGE EN-ROLMENT FOR YEAR.			Number of Boarders.				
	Christians	Non Christians.	Total.			Christians.	Non-Christians.	Total.					
..	..	..	..	..	..	..	..	..	..	1	2	40	..
..	..	..	..	..	..	..	..	..	..	3	3	80	..
..	..	..	..	..	..	..	..	..	..	2	2	60	..
1	75	149	224	105	1	98	..	98	105	2	2	49	..
..	..	..	..	..	..	..	..	..	..	18	36	748	285
..	..	..	..	..	..	..	..	..	..	1	1	24	..
..	..	..	..	..	..	..	..	..	..	5	5	95	..
..	..	..	..	..	..	..	..	..	..	1	1	30	..
1	75	149	224	105	1	98	..	98	105	33	52	1,126	285
1	31	190	221	120	1	70	..	70	65	7	22	363	185
..	..	..	..	..	..	..	..	..	..	4	5	96	..
..	..	..	..	..	..	..	..	..	..	1	2	25	..
..	..	..	..	..	..	..	..	..	..	2	2	25	..
..	..	..	..	..	..	..	..	..	..	1	1	16	..
1	31	190	221	120	1	70	..	70	65	15	32	525	185
..	..	..	..	..	..	..	..	..	..	5	6	185	..
..	..	..	..	..	..	..	..	..	..	1	3	44	..
..	..	..	..	..	..	..	..	..	..	1	2	30	..
..	..	..	..	..	1	92	2	94	92	4	17	308	126
..	..	..	..	..	..	..	..	..	..	1	1	7	..
..	..	..	..	..	1	92	2	94	92	12	29	574	126
..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	2	60	62	..	..	..	..	..	..	4	4	157	..
2	5	95	100	8	1	28	..	28	25	1	5	62	..
1	118	249	255	108	1	120	..	120	90	6	19	178	33
1	6	..	..	..	..	..	..	..	..	2	25	238	198
..	..	..	..	..	..	..	..	..	..	8	27	429	..
..	..	..	..	..	1	66	..	66	..	21	42	755	..
5	131	404	535	116	3	214	..	214	115	42	122	1,819	231

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Boys' Schools.					Girls' Schools.				
	Number of Boys' Schools	AVERAGE EN- ROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools	AVERAGE EN- ROLMENT FOR YEAR			Number of Boarders.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians	Total.	
MORADABAD DISTRICT.										
Amroha ..	5	40	14	54	..	3	15	7	22	..
Babukhera ..	2	20	3	23	..	1	3	..	3	..
Bahjol ..	2	17	12	29	..	1	14	..	14	..
Chandausi ..	10	125	15	140	..	2	12	6	18	..
Dhanaura ..	4	30	8	38	..	1	7	2	9	..
Gunnaur ..	5	53	..	53	..	1	5	..	5	..
Hasanpur ..	1	10	..	10	..	1	12	..	1	..
Kanth ..	7	63	20	83	..	1	27	7	34	..
Kundarki ..	4	45	20	65	..	2	9	14	23	..
Moradabad ..	19	268	..	268	..	23	75	217	292	..
Rajabpur ..	3	27	..	27	..	2	12	2	14	..
Rajpura ..	4	30	..	30	..	2	3	3	6	..
Sambhal ..	6	60	60	120	..	4	50	53	103	..
Sharifpur ..	4	25	5	30	..	1	8	2	10	..
Sirsi ..	2	20	..	20	..	2	12	100	112	..
Thakurdwara ..	3	35	20	55	..	2	20	15	35	..
Total ..	81	868	177	1,045	..	49	284	428	712	..
ODDH DISTRICT.										
Lucknow, English ..	..	..	..	..	..	..	..	..	..	..
Lucknow, Hindustani ..	2	3	113	116	..	3	..	68	68	..
Sitapur ..	..	..	..	..	..	..	..	..	..	..
Barabanki ..	2	11	50	61	11	1	..	24	24	..
Rai Bareilly ..	1	10	35	45	9	..	..	..	..	..
Itaunja ..	1	1	21	22	..	1	1	10	11	..
Lakhimpur ..	1	4	17	21	..	2	14	15	29	..
Unao ..	3	9	60	69	..	..	..	..	..	..
Sagpur ..	2	8	19	27	..	..	..	..	..	..
Sidhauli ..	1	11	16	27	..	..	..	..	..	..
Total ..	13	57	331	388	20	7	15	117	132	..
PILIBHIT DISTRICT.										
Behari ..	6	64	28	92	..	2	17	9	26	..
Bisalpur ..	3	30	..	30	..	1	8	4	12	..
Fatehganj ..	6	90	15	105	..	2	16	10	26	22
Mirganj ..	3	44	..	44	..	2	16	4	20	..
Nawabganj ..	4	50	48	98	..	1	12	..	12	..
Purampur ..	6	51	10	61	..	2	18	5	23	..
Pilibhit ..	11	105	35	140	..	3	49	20	69	..
Rampur ..	13	130	40	170	..	2	13	4	17	..
Sirauli ..	7	68	..	68	..	1	8	..	8	..
Shahi ..	4	55	..	55	..	2	8	2	10	..
Total ..	63	687	176	863	..	18	165	58	223	22

FOR THE YEAR ENDING 31st OCTOBER, 1908.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.				GIRLS' SCHOOLS.				Total Number of Schools.	Total Number of Teachers.	Total Average Enrolment.	Total Boarders.		
Number of Boys' Schools	AVERAGE EN-ROLMENT FOR YEAR		Number of Boarders.	Number of Girls' Schools	AVERAGE EN-ROLMENT FOR YEAR.		Number of Boarders.						
	Christians	Non Christians.			Total.	Christians.						Non-Christians.	Total.
..	..	..	..	..	..	..	..	8	5	76	..		
..	..	..	..	..	..	..	..	3	3	26	..		
..	..	..	..	..	..	..	..	3	3	43	..		
..	..	..	..	..	..	..	..	12	7	158	..		
..	..	..	..	..	..	..	..	5	4	47	..		
..	..	..	..	..	..	..	..	6	6	58	..		
..	..	..	..	..	..	..	..	2	2	22	..		
..	..	..	..	..	..	..	..	8	8	117	..		
..	..	..	..	..	..	..	..	6	4	88	..		
1	140	195	335	160	2	132	..	45	60	1,027	295		
..	..	..	..	..	..	..	..	5	5	41	..		
..	..	..	..	..	..	..	..	6	5	36	..		
..	..	..	..	..	..	..	..	10	10	223	..		
..	..	..	..	..	..	..	..	5	5	40	..		
..	..	..	..	..	..	..	..	4	4	132	..		
..	..	..	..	..	..	..	..	5	5	90	..		
1	140	195	335	160	2	132	..	132	135	133	136	2,224	295
..	..	..	..	..	..	..	..	..	..	..	..	..	..
4	151	455	606	108	2	157	54	211	144	11	65	1,001	252
1	69	82	151	69	1	10	3	103	100	2	19	254	169
..	..	..	..	..	..	..	..	..	..	3	6	85	11
..	..	..	..	..	..	..	..	..	..	1	4	45	9
..	..	..	..	..	..	..	..	..	..	2	2	33	..
..	..	..	..	..	..	..	..	..	..	3	4	50	..
1	6	110	116	..	..	..	..	..	..	4	8	185	..
..	..	..	..	..	..	..	..	..	..	2	2	27	..
..	..	..	..	..	..	..	..	..	..	1	1	27	..
6	226	647	873	177	3	257	57	314	244	29	111	1,707	441
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	8	8	118	..
..	..	..	..	..	..	..	..	..	..	4	4	42	..
1	30	15	45	..	..	..	..	..	..	9	11	176	22
..	..	..	..	..	..	..	..	..	..	5	5	64	..
..	..	..	..	..	..	..	..	..	..	5	5	110	..
..	..	..	..	..	..	..	..	..	..	8	7	84	..
..	..	..	..	..	..	..	..	..	..	14	12	209	..
..	..	..	..	..	..	..	..	..	..	15	9	187	..
..	..	..	..	..	..	..	..	..	..	8	8	76	..
..	..	..	..	..	..	..	..	..	..	6	7	65	..
1	30	15	45	..	..	..	..	..	..	82	76	1,131	22

NORTH-WEST INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING
WITH 31st OCTOBER, 1908.

COLPORTAGE.

NAMES OF CIRCUITS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.				NAMES OF CIRCUITS.	SCRIPTURE AND TRACTS SOLD AND DISTRIBUTED.			
	No. of Bibles Sold or Distri- buted.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Dis- tributed.	No. of Tracts Sold or Distri- buted.		No. of Bibles Sold or Distri- buted.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Dis- tributed.	No. of Tracts Sold or Distri- buted.
BAREILLY-HARDOI DISTRICT.					BUDAON DISTRICT.				
<i>Bareilly Section.</i>					Aonla	..	..	..	..
Bareilly	..	..	..	..	Bilsi	..	..	..	..
" Theo. Seminary	..	..	..	..	Bhamora	..	..	..	..
" Sadar Bazar	1	15	200	900	Bisauli	..	..	..	..
Faridpur	..	..	..	2,800	Budaon	..	..	..	..
Jalalabad	2	5	5	45	Dataganj	..	..	..	..
Khera Bajhera	..	..	..	..	Kakrala	..	..	..	..
Miranpur Katra	..	..	..	..	Ujhanl	..	..	..	..
Mohamdi	..	..	..	..	Total	..	..	..	..
Panahpur	..	..	..	..					
Powayan	..	..	..	6,800	GARHWAL DISTRICT.				
Shahjahanpur East	30	9	1,783	2,000	Pauni	..	5	10	30
" West	..	..	..	..	Dikhwali	..	..	..	..
" Dilawarganj	..	..	..	..	Lobha-Kalnur	..	..	..	..
Tilhar	..	..	..	..	Ramnee	..	..	..	..
Bareilly Section Total	33	29	1,994	12,545	Lansdowne	..	10	15	200
<i>Hardoi Section.</i>					Total	..	15	25	230
Bilgram	..	..	..	..					
Hardoi	..	..	..	..	GONDA DISTRICT.				
Mallawan	..	..	..	..	Bahrach	..	9	30	1,230
Sandi	..	..	..	..	Balrampur	..	..	..	2,600
Sandila	..	..	..	..	Bhinga	..	..	15	165
Shahabad	..	..	..	..	Colonelganj	..	..	5	140
Hardoi Section Total	..	..	..	..	Gonda	..	6	2	143
Bareilly-Hardoi Total	33	29	1,994	12,545	Kalsarganj	..	..	..	8,800
					Total	..	15	52	1,678
BIJNOR DISTRICT.									
Bashta	..	..	..	540	KUMAON DISTRICT.				
Bijnor	..	2	6	960	Bhot	..	..	..	..
Dhampur	..	19	30	700	Bhabar and Taral	..	..	..	..
Nehtor-Jhaln	..	..	..	360	Dwarahat	..	..	..	..
Kiratpur	..	..	..	360	Naini Tal E. Church	..	..	..	..
Mandawar	..	..	..	309	Naini Tal H. Church	..	..	..	..
Najibabad	..	..	..	420	Pithoragarh	..	..	..	..
Nagina	..	..	..	1,500					
Nurpur	..	..	..	500					
Seohara	..	..	..	275					
Total	21	36	765	7,715	Total	..	..	..	..

• NORTH INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING
WITH 31st OCTOBER, 1908.

COLPORTAGE.

NAMES OF CIRCUITS	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED				NAMES OF CIRCUITS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.			
	No. of Bibles Sold or Distributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Distributed.	No. of Tracts Sold or Distributed.		No. of Bibles Sold or Distributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Distributed.	No. of Tracts Sold or Distributed.
MORADABAD DISTRICT.					OUDH DISTRICT.				
Amroha	..	11	2,225	4,920	Lucknow English	..	..	..	..
Babokhera	..	..	..	2 100	Lucknow, Hindustani	..	..	..	..
Bahj	..	..	..	2,400	Sitapur	..	20	15	1,260
Chandausi	..	..	100	2,500	Barabanki	..	18	14	1,946
Dhanaura	..	..	..	1,800	Rai Bareilly	..	6	16	890
Gunnaur	..	..	..	1, 00	Itaunja	..	4	5	516
Hasanpur	..	..	..	1,800	Lakhimpur	..	2	9	1,121
Kanth	..	..	..	1,277	Unao	..	3	2	150
Kundarki	..	..	..	1,796	Safipur	..	..	..	..
Moradabad	..	20	32	5 000	Sidhauri	..	12	8	4,536
Rajabpur	..	..	1 0 25	2 600		..	..	..	4,556
Rajpura	..	..	..	1 500	Total	..	65	69	10,419
Sambhal	..	..	..	3 600		..	..	..	52,691
Sharifpur	..	..	..	2 500	PILIBHIT DISTRICT.				
Sirsi	..	..	..	2,400	Behari	..	..	..	..
Thakurdwara	..	..	..	1,800	Bisalpur	..	..	..	..
	..	..	..	..	Fatehganj	..	10	20	150
	..	..	..	..	Mirganj	..	..	..	..
	..	..	..	..	Nawabganj	..	..	..	..
	..	..	..	..	Puranpur	..	..	..	..
	..	..	..	..	Pilibhit	..	* 17	* 26	* 787
	..	..	..	..	Rampur	..	..	..	..
	..	..	..	..	Sirauli	..	..	..	..
	..	..	..	..	Shahi	..	..	..	..
Total	..	27	43	3,350	Total	..	27	46	937
	..	..	..	38,993		..	..	..	337

* As per Rev. G. H. Frey's post-card

NORTH INDIA CONFERENCE STATISTICS

SUMMARY OF CHURCH

NAMES OF DISTRICTS.	CHRISTIAN COMMUNITY.					BAPTISMS.			
	CHURCH MEMBERSHIP		Baptized Children.	Total No. of Christians	Deaths.	Children of Christian Parents	Children from among Non-Christians.	Adults.	Total Baptisms.
	Probationers.	Full Members.							
Bareilly-Hardoi ..	3,250	3,165	2,623	9,038	151	267	177	469	913
Bijnor ..	2,649	1,559	1,913	6,121	141	153	62	179	391
Budaun ..	4,216	2,736	4,258	11,210	390	134	96	114	344
Garhwal ..	308	250	326	884	10	38	5	5	48
Gonda ..	570	237	211	1,018	24	21	47	115	183
Kumaon ..	415	376	451	1,242	39	39	21	49	100
Moradabad ..	7,633	3,729	5,481	16,843	482	390	322	577	1,289
Oudh ..	1,377	854	978	3,207	111	54	154	206	474
Pilibhit ..	2,968	3,096	2,444	8,508	261	233	179	255	607
Grand Total 1908 ..	23,386	16,002	18,683	58,071	1,600	1,329	1,063	2,020	4,412
Total 1907 ..	22,457	15,557	18,274	56,288	1,542	1,599	1,179	1,964	4,742
Increase ..	929	445	409	1,783	58	..	..	56	..
Decrease ..	..	..	..	..	..	270	110	..	330

FOR THE YEAR ENDING WITH 31st OCTOBER, 1908.

MEMBERSHIP AND WORK.

SUNDAY-SCHOOLS.				EPWORTH LEAGUES.				CHRISTIAN WORKERS.										
Number of Sunday-Schools.	Number of Officers and Teachers.	Total Scholars of all ages.	Average Attendance of Officers, Teachers & Scholars	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	All other Male Workers	All other Female Workers (Bible Readers, Colporteurs, Doctors, Etc.).	Total Christian Workers.	
234	303	19,185	12,343	20	843	4	263	4	6	4	10	18	73	81	58	121	375	
100	89	2,186	2,231	10	264	1	35	1	1	..	1	6	27	20	31	59	146	
116	111	6,719	5,410	19	774	3	212	..	..	2	3	8	27	29	31	70	170	
42	53	1,099	768	3	111	3	82	1	1	2	2	4	11	24	17	50	112	
53	64	2,097	1,694	6	202	4	70	1	1	1	3	6	17	13	8	45	95	
44	105	2,102	1,760	4	169	2	53	3	3	8	6	4	22	16	12	89	163	
217	250	6,708	5,553	21	817	2	192	3	3	3	5	12	44	29	81	123	308	
184	195	9,633	8,144	10	475	1	60	9	7	7	4	13	42	32	15	90	219	
107	100	4,006	3,407	10	341	..	..	..	..	..	..	5	32	27	35	67	166	
1,097	1,275	53,735	41,310	103	3,996	20	967	22	22	27	34	76	295	271	288	719	1,754	
1,122	1,235	48,136	38,066	104	3,915	23	1,088	18	17	24	33	75	282	254	308	715	1,720	
..	40	5,597	5,244	..	81	..	..	4	5	3	1	1	13	17	..	4	34	
25	..	..	..	1	..	3	121	..	..	..	..	..	..	..	20	..	..	

CHURCH PROPERTY.

NAMES OF DISTRICTS.												
	Number of Churches	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of W. F. M. S. Property.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages	Paid on Indebtedness on Churches and Parsonages.	Paid for B'd'gs. Improving and Purchasing Churches and Parsonages	Paid for Purchasing and Improving other Property.
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bareilly-Hardoi	24	54,373	43	55,335	64,325	127,135	3,01,16	..	..	..	1,333	..
Bijnor	5	4,920	11	9,880	4,000	50	18,850	..	..	..	..	..
Budaun	11	22,035	21	11,166	16,000	3,690	52,891	..	..	..	..	..
Garhwal	7	1,900	16	15,000	32,000	31,200	80,100	4,600	1,700	..	4,605	32
Gonda	9	10,790	13	8,660	28,000	2,180	49,630	..	..	..	3,807	2,005
Kumaon	15	44,450	23	22,925	6,273	44,220	5,15,848	..	350	..	173	..
Moradabad	2	39,247	54	27,431	32,000	36,830	1,35,508	..	..	..	..	..
Oudh	13	64,716	29	95,411	274,466	323,50	7,57,577	44,000	13,000	..	1,016	124,132
Pilibhit	11	1,990	23	5,160	..	477	7,627	..	..	279	..	200
Grand Total 1908	117	244,421	233	250,068	456,998	966,812	19,19,199	48,600	15,050	279	10,934	126,309
Total 1907	118	251,146	246	269,128	423,777	820,031	17,70,682	34,100	13,000	27,400	37,754	..
Increase	..	..	..	..	33,221	140,181	1,48,517	14,500	2,050	..	..	126,369
Decrease	1	6,725	11	18,160	..	..	..	..	..	27,121	26,820	..

FOR THE YEAR ENDING 31st OCTOBER, 1908.

CHURCH FINANCES.

MINISTERIAL SUPPORT.					BENEVOLENT COLLECTIONS.										OTHER COLLECTIONS.					
					FOR MISSION-ARY SOCIETY															
Raised by Native Church for Pastor	Pastoral Support from Europeans.	Raised for Conference Claimants.	Raised for Mission Claimants.	Total Collected for Ministerial Support.	From Churches.	From Sunday Schools.	Children's Day Collection for Education.	For Bible Society.	For Tract Society	For Indian Sunday-School Union.	For Woman's Societies.	For all other Benevolences (Schools, Special aid, etc.)	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	For Central Conference Expenses.	Total of Ministerial Support and all Collections.		
Rs	Rs	Rs	Rs	Rs	Rs.	Rs.	Rs	Rs.	Rs.	Rs.	Rs	Rs.	Rs	Rs	Rs.	Rs.	Rs.	Rs.	Rs.	
1218	150	107	4	1.4 9	222x	26x	115x	76x	27x	11x	22x	2 401x	2,902x	..	..	..	..	..	4,381x	
392	..	..	49	441	17x	..	14x	19x	3	..	21x	33	108x	..	..	..	..	..	549x	
668	61	..	71	800	34x	1	32x	24	11	5	51x	382	541x	..	..	..	..	..	1,341x	
16x	6	60	..	288	30	..	25	35	5	5	35	126	261	..	90	..	..	..	639	
242	132	..	48x	422x	38x	13	25x	15x	5x	7	47x	190	342x	750	168	5x	5x	5x	1,694x	
402	986	..	30	1.418	208x	..	221x	87x	5x	3x	..	..	525x	..	..	..	..	..	1,943x	
736	187	..	110	1,033	74x	10x	58x	27x	29	10x	65x	294x	570x	..	76	..	..	..	1,679x	
877x	2262	..	150x	3,290x	185x	53x	159x	95x	..	12	26x	839x	1,371x	1000	1490	3	..	..	7,154x	
574	..	..	45	619	28x	4	12x	8x	1x	7x	6	83	151x	..	..	..	..	..	770x	
3,377x	3838	167	508x	9,791	839x	108x	666	388x	87x	61x	274x	4,349	6,774x	1750	1824	8x	5x	5x	20153x	
5963	5273	..	663	11,889	880	100	691	344	28	72	329	1,979	4,423	845	1330	116	..	..	18,603	
..	..	167	..	..	..	8	..	44	59	..	..	2,370	2,351	905	494	..	5	5	1,550	
686	1435	..	145	2,098	41	..	25	..	..	11	55	..	..	..	..	108	..	..	..	

NORTH INDIA CONFERENCE STATISTICS

SUMMARY OF

NAMES OF DISTRICTS.		VERNACULAR SCHOOLS									
		BOYS' SCHOOLS					GIRLS' SCHOOLS.				
		Number of Boys' Schools	AVERAGE EN-ROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools	AVERAGE EN-ROLMENT FOR YEAR			Number of Boarders.
			Christians	Non-Christians	Total.			Christians.	Non-Christians.	Total.	
Bareilly-Hardoi	..	44	465	438	903	38	27	177	375	552	65
Bijnor	..	40	226	145	371	..	14	68	51	119	..
Budaun	..	16	234	147	381	75	15	211	212	423	..
Garhwal	..	10	38	168	206	..	3	5	23	28	..
Gonda	..	9	46	385	431	34	2	10	39	49	..
Kumaon	..	15	41	579	620	..	19	14	436	450	..
Moradabad	..	81	868	177	1,045	..	49	284	428	712	..
Oudh	..	13	57	331	388	20	7	15	117	132	..
Pilibhit	..	63	687	176	863	..	18	165	58	223	23
Grand Total 1908	..	291	2,662	2,546	5,208	167	154	949	1,739	2,688	87
Total 1907	..	288	2,721	2,623	5,354	..	145	726	1,686	2,412	..
Increase	..	3	..	..	..	..	9	223	53	276	..
Decrease	..	..	59	77	146	..	..	..	..	..	..

FOR THE YEAR ENDING 31st OCTOBER, 1908.

SCHOOLS' STATISTICS

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.											GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.					Total Number of Schools.	Total Number of Teachers.	Total Average Enrolment.	Total Boarders.	
Number of Boys' Schools	AVERAGE EN-ROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools	AVERAGE EN-ROLMENT FOR YEAR.			Number of Boarders.					
	Christians	Non Christians.	Total.			Christians.	Non-Christians.	Total.						
3	150	199	349	154	2	360	1	361	230	76	119	2,165	487	
..	..	..	..	..	1	74	..	74	72	55	60	564	72	
1	75	149	224	105	1	98	..	98	105	33	52	1,126	285	
1	31	190	221	120	1	70	..	70	65	15	33	525	185	
..	..	..	..	..	1	92	2	94	92	12	29	574	126	
5	131	401	535	116	3	214	..	214	115	42	122	1,819	231	
1	140	195	335	160	2	132	..	132	135	133	136	2,224	295	
6	226	647	873	177	3	257	57	314	244	29	111	1,707	441	
1	30	15	45	..	..	..	..	..	..	82	76	1,131	22	
18	783	1,799	2,582	832	14	1,297	60	1,357	1,058	477	737	11,835	2,144	
18	834	1,939	2,773	..	15	1,371	48	1,419	..	466	741	11,958	..	
..	..	..	..	..	..	..	12	..	..	11	..	..	..	
..	51	140	191	..	1	74	..	62	..	..	4	123	..	

*NORTH INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING
WITH 31st OCTOBER, 1908.*

SUMMARY OF COLPORTAGE.

NAMES OF DISTRICTS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.				NAMES OF DISTRICTS	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.			
	No. of Bibles Sold or Distri- buted.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Dis- tributed.	No. of Tracts Sold or Distri- buted.		No. of Bibles Sold or Distri- buted.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Dis- tributed.	No. of Tracts Sold or Distri- buted.
Bareilly-Hardol ..	33	29	1 994	12,543	Kumaon ..	..	..	..	..
Bijnor ..	21	36	765	7,715	Moradabad ..	27	43	3 350	38 993
Budaun ..	..	..	..	..	Oudh ..	65	69	0,419	52,691
Garhwal ..	15	25	230	2,400	Pilibhit ..	27	46	937	337
Gonda ..	15	52	1,678	55,648	Grand Total ..	203	300	19,373	170,329

Report of the Forty-Sixth Session

of the

North India Conference

of the

Methodist Episcopal Church

held at

Bareilly, January 5—10, 1910.



METHODIST PUBLISHING HOUSE,

LUCKNOW.

THE JOURNAL OF THE

ROYAL ANTHROPOLOGICAL INSTITUTE

VOL. LXXV. PART I. 1905.

LONDON: PUBLISHED BY THE INSTITUTE.



UNITED PROVINCES OF AGRA AND OUDH
 The section East of the River Ganges
 is occupied by the
 'North India Conference.



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Rules of Order.

Qawanin i Tartib.

1. Kánfarans kí har ek kárrawái, siwáe us ke, kí jis ko Mír i Majlis pesh kare, 'arz karnese shurú' hogí; aur kí í ká haqq nahín kí wuh bole, jab tak kí Mír i Majlis us ko nám iekar ijázat na de. Jab tak Kánfarans ke sámhne koí 'arz pesh na kí jáwe, kísi bát par tahs nahín ho saktí.

2. Koí naí 'arz yá rezolushan nahín pesh ho saktá, jab tak us ká, kí jis par guftogú ho rahí hai, faisala na ho jáwe; ya'ne kúwah wuh qubúl kiyá jáwe yá ná-manzúr.

3. Har sharf ká haqq hai, kí jis 'arz par wuh bolná cháhe, bole, lekin páñch minút se ziyáda ek hí waqt nahín bol saktá, na kísi mazmún par ek bár se z yáda, jab tak kí kull shuraká, jo bolná cháhate hai, na bol chukén; siwáe is ke, kí Kánfarans khrass ijázat de.

4. Har ek sharf ká haqq hai, kí kísi waqt, jab mubáhisa ho rahá hai, zail kí 'arzon men se, jis ko cháhe pesh kare:—(1) Mu tawí kiya jáná, (2) Muqarrar waqt tak multawí rakhná, (3) Mez par rakhná yá (4) Tarmím karná; in 'arzon ká, jis sílsile par darj hai, libáz kiya jáwegá.

5. Har ek sharf jab bolná cháhe, apní jagah par khará ho, aur ba-tah-zib Mír i Majlis se ijázat mánge; aur kísi hálat men, kísi kí badgoí yá ná-munásib báten na kare.

6. Jab koí sharf ijázat pákar bol rahá hai, wuh roká nahín já saktá, tá-waqte kí wuh bol na chuke, siwáe 3re aur 8wen qáún ke ba-mújib.

7. Har ek Kánfarans ke sharf ko majáz hai, kí jab us kí samajh men kísi ek lát par kafi bahs ho ch kí hai, 'arz kare, kí b-gair aur ziyáda bahs ke us amr par vote liya jáwe, agar rote karnewále shuraká men se do tihái is 'arz ko qubúl kare, to bilá bahs pahlewái 'arz pesh kí jáwe.

8. Jab kísi kí samajh men qáún ke khláf guftogú ho rahí hai, us ko ijázat hai kí fauran is bát ko pesh kare, aur agar Mír i Majlis us kí bát ko qubúl kare, us hí waqt se us 'uzr ke mutábíq guftogú rokí jáwegí.

9. Mír i Majlis kull qáúní suwál ká faisala karegá, har hál men us ke faisale par 'amal hogá, siwáe is ke, kí agar jumá'at Kánfarans ko apíl kare. Tán shuraká, jo Mír i Majlis ke faisale ke khláf hon, Kánfarans ko apíl kar sakte hai.

10. Mír i Majlis kull kamittíán muqarrar karegá, siwáe un khrass ke, jin ko kí Kánfarans muqarrar karná cháhe.

11. Kull 'arzen yá rezolushan, jin ko koí Kánfarans ká sharf pesh kare likhkar pesh karná hongí, agar koí Kánfarans ká sharf yá Mír i Munshí dar-khwást kare.

12. Khare hoké vote liya jáwegá, agar tén shuraká kísi waqt aisi dar-khwást kare.

13. Háp aur nahín se vote ho saktá hai, agar páñch shuraká aisi dar-khwást kare.

Officers of the Conference.

President

BISHOP F. W. WARNE, D. D.

Secretary

P. S. HYDE, P. O., NAINI TAL.

Assistant Secretary

E. STANLEY JONES

Statistical Secretary

G. C. HEWES

Corresponding Secretary

F. L. NEED

Vernacular Secretary

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Conference Treasurer

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Conference); T. S. JOHNSON (Central Provin-
ces Conference); BISHOPS J. M. THOBURN,
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PRABHU DAYAL
J. H. SMART
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To Preach the Annual Conference Sermon

J. B. MESSMORE; *Alternate*, MAKKHAN LAL

Visitors to Theological Seminary

PREM SINGH, N. L. ROCKEY

Licensed Deaconesses

MISS HOGE, MISS SCOTT, MISS HARDILE, MISS BROWNE,
MISS INGRAM, MISS SHELDON

Associates

MRS. TUCKER, MRS. C. RICHARDS

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SHAH, PRABHU DAYAL.**Triers of Appeals**—F. L. NEELD, C. L. BARE, T. C. BADLEY, WM.
PETERS, G. D. PRESGRAVE.**Conference Relations.**—T. C. BADLEY, A. CORPRON, G. C. HEWES,
J. H. SMART, H. A. CUTTING, S. WHEELER.**Desi Missionary Society.**—R. I. FAUCITT, *President*; H. I. MUKERJEE
Secretary; J. R. CHITAMBAR, *Treasurer*; WM PETERS,
J. W. ROBINSON, G. H. FREY, N. L. ROCKEY,
F. W. GREENWOLD.**Publishing Minutes.**—THE SECRETARIES AND THE AGENT, METHODIST
PUBLISHING HOUSE, LUCKNOW.**Public Worship.** DISTRICT SUPERINTENDENT AND PREACHERS-IN-
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H. J. ADAMS, W. R. BOWEN, MATTHEW STEPHEN,
MISS EANS, MISS INGRAM**Trustees of Reid Christian College**

(Adopted January 10, 1910.)

J. R. CHITAMBAR, }
T. C. BADLEY, } Term expires January, 1911.
DENNIS CLANCY, }WM PETERS, }
F. L. NEELD, } Term expires January, 1912.
W. E. TOMLINSON, }J. W. ROBINSON, }
J. N. WEST, } Term expires January, 1913
P. M. BUCK, }DR E. MILLICANS, NOMINATED BY THE ALUMNI ASSOCIATION,
Term expires January, 1911.BISHOP F. W. WARNE, *President of the Board*, C. L. BARE,
Secretary and treasurer,

Trustees of Bishop Parker Memorial High School

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H A. CUTTING, 1912 ; *Ex Officio* THE DISTRICT SUPERINTEN-
DENT AND THE PRINCIPAL

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Executive Committee of " Oak Openings "

S S DEASE, P. S. HYDE, SAMUEL KNOWLES, J. H. MESSMORE
F L NEELD, J. W. ROBINSON, R. C. BUSER

Official Visitors to Naini Tal Schools

B. T. BADLEY, N. L. ROCKEY

Conference Roll.

CLASS A.—Elders in full connection who have completed the course of study

Adams, Horace J.	1874	Knowles, Samuel	1858
Badley, Brenton T.	1899	Lazar Shah	1904
Bahadur Singh	1895	Mohammad Hasan Jan	1895
Baldeo Pa shad	1893	Mansell, Sabine	1892
Bansi Dhar	1895	Mansell, William A.	1889
Bare, Charles L.	1880	McArthur, A. G.	1893
Basant Ram	1894	Mazhar-ul-Haqq	1893
Bihari Lal I.	1892	Messmore, James H.	1861
Bihari Lal II.	1889	Misri Charan	1906
Bhikki Lal	1894	Muke-jee, H. L.	1886
Bowen, William R.	1875	Mitchell, H. B.	1836
Briggs, Geo. W.	1904	Neeld, Frank L.	1881
Briscoe, Abel	1806	Nizam Ali	1896
Bulaqi Singh	1905	Patras, Benjamin a.	1887
Butler, David M.	1893	Paul, Chiddu S.	1889
Childs, Nathaniel R.	1904	Peters, William	1879
Chitambar, Jashwant R.	1905	Philip, B. S.	1893
Chowlin, David A.	1892	Phillip, Samuel	1891
Cocker, Benj. F.	1884	Prabhu Dayal	1897
Core, Lewis A. a.	1889	Prem Masih	1906
Craven, Thomas a.	1870	Prem Singh	1898
Cutting, Hiram A.	1894	Presgrave, Grafton D.	1894
Dease, Stephen S.	1881	Roberts, John	1907
Dysell, Joseph	1896	Robinson, John W.	1892
Falls, Seneca	1886	Rockey, Noble L.	1884
Faucett, Robert L.	1899	Samuel, Joshua S.	1896
Fazl Masih	1893	Scott, Thomas J. a.	1866
Finch, Superior B.	1894	Scott, Warren M.	1888
Franklin, Ram S.	1893	Sigler, H. C.	1907
Frederick, John	1906	Simpson, Chas. E.	1905
Frey, Geo. H.	1889	Smart, Joseph H.	1897
Ganga Nath	1896	Speake, William T.	1890
Gill, Joseph H.	1871	Stephen, Matthew	1882
Greenwood, Frederick W.	1879	Solomon, Joshua	1896
Hancock, Crawford	1886	Thompkinsou, James	1898
Harris, Mangal L.	1904	Walter, John H. a.	1905
Hewes, Geo. C.	1891	Waugh, James W.	1859
Humpfrey, James L. a.	1857	Weak, Harry H.	1908
Hyde, Preston S.	1902	West, John N.	1893
Ishwari Das	1904	Wheeler, Samuel	1889
Jawala Singh	1894	Wilson, Dhappan	1904
Jhukkan Lal	1898	Wittke, Ferris	1904
Jordan, James a.	1883	Yaqub Shah	1882
Kanhai Singh	1887	Yaqub Singh	1907
Kay Silas	1905		
Kidder, D. P.	1885		

NOTE.—These marked "a" were absent during this session.

CLASS B.—Members in full connection in studies of fourth year.

Makkhan Lal	Elder	....	1906
Norton, John W.	Elder	....	1905
Charles M. Parmanand	Deacon	....	1907
Parbbu Das	Elder	....	1905
Theodore C. Badley	Elder	....	1906

CLASS C.—Members in full connection in studies of third year.

Samuel J. Shaw	Deacon	....	1908
Alexander Corpron	Elder	....	1908
E. Stanley Jones	Elder	....	1908
Ghungar Money	Elder	....	1980

CLASS. D.—Preachers on Trial.

Richard C. Busher	....	I year	....	1909
Jhandu Singh	Deacon	"	....	1910
Mangal Singh	"	"	....	1910
Lachman Singh	Elder	"	....	1910
Albert Gulab	"	"	....	1910
Khuliya Wilkinson	"	"	....	1910
Silas S. David	Deacon	II year	....	1909
Mohan Singh	Elder	"	....	1909
Oscar M. Buck	"	"	....	1910

SUMMARY.

Missionaries in full connection	....	....	25
Hindustani Preachers in full connection	....	....	74
		Total	99
Missionaries on Trial	....	....	2
Hindustani Preachers on Trial	....	....	7
		GRAND TOTAL	108

Missionaries Present—Conference 1910.

Bishop, F. W. Warne. *

Ashwill, Miss.
 Badley, B. T. *
 Badley T. C.
 Barber, Miss.
 Bare, C. L.
 Blackwood, H. O.
 Blackstock, Mrs L.
 Blackstock, Miss.
 Briggs, G. W. *
 Branch, M, Wells.
 Browne, Miss.
 Buck, O. M. *
 Busher, R. C.
 Corpron, A, *
 Davis, Miss.
 Dease, S. S. *
 Dease, Miss.
 Easton, Miss C.
 English, Miss
 Faucett, R. I.
 Gill, J. H.
 Gimson, Miss.
 Hill, Miss.
 Hoge, Miss.
 Hyde, P. S.
 Hewes, G. C. *
 Ingram, Miss.
 Jones, E. Stanley.
 Knowles, S. *

Kyle, Miss.
 Loper, Miss. .
 Landrum, Miss.
 Means, Miss A.
 Means, Miss M.
 Mansell, W. A. *
 Meek, W. S.
 Messmore, J H.
 Neeld, F. L.
 Organ, Miss.
 Olroyd, Miss.
 Parker, Mrs.
 Robinson, J. W. *
 Rockey, N. L. *
 Ruddick, Miss.
 Scott, Miss.
 Sellars, Miss
 Simpson, C. E. *
 Sullivan, Miss.
 Thoburn, Mrs.
 Waugh, J. W. *
 Waugh, Miss.
 Weak, H. H. *
 West, J N. *
 Widney, Miss.
 Wilson, Mrs
 Wilson, Miss.
 Worthington, Mrs.

Visitors Present.

Dr. H. C. Morrison and Rev J L Piercy of the M. E. Church South ; Miss Lossing, Central Provinces, Mission Conference.
 Rev. Lee N. Rockey, South India Conference.
 Dr. Henry Mansell, Miss Holman, Miss Greene, Dr. P. M. Buck and Miss Buck, of the North West India Conference.
 Rev. J W. Clark, of the American Presbyterian Mission ; J. E. Laycraft, Esq., President Methodist Episcopal Layman's Movement in America.

* And wife.

Disciplinary Questions.

1. Is this Annual Conference Incorporated according to the requirements of the Discipline ?

No.

2. Who have been Received by Transfer, and from what Conferences ?

Oscar M. Buck from New York East Conference on Trial in studies of third year

3. Who have been Re-admitted ?

None

4. Who have been Received on Credentials, and from what Churches

None.

5. Who have been Received on Trial ?

- (a) In Studies of First Year.

Jhandu Singh.
Mangal Singh.
Lachman Singh.
Albert Gulab
Khuliya Wilkinson

- (b) In Studies of Third Year.

None.

6. Who have been Continued on Trial ?

- (a) In Studies of First Year.

Richard C. Eusher.

- (b) In studies of Second Year.

Silas S. David.
Mohan Singh.

- (c) In studies of Third Year.

None.

- (d) In Studies of Fourth Year.

Oscar M. Buck.

7. Who have been Discontinued ?

None.

8. Who have been Admitted into Full Membership ?

- (a) Elected and Ordained Deacons this year.

Samuel J. Shaw.

- (b) **Elected and Ordained Deacons previously.**

Alexander Corpron (Elder.)
E. Stanley Jones (Elder.)
Gunghar Money (Elder.)

9 What Members are in Studies of Third Year ?

- (a) **Admitted into Full Membership this year.**

Samuel J. Shaw.
Alexander Corpron.
E. Stanley Jones.
Gunghar Money.

- (b) **Admitted into Full Membership previously.**

None

10. What Members are in Studies of Fourth Year ?

Wakk' an Lal
John W. Norton.
Charles M. Parmanand.
Prabhu Das.
Theodore C. Badley.

11. What Members have Completed the Conference course of Study ?

- (a) **Elected and Ordained Elders this year.**

Abel Briscoe.
John Frederick.

- (b) **Elected and Ordained Elders previously.**

Dhoppa Wilson.

12. What others have been Elected and Ordained Deacons?

- (a) **As Local Preachers.**

Bildeo Das, Itwari Lal, Thamman Das, Sunlar Lal, Yusu
Bhola Johnson, Buddh Singh, Itwaru Silas, Chet Ram.

- (b) **Under Missionary Rule.**

Silas S. David.

- (c) **Under Seminary Rule.**

None.

13 What others have been Elected and Ordained Elders.

- (a) **As Local Deacons.**

Sadal Masih, Dahni Ram Rogers, James Morgan.

- (b) **Under Missionary Rule.**

John W. Norton, Khuliya Wilkinson.

(c) Under Seminary Rule.

None.

14 Was the Character of each Preacher examined ?

This was strictly done as the name of each Preacher was called in open Conference.

15. Who have been Transferred and to what Conference ?

None.

16. Who have Died ?

Charles Shipley.
Yaquab Ali.

17. Who have been Located at their own Request ?

None.

18. Who have been Located ?

None.

19 Who have Withdrawn ?

None.

20 Who have been permitted to Withdraw under Charges or Complaints ?

J. F. Samuel.

21. Who have been Expelled ?

None

22 What other personal Notation should be made ?

None.

23. Who are the Supernumerary Preachers ?

Bihari Lal II.

24. Who are the Superannuated Preachers ?

J. L. Humphrey.
J. W. Waugh.
Thomas Craven.
Samuel Knowles.
T. J. Scott.
R. F. Cocker.
James Jordan.

25. Who are the Triers of Appeals ?

F. L. Neeld.
C. L. Bare.
T. C. Badley.
Wm. Peters.
G. D. Presgrave.

23. What is the Statistical Report for this Year ?

(See *Statistics*.)

27. What is the Aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer ?

Rs. 3,064-15-0

28. What are the Claims on the Conference Fund ?

Rs. 1,728.

29. What has been Received on these Claims, and how has it been Applied ?

Full amount has been received and applied.

30. What is the amount of the five per cent of Collections for the Conference Claimants' Connectional Fund paid by the Treasurer to the Board of Conference Claimants ?

None

31. Where are the Preachers stationed ?

(See *Appointments*.)

32. Where shall the next Conference be held ?

Lucknow.

Conference Appointments.

North India Conference.

BAREILLY DISTRICT.

J. N. West, Superintendent, (P. O. Shahjahanpur);
Shahjahanpur East, H. H. Weak, Prem Singh;
" West, G. D. Presgrave;
" High School and English Work, H. H. Weak;
Dilawarganj, J. H. Walter;
Panahpur, Prem Singh;
Powayan, R. S. Franklin;
Mohamdi, Sadal Masih, Local Elder;
Jalalabad, Misri Charan;
Tilhar, Warren Scott;
Miranpur-Katra, D. F. Kidder;
Khera-Bajera, John Frederick;
Faridpur, C. S. Faul;
Bareilly, F. L. Neeld;
" Hindustani Church, W. R. Bowen;
" Sadar Bazar, A. G. McArthur;
" Theological Seminary, F. L. Neeld, Principal;
S. S. Dease, Vice-Principal; O. M. Buck, H. L.
Mukerjee, Jwala Singh; T. J. Scott, Professor
or Emeritus Systematic Theology;
Superannuate, T. J. Scott, B. F. Cocker.
On leave to America, W. A. Mansell.

BIJNOR DISTRICT.

G. W. Briggs, Superintendent, (P. O. Bijno);
Bashta, H. B. Mitchell;
Bijnor, G. W. Briggs;
Dhampur, Fazl Masih, H. C. Sigler;
Kiratpur, Chidda Singh, Local Elder;
Mandawar, Biram Barrow, Local Elder;
Najibabad, Albert Gulab;
Nagina, S. S. David;
Nurpur, Seneca Falls;
Seohara, Bansi Dhar.

BUDAON DISTRICT.

William Peters, Superintendent, (P. O. Budaon);
Aonla, Basant Ram;
Bhamora, N. R. Chids;
Bilsi, Nizam Ali, Jhandu Singh;
Bisauli, W. T. Speake;
Budaon, Wm. Peters, Makkhan Lal, C. M. Parmanand;
Dataganj, Prabhu Das;
Kakrala, Joshua Solomon;
Ujhant, Mangal Singh.

GARHWAL DISTRICT.

J. H. Messmore, Superintendent, (P. O. Pauri, Garhwal);
 Dekhwal, Sabine Mansell, (P. O. Pauri);
 Lansdowne, Ghungar Money (P. O. Dogadda);
 Pauri, J. H. Messmore, D. A. Chowfin;
 Lobha, F. W. Greenwold;
 Ramni, to be supplied.

GONDA DISTRICT.

N. L. Rockey, Superintendent, (P. O. Gonda);
 Bahraich, Samuel Wheeler;
 Balrampur, Ferris Wittke;
 Bhinga, L. J. McGee, Local Elder;
 Gonda, Samuel Phillip;
 Kalsarganj, J. W. Norton;
 Karnalganj, Kaliyan Singh, Local Elder;
 Mankapur, Lal Karan, Local Deacon;
 Nanpara, John Roberts.

HARDOI DISTRICT

S. B. Finch, Superintendent, (P. O. Hardoi);
 Bilgram, Jukkhan Lal;
 Hardoi, S. B. Finch;
 Malawan, Harun Andrew, Local Deacon;
 Sandi, Robert Turner, Local Elder;
 Sandila, Crawford Hancock;
 Shahabad, Yaqub Shah;
 Safipur, Yaqub Singh;
 Unao, Bihari Lal, L. S. J. Shaw;
 Pihani, to be supplied.

KUMAON DISTRICT.

S. S. Dease, Superintendent, (P. O. Naini Tal).
 Naini Tal: Hindustani Church and Station, Prabhu Dayal;
 " English Church, P. S. Hyde;
 " Philander Smith College, R. C. Busher, Principal and
 Head Master;
 " Circuit and High School, P. S. Hyde;
 " Financial Agent Philander Smith College, P. S. Hyde;
 Pithoragarh, Alexander Corpron, K. Wilkinson;
 Dwarahat, S. S. Dease;
 Ramnagar, to be supplied;
 Bhabar and Tarai, Benjamin Patras;
 Eastern Kumaon, Medical Work, Alexander Corpron;
 Supernuantes, J. W. Waugh, J. L. Humphrey, Samuel Knowles;
 Supernumerary, Bihari Lal, H.

MORADABAD DISTRICT.

J. H. Gill, Superintendent, (P. O. Moradabad);
 Amroha, D. M. Butler;
 Babukhera, P. S. Maurice, Local Elder;
 Bahjoi, Mohan Singh;
 Chandausi, H. A. Cutting;
 Dhanaura, Dhappan Wilson;
 Gunnaur, Bhikki Lal;
 Hasanpur, Lazar Shah;
 Kanth, B. S. Phillip;

Kundarki, Bahadur Singh ;
 Moradabad, C. E. Simpson, M. I. Harris ;
 " Bishop Parker Memorial High School, C. E. Simpson,
 (N. Jordan);
 Rajabpur, Nirmal Singh, Local Elder;
 Rajpura, Mathra Parshad, Local Elder;
 Sambhal, J. Tompkinson ;
 Sharifpur, Lakhsman Singh ;
 Sirsi, Ishwari Das ;
 Thakurdwara, Bulaqi Singh ;
 Superannuate, James Jordan.
 On leave to America, L. A. Core, R. I. Faucett

ODDH DISTRICT.

J. W. Robinson, Superintendent (P. O. Lucknow);
 Barabanki, J. S. Samuel ;
 Itaunja, Prem Masih ;
 Fatehpur, Abel Briscoe ;
 Lakhimpur, H. J. Adams ;
 Lucknow Circuit, Matthew Stephens ;
 " Hindustani Church, J. R. Chitambar ;
 " English Church, E. Stanley Jones ;
 " Methodist Publishing House, (W. S. Meek), Ganga Nath ;
 " Reid Christian College, C. L. Hare, Principal ; B. T.
 Badley, T. C. Badley, J. R. Chitambar, (G. F. Henry) ;
 (O. H. Blackwood) ;
 " Department of Commercial Education and Boarding House,
 T. C. Badley, (M. Wells Branch) ;
 Rae-Bareilly, J. H. Smart ;
 Sidhauri, Baldeo Pershad ;
 Sitapur, G. C. Hewes, Mazhar-ul-Haqq ;
 " Boarding School, G. C. Hewes, Kay Silas ;
 Editor, "Kaukab-i Hind," J. W. Robinson, Associate Editor, Ganga
 Nath ;
 Secretary, Bishop Thoburn Special Fund, J. W. Robinson ;
 Superannuate, Thomas Craven.

FILIBHIT DISTRICT,

G. H. Frey, Superintendent (P. O. Fatehganj, Dist. Bareilly);
 Bhojipura, Moti Lal Local Elder;
 Bisalpur, Girdhari Lal, Local Elder ;
 Fatehganj West, G. H. Frey ;
 Mirganj D. R. Rogers, Local Elder ;
 Nawabganj Kallu Singh, Local Elder ;
 Filibhit, Kanhai Singh ;
 Purnapur, Joseph Dysell ;
 Rampur, James Morgan, Local Elder ;
 Shahi, Sohan Lal, Local Elder ;
 Sirauli, M. H. Jahn.

Woman's Conference.

BAREILLY DISTRICT.

Bareilly, Orphanage Boarding Department, Mrs. Wilson ; Educa-
 tional Department, Miss C. Easton ;
 " City, Zanana and Circuit Work, Miss A. Means ;
 " Medical Work, Miss Gimson, M.D. ;
 " Woman's School, Mrs. Buck, Mrs. Mukerjee ;

Shahjahanpur East, Orphanage and Circuit Work, Mrs. Weak;
 " Girls' Boarding School, Miss English;
 " City Schools and Zanana Work, Mrs. West;
 District and Evangelistic Work, Mrs. West.
 On leave, Mrs. Tucker.
 On leave to America, Mrs. Chew, Mrs. Neeld, Mrs. Mansell.

BIJNOR DISTRICT

Girls' Boarding School, Mrs. Worthington;
 District and Circuit Work, Mrs. Briggs.

BUDAON DISTRICT.

Budaon, Girls' Boarding School, Miss Ruddick;
 " City and District Work, Miss Scott;
 " Boys' Boarding School, Miss G. Peters.

GARHWAL DISTRICT.

District Work, Mrs. Messmore;
 District Evangelist, Miss Wilson;
 Pauri, Girls' Boarding School, Miss Kyle;
 Editor, *Rajik Niwan*, Mrs. Messmore.

GONDA DISTRICT.

Bahraich, Mrs. Raymon;
 Gonda Girls' Boarding School, Miss Wright;
 " City and Village Work, Mrs. Rockey;
 District Work, Mrs. Rockey.
 On leave to America, Miss Hoge.

HARDOI DISTRICT.

HarDOI, City and District Work, Mrs. Parker, Mrs. Finch;
 " School Work, Mrs. Parker.

KUMAON DISTRICT.

Bhot, Miss Sheldon, Miss Browne;
 Chandag, Miss Reed;
 Dwarahat, School, Village and Circuit Work, Mrs. Dease;
 Pithoragarh, Woman's Home and Girls' School, Miss Sullivan;
 " Medical Work, Miss Sullivan;
 " Circuit Work, Mrs. Corpron;
 Evangelistic Work, Miss Budden, (P. O. Champawat);
 Naini Tal, Schools, Circuit and Zanana Work, Miss M. Means;
 " English Work, Mrs. Hyde;
 " Philander Smith College, Mrs. Busher, Mrs. Thoburn;
 " Girls' High School, Miss Easton, Principal, Miss Sellers,
 Vice-Principal; Miss Widney, Miss Ashwell;
 District Work, Mrs. Dease.

MORADABAD DISTRICT.

Moradabad, Girls' School, Miss Blackstock;
 " Normal Training School, Miss Waugh;
 " City, Village and Evangelistic Work, Miss Organ;
 " Circuit Work, Mrs. Simpson,

Moradabad, Boys' Boarding School and English Work, Mrs. Simpson;

Sambhal, Mrs. Blackstock;

District Work, to be supplied.

On leave to America, Mrs. Core, Mrs. Faucett.

OUDH DISTRICT

Lucknow, Isabella Thoburn College, High School and Normal School, Miss Hill, Principal; Miss Davis, Miss Oldroy, Miss Landrum, Miss Barber, Miss Flora Robinson;

" Deaconess Home, Miss Ingram;

" Circuit and Christian Work, Mrs. Robinson;

" Zanana and English Work, Miss Ingram;

" Reid Christian College, Mrs. Bare, Mrs. B. T. Badley, Mrs. Chitambar, Mrs. Henry;

" Boarding Department, Mrs. T. C. Badley;

" Publishing House Work, Mrs. Ganga Nath;

Sitapur, Girls' Boarding School, Miss Loper;

" City and Zanana Work, Mrs. Hewes;

District Work, Mrs. Robinson

On leave to America, Miss Hardie, Miss Nichols, Miss Mudge, Miss R. E. Robinson, Mrs. Meek.

PILIBHIT DISTRICT.

District Work, Mrs. Frey;

Evangelistic Work, Mrs. Wilson.

Conference Journal.

First Day.

BAREILLY, 5th January, 1910

Opening Exercises.

The North India Conference met for its forty-sixth session in the Methodist Episcopal Church, Bareilly, on Wednesday, the 5th January, 1910, at 11 A. M. under the presidency of Bishop F. W. Warne, D. D. The devotional exercises were conducted by J. H. Messmore.

Roll Call.

The Secretary of the last conference called the roll to which ninety-six members and probationers responded.

Election of Secretaries and Treasurers.

The following Officers were elected: Secretary, P. S. Hyde; Assistant Secretary, E. Stanley Jones; Statistical Secretary, G. C. Hewes; Treasurer, C. E. Simpson; Assistant Treasurer, H. H. Weak; Vernacular Secretary, Prabhu Dayal.

Conference Bounds.

On motion of J. W. Robinson, the Conference Bounds were fixed so as to include the first six rows of seats in front and three in each wing.

Transfer.

The Bishop announced the transfer to this Conference of Oscar M. Buck from the New York East Conference, of which he was a member on trial in studies of Third Year.

Introductions.

The following new missionaries were introduced: Oscar M. Buck and Mrs. Buck, Mrs. Weak, the Misses Olroyd, Ashwill, Landrum, Davis, and Barber.

Rev. Lee H. Rokey of the South India Conference and Miss Lossing of the Central Provinces Mission Conference were introduced.

J. H. Gill, F. L. Neeld, B. T. Badley and Mrs. Badley, all recently returned from America, were called forward and were greeted by the Conference. They made brief remarks in response.

S. Knowles, a Superannuate, and Mrs. Knowles, who had both been absent from several previous conferences, and J. W. Waugh were called upon for remarks and made brief responses.

Dr. H. Mansell of the North West India Conference was introduced.

Hours of Session.

On motion of N. L. Rockey, the hours of session were fixed from 11 A. M. to 2 P. M.

Standing Committees

On motion of J. W. Robinson, Mazhar-ul-Haqq was placed on the Board of Stewards and J. H. Smart on the Committee on Conference Relations, both in place of Yaqub Ali, deceased

Conference Programme.

On motion of G. C. Hewes, the programme was adopted as printed.

Mr Leaycraft

On motion of J. N. West, the Secretary was instructed to send a telegram to Mr. J. Edgar Leaycraft, of New York, President of the Methodist Laymen's Movement, recently arrived in India, and Mrs. Leaycraft, to visit this Conference.

Select Number.

On nomination of the Bishop, the Conference appointed the following Select Number for the Trial of a member: F. L. Neeld, Chairman, H. H. Weak, T. C. Badley, G. W. Briggs, Prabhu Dayal, Prem Singh, Matthew Stephen, J. R. Chitambar, G. D. Presgrave, J. H. Gill. The Secretary of the Conference was instructed to be present at the meetings of this Committee

Memoirs.

On motion of J. W. Robinson, the following were appointed Committee on Memoirs; G. W. Briggs, J. R. Chitambar, and Basant Ram.

Fourteenth Question.

The Fourteenth Question ("*Was the Character of each Preacher Examined?*") was taken up. The name of J. N. West was called, his character passed and he read the report of the Bareilly District. The names of the following were called, their characters passed, and they reported their collections: H. H. Weak, Prem Singh, G. D. Presgrave, J. H. Walter, R. S. Franklin, Misri Charan, Warren Scott, D. P. Kidder, C. S. Paul, W. R. Bowen, A. G. MacArthur, W. A. Mansell who gave his report as Principal of the Theological Seminary, H. L. Mukerjee, Jawala Singh.

Resolution

J. N. West read the following resolution, which was adopted:—

Resolved, that we express our high appreciation of the work being done by the Bareilly Theological Seminary and of the very efficient service rendered by Dr. W. A. Mansell, the Principal, who is now going on furlough, and that we commend him and his work to the generous consideration of Christian people in America.

J. N. WEST-
J. W. ROBINSON.
WILLIAM, PETES
H. A. CUTTINGR.

The Twenty-Fourth Question.

The Twenty-Fourth Question ("Who are the Superannuated Preachers?") was taken up. The names of T. J. Scott (absent) from whom verbal greetings were given by J. H. Gill, and B. F. Cocker, were called, their characters passed, and on motion of J. N. West, they were continued in the Superannuate Relation.

Fourteen Question, Bijnor District.

The Fourteenth Question was resumed. W. A. Mansell gave the report of the Bijnor District. The names of the following were called, their characters passed, and they reported their collections: G. W. Briggs, H. M. Mitchell, H. C. Sigler, Fazl Masih, John Roberts, Seneca Falls, Bansi Ohar, J. H. Gill.

Budaon District.

The name of Wm. Peters was called, his character passed, and he gave the report of the Budaon District. The names of the following were called, their characters passed and they reported their collections: Basant Ram, N. R. Childs, Nizam Ali, W. T. Speake, Joshua Solomon.

Laymen's Work.

It was moved by B. T. Badley that a committee be appointed to ascertain definitely what work is being done by Laymen within the bounds of our Conference. By amendment of J. W. Robinson, the matter was referred to the Committee on the state of the Church.

Statistical Report.

On motion of Wm Peters, the report of the Statistical Secretary was made the Order of the Day for Saturday at 12 noon.

Adjournment.

On motion of J. W. Robinson, the Conference adjourned.

Second Day.

BAREILLY, 6th January, 1910.

Opening Exercises.

The session opened with Bishop Warne in the chair. After the devotional exercises, conducted by C. L. Bare, the Minutes of the previous day's session were read in English and Hindustani and were approved as corrected.

Roll Call.

On motion of J. W. Robinson, the roll of absentees of yesterday's session was called. Benj. Patras was excused on account of illness.

Introductions.

Dr. H. C. Morrison of the Kentucky Conference of the Methodist Episcopal Church South, and the Rev. J. L. Piercy of Southern Kentucky, were introduced and briefly addressed the Conference.

On motion of W. A. Mansell, Dr. Morrison, Rev. Piercy, Rev. Lee H. Rockey and Mr. M. Wells Branch of the Lucknow Christian College, were invited to sit within the bounds of the Conference and to participate in the discussions.

Fourteenth Question, Garhwal District.

The Fourteenth Question was resumed. The name of J. H. Messmore was called, his character passed, and he gave the report of the Garhwal District. The names of the following were called, their characters passed, and they reported their collections: Sabine Mansell, D. A. Chowfin, F. W. Greenwold.

Gonda District.

The name of N. L. Rockey was called, his character passed, and he gave the report of the Gonda District. The names of the following were called, their characters passed, and they reported their collections: Samuel Wheeler, Ferris Wittke, J. S. Samuel and Samuel Phillip.

Hardoi District.

The name of S. B. Finch was called, his character passed, and he gave the report of the Hardoi District. The names of the following were called, their characters passed, and they reported their collections: Jukkhan Lal, Crawford Hancock, Yaqub Singh, Yaqub Shah, Bihari Lal I.

Attorney.

On motion of J. W. Robinson, H. L. Mukerjee was appointed attorney for the member under charges.

Adjournment.

On motion of J. W. Robinson, the Conference adjourned.

Third Day.

BAREILLY, 7th January, 1910.

Opening Exercises.

The session opened with Bishop Warne in the chair. After devotional exercises, conducted by Wm. Peters, the Minutes of the previous day's session were read in English and the Vernacular and were approved.

Introductions.

On motion of J. W. Robinson, Mr W. S. Meek, Agent of the Methodist Publishing House, Lucknow, was invited to sit within the bounds of the Conference and to participate in the discussions.

Discussions Limited.

On motion of Wm. Peters, it was ordered that discussions on the reports of District Superintendents be limited to 8 Minutes.

Fourteenth Question.

The name of S. S. Dease was called, his character passed, and he gave the report of the Kumaon District. The names of the following were called, their characters passed, and they reported

their collections : Prabhu Dayal, P. S. Hyde, Benj. Patras and F. L. Neeld.

P. S. Ditto.

On motion of J. W. Robinson, the name of F. S. Ditto was dropped from the rolls of the Conference, it being understood that he has been transferred to another Conference ; should this prove to be incorrect, his name to be continued.

Moradabad District.

The name of R. I. Faucett was called, his character passed, and he gave the report of the Moradabad District. The names of the following were called, their characters passed, and they reported their collections : D. M. Butler, H. A. Cutting, Dhappan Wilson, Bhikki Lal, M. L. Harris, Bahadar Singh, C. E. Simpson, Ishwari Dass, Bulaqi Singh, Lazar Shah, James Thompkinson, B. S. Phillip and L. A. Core.

Letter Read

The Secretary read a letter from L. A. Core on furlough in America. On motion of J. H. Messmore, the Secretary was instructed to reply.

Oudh District.

The name of J. W. Robinson was called, his character passed, and he gave the report of the Oudh District. The names of the following were called, their characters passed, and they reported their collections : Prem Masih, H. J. Adams, Matthew Stephen, J. R. Chitambar, Ganga Nath, C. L. Bare, who gave the report of the Lucknow Christian College, B. T. Badley, J. H. Smart, Baldeo Pershad, G. C. Hewes, Mazhar-ul-Haqq, Kay Silas.

Twenty-Fourth Question.

The Twenty-Fourth Question was again taken up. The names of J. L. Humphrey, Samuel Knowles, J. W. Waugh, James Jordon, and Thomas Craven were called, their characters passed, and on motion of their respective District Superintendents were continued in the Superannuate Relation.

On motion of J. W. Robinson, the Secretary was instructed to call the attention of all Superannuates and Supernumeraries living beyond the bounds of the Conference to the Disciplinary requirement that annual certificates be sent to the Conference.

Letter from Government

Ganga Nath presented the reply received from the Government to the resolution of loyalty passed by the Conference last year, and on his motion the same was ordered to be inscribed on the Minutes of the Conference. The letter follows :—

I am directed to acknowledge the receipt of your letter dated the 2nd March, 1909, with which you forward a copy of the resolutions passed by the Indian members at the North India Conference of the Methodist Episcopal Church from the 5th to the 12th January 1909, expressing the sentiments of the Conference regarding the present unrest in some parts of the country. The Lieutenant-Governor appreciates the loyal sentiments animating the meeting; and has forwarded a copy of the proceedings to the Government of India.

Pilibhit District.

The name of G. H. Frey was called, his character passed, and he gave the report of the Pilibhit District. The names of the following were called, their characters passed, and they reported their collections: Kanhai Singh, Joseph Dysell and Mohammad Hasan Jan.

Mohan Singh Bailey.

The Secretary read a petition from the Meerut District Conference of the North West India Conference recommending the restoration of credentials to Mohan Singh Bailey. The petition by ruling of the Bishop was returned on the ground that it was advisable that it come through the North West India Conference.

Adjournment.

On motion of J. H. Gill the session was adjourned.

Fourth Day.

BAREILLY, 8th January 1910.

Opening Exercises.

The session opened with Bishop Warne in the chair. After devotional exercises, conducted by A. G. MacArthur, the Minutes of the session of the previous day were read in English and Hindustani and were approved.

Introductions.

The Rev. W. J. Clark of the American Presbyterian Mission and Prof O. H. Blackwood of the Lucknow Christian College were introduced, and on motion were invited to sit within the bounds of the Conference and to participate in the discussions.

Ministerial Band.

J. R. Chitambar gave the report of the Ministerial Band, which on motion of Wm. Peters was accepted. (See *Reports of Committees.*)

Christian Festivals.

Wm. Peters gave the report of the Committee on Christian Festivals, which on motion of H. L. Mukerjee was accepted. (See *Reports of Committees.*)

Order of the Day.

On motion of N. L. Rockey, the Order of the Day was postponed till Monday.

The Twelfth Question

The Twelfth Question. ("What others have been elected and Ordained Deacons?") was taken up. On motion of their respective District Superintendents, the following were elected to Deacons' Orders as Local Preachers and were recommended for ordination:

Baldeo Das, Itwari Lal, Thamman Das, Sundar Lal, Yusuf, Bho-la Johnson, Buddha Singh, Itwaru Silas, Chet Ram. On motion of W. A. Mansell, Silas S. David was elected to Deacons' Orders under the Missionary Rule.

The Thirteenth Question

The Thirteenth Question. ("What others have been elected and Ordained Elders?") was called. On motion of their respective Superintendents, the following were elected to Elders' Orders as Local Deacons and were recommended for ordination: Sadal Masih, Dhani Ram Rogers, James Morgan.

Eleventh Question.

The Eleventh Question. ("What Members have completed the Conference Course of Study?") was taken up. The names of Abel Briscoe and John Frederick were called, their characters passed, and on motion of their respective Superintendents they were elected to Elders' Orders, recommended for ordination and were advanced to the class of Effective Elders. The name of Makkhan Lal was called, his character passed, and on motion of Wm. Peters he was continued in studies of Fourth Year. The name of John W. Norton was called, his character passed, and on motion of N. L. Rockett he was continued in studies of Fourth Year, elected to Elders' Orders under the Missionary Rule and was recommended for Ordination. The name of Dhappan Wilson was called, his character passed, and on motion of R. I. Faucett he was advanced to the class of Effective Elders.

Eighth Question.

The Eighth Question. ("Who have been admitted into Full Membership?") was taken up. The names of Alexander Corpron, E. Stanley Jones, Gunghar Money and Samuel J. Shaw were called, and their characters passed. After prayer and a brief address by the Bishop, they satisfactorily answered the Disciplinary Questions and on motion of their respective Superintendents they were admitted into Full Membership. Samuel J. Shaw was elected to Deacons' Orders and recommended for Ordination.

Fifth Question..

The Fifth Question. ("Who have been Received on Trial?") was taken up. On motion of S. S. Dease, Khaliya Wilkinson was received on Trial in studies of First Year and was elected to Elders' Orders under the Missionary Rule.

Gyan Masih

On motion of R. I. Faucett, the petition of Gyan Masih for the restoration of his credentials was referred to the Committee on Conference Relations.

Insurance.

On motion of J. W. Robinson, the Rev. W. J. Clark was invited to address the Conference regarding a proposed joint insurance fund for Indian Christians.

Adjournment.

The Conference adjourned on expiration of time.

Fifth Day.

BAREILLY, 10th January, 1910.

First Session.

Opening Exercises.

The session opened at 8 A. M. with Bishop Warne in the chair. After devotional exercises, conducted by R. I. Faucett, the Minutes of Saturday's session were read in English and Hindustani and were approved as corrected.

Fifth Question.

The Fifth Question was again called. On motion of their respective Superintendents, Jhandu Singh, Mangal Singh, Lachman Singh, Albert Gulab were received on Trial in studies of First Year.

Sixth Question

The Sixth Question (*Who have been Continued on Trial?*) was taken up. The name of Mohan Singh and Silas S. David were called, their characters passed and on motion of their Superintendents they were continued on Trial and advanced to the studies of Second Year. The name of Richard C. Rusher was called, his character passed, and on motion of his Superintendent he was continued on Trial in studies of First Year. The name of Oscar M. Buck was called, his character passed, and on motion of J. N. West he was continued on Trial and advanced to the studies of Fourth Year on condition that back studies be brought up.

Tenth Question.

The Tenth Question (*What Members are in studies of Fourth Year?*) was taken up. The names of Charles M. Faumanand and Prabhu Das were called, their characters passed, and on motion of their respective Superintendents they were advanced to studies of Fourth Year. The name of Theodore C. Badley was called, his character passed, and on motion of his Superintendent he was advanced to studies of Fourth Year on condition that back studies be brought up.

Twenty-third Question.

The Twenty-Third Question (*Who are the Supernumerary Preachers?*) was taken up. The name of Bihari Lal was called, his character passed, and on motion of S. S. Deas he was continued in the Supernumerary Relation.

Time Extended.

By motion of G. C. Hewes, time of session was extended.

Resolution.

J. W. Robinson presented the following resolution, which on his motion was adopted on rising vote:—

Whereas, Mr. J. Edgar Leaycraft, a member of the Board of Foreign Missions, a member of the sub-committee on Southern Asia, and President of the Layman's Missionary Movement in our Church, as well as a member of the executive Committee of the general movement, is to-day with us;

And whereas, missions in general and our Indian missions in particular, owe a debt of gratitude to him for all his help.

Resolved, that we extend to Mr. Leaycraft a most hearty welcome to our Conference session and to our homes, and hope for him and Mrs. Leaycraft a most pleasant and profitable visit.

We invite him to all sessions of our Conference and Committees and hope he will be able to visit many of our stations and examine into our finances.

We rejoice that he is with us, we desire now to hear from him and trust he will be able on his safe return to America to represent our needs.

Introduction.

Mr. Leaycraft was then introduced.

On motion of J. W. Robinson, Mr. Leaycraft was invited to address the Conference at 11 A. M. and the Woman's Conference was invited to be present.

The session adjourned on expiration of time.

Second Session.

Opening Exercises.

The session opened at 11 A. M. with Bishop Warne in the chair. After devotional exercises, conducted by H. J. Adams, the Minutes of the morning session were read in English and approved. On motion of Wm. Peters, the reading of the Minutes in Hindustani was dispensed with.

Mr. Leaycraft.

Mr. Leaycraft addressed the Conference on the Layman's Missionary movement.

B. T. Badley presented the following resolution, which on his motion was adopted by rising vote :

The North India Conference desires to put on record its gratitude to God for bringing about in America in this hour of the great opportunity as well as needs of Foreign Missions, the remarkable awakening of the Laymen of America in the interests of Foreign Missions as shown by the inauguration of the Laymen's Missionary Movement of Canada and the United States. We feel sure that this is the greatest forward movement in the history of Foreign Missions, and promises a more adequate support for this great work than anything the past has to show. We rejoice in what has already been done by the Laymen in America, and look forward with gratitude and eagerness to the larger help which this movement promises.

Not only do we appreciate the financial help which thus providentially comes, but also the genuine interest and the prayers which rise constantly in our behalf. We pray that God's richest blessing may rest upon this whole movement, and trust that in helping us on the foreign field, the Laymen themselves may be abundantly refreshed.

We desire that Mr. J. Edgar Leaycraft of New York be requested to carry to the Laymen of the Methodist Episcopal Church our greetings, and wish to record our appreciation of his visit to India. We have all been inspired by his words, and are grateful that he, as Chairman of the Laymen's Missionary Movement of the Methodist Episcopal Church, has been able to visit us and our work in this field.

On behalf of the Conference,

FRANK W. WARNE,

C. L. BARE,

H. L. MUKERJEE,

W. A. MANSSELL,

B. T. BADLEY,

J. W. ROBINSON,

J. N. WEST,

J. R. CHITAMBAR.

New Discipline.

J. H. Messmore gave the following report of the Committee on Translation of the New Discipline, which was accepted :

Naf Discipline ki kamitfi ki report J. H. Messmore, W. A. Mansell, J. R. Chitambar aur Ganga Nath North India Conference ki taraf se aur H. Mansell aur A. Luke, North-west India Conference ki taraf se Discipline ki tayari ki kamitfi hoke apne kam ki report deti hai ki san 1909 ke bich men maswida tayar hua, aur in bidhon men Gangá Náth ki m 'rlat us ke chhapne ka kam ho rahá hai. Ummid hai ki chha mahine ke andar kam pura hogá.

J. H. MESSMORE,
Hadi Kamitfi ka.

On his motion J. W. Robinson was added to the Committee.

English Schools.

Miss Sellars addressed the Conference in regard to our English Schools.

Introduction.

Dr. P. M. Buck of the North West India Conference was introduced.

Conference Treasurer.

C. E. Simpson gave the report of the Conference Treasurer, which on motion was accepted.

Parker Memorial High School.

On motion of C. E. Simpson, the following were appointed to the Board of Trustees of the Bishop Parker Memorial High School, their term to expire in 1912: W. A. Mansell and H. A. Cutting.

Dr. Morrison.

B. T. Badley presented the following resolution, which on his motion was adopted on rising vote, the Conference joining in singing "*Mash ki Jai*."

The North India Conference has enjoyed this year one of the most spiritual sessions in its history, and we desire to place on record our hearty appreciation of the part that the Rev. Dr. H. C. Morrison has had in this work. Dr. Morrison's work both in the morning and evening devotional meetings and in the preaching services has been greatly used by God. Not only the missionary members of the Conference but also the Indian brethren were greatly uplifted, and it is not too much to say that Dr. Morrison's message concerning the life of holiness came with great power to all of us. His preaching has had an effect upon our Indian brethren which has been very encouraging to notice, and shows us once again that India is as ready as any part of the world for the teaching that in Christ there is for every person a life of sanctification and of perfect love.

We feel that the work which Dr. Morrison has, by the grace of God, been able to do in our midst will bear fruit in all the years ahead of us and we desire to express our thanks to the organization under whose auspices he comes and our gratitude to God for bringing his distinguished servant into our midst, and wish to thank Dr. Morrison, and also Mr. Piercy who accompanies him, for the inspiring, encouraging, uplifting words.

We pray that his health which has been seriously affected while he has been on his mission of love in India may be fully restored, and that God may grant him and Mr. Piercy a safe journey to the home land. We trust that after his return to America Dr. Morrison may be greatly used in that land in advocating the cause of Foreign Missions.

FRANK W. WARNE.
B. T. BADLEY.
F. L. NEELD.
E. STANLEY JONES.

P. S. HYDE.
J. R. CHITAMBAR.
H. A. CUTTING.
S. B. FINCH.

PRABHU DAYAL,

Corresponding Secretary,

On motion of J. W. Robinson, F. L. Neeld was elected corresponding Secretary.

Board of Examiners

The Bishop nominated the Board of Examiners, which was approved. (See Committees).

Finance Committee.

The Conference proceeded to the election of the Finance Committee: On the first ballot the following were declared elected.

C. L. Bare, P. S. Hyde, Ganga Nath, H. L. Mukerjee, H. A. Cutting. On the second ballot, B. P. Badley, was declared elected. On motion the following, having received the next highest votes, were elected alternates: G. C. Hewes, T. C. Badley, Prabhu Dayal and Samuel Phillip.

Muttra Training School.

The Secretary read the report of the Muttra Training School, which on his motion was accepted. On his motion, Miss Ruth Robinson was appointed to the Board of Trustees of that institution. (See *Reports of Committees*).

Statistical Report.

G. C. Hewes gave the report of the Statistical Secretary, which on motion of Wm. Peters was accepted. (See *Reports of Committees*).

State of the Church.

J. R. Chitambar gave the report of the Committee on the State of the Church, which on motion of James Thompson was adopted. (See *Reports of Committees*).

Adjournment.

On motion of J. W. Robinson, it was ordered that when we adjourn we adjourn to meet at 4 P. M.

Caste Question.

On motion of Wm. Peters, the question arising from the social status of converts from certain castes was referred to the District Superintendents.

Naini Tal Schools.

G. W. Briggs read the report of the visitors to the Naini Tal School which on motion of J. N. West, was adopted. (See *Reports of Committees*).

Evangelistic Campaign.

The Secretary of the Cabinet presented the recommendation of the cabinet that from the middle of February to the middle of March be fixed as a time for special evangelistic effort throughout the Conference and on his motion it was so ordered.

Sunday Schools.

T. C. Badley gave the report of the Committee on Sunday Schools, which, on motion of Wm. Peters, was adopted. (See *Reports of Committees*).

Board of Stewards.

J. H. Messmore gave the report of the Board of Stewards, which, on motion of Wm. Peters, was adopted. (See *Reports of Committees*).

Desi Missionary Society.

H. L. Mukerjee gave the report of the Desi Missionary Society, which, on motion of Wm. Peters was adopted. (See *Reports of Committees*).

On motion of J. W. Robinson, the Committee was instructed to consider the advisability of taking up work among Indian emigrants.

On motion of H. L. Mukerjee, the Committee was instructed to organize its work in accordance with the Disciplinary requirements relating to Conference Boards of Home Missions.

N. L. Rockey presented a communication from the Under Secretary to Government in regard to Indian emigration, which on motion of J. H. Gill was ordered to be printed in the Minutes.

The session adjourned on expiration of time.

Third Session.

Opening Exercises.

The session opened at 4 P. M. with Bishop Warne in the chair. After prayer by S. Kaowles, the Minutes of the previous session were read in English and approved. On motion of Wm. Peters the reading of the Minutes in Hindustani was dispensed with.

Church Membership.

J. N. West gave the report of the Committee on conditions of Church membership, which on motion of Wm. Peters was adopted. On motion of J. W. Robinson, the Committee was instructed to have the report published in the *Kaukab-i-Hind*. (See *Reports of Committees*.)

Deaconess Board.

S. S. Dease gave the report of the Deaconess Board. (See *Reports of Committees*.)

Temperance Committee.

H. H. Weak gave the report of the Temperance Committee, which on motion of H. L. Mukerjee was adopted. (See *Reports of Committees*.)

Epworth League.

The Secretary read a request from the Provincial Epworth League for the appointment of a Conference Secretary for the Epworth League and one for each District. The following were appointed.

Conference Secretary, N. L. Rockey.

Oudh, J. R. Chitambar;

Gorhwal, D. A. Chowfin;

Bareilly, Prem Singh;

Hardoi, S. J. Shaw;

Gonda, J. Massey;

Bijnor, S. S. David;

Budaon, J. S. Solomon;

Pilibhit, Kanhai Singh;

Moradabad, Samuel Dat;

Kumaon, Prabhu Dayal.

Theological Seminary.

S. S. Dease gave the Report of the Treasurer of the Theological Seminary, which on motion of R. I. Fawcett was accepted.

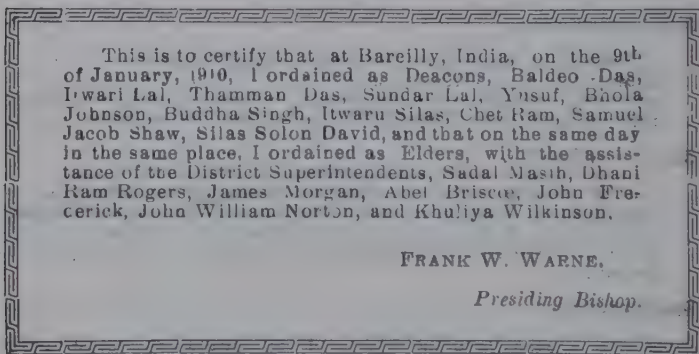
Thirty Second Question.

The Thirty-Second Question was called. On motion of Wm. Peters, Lucknow was chosen as the seat of the next Conference.

Trustees Theological Seminary.

On motion of W. A. Wansell, the following were elected to the Board of Trustees of the Theological Seminary, their term to expire in 1913: L. A. Core; S. S. Dease; T. L. Ingram, Esq.

The Bishop handed the Secretary the following certificate of Ordination:

**J. F. Samuel.**

The Secretary read the Report of the select number for the trial of a member as follows:

The Committee appointed to try J. F. Samuel find that he is charged with drunkenness and conduct unworthy of a minister. After reviewing the records sent us from the Disciplinary Committee, we find that a careful investigation had been made, and that a Disciplinary Committee of 5 had suspended him.

J. F. Samuel did not appear before this committee for trial, but though the Bishop had sent a letter asking permission to withdraw and promising to send his ordination papers to the Bishop.

We recommend that he be permitted to withdraw under charges.

For the Select Committee:—

F. L. NEELD,
President.

BAREILLY, 10th January, 1910.

PREM SINGH,
Secretary.

Discussion of Conference Relations.

On motion of J. H. Messmore, it was ordered that hereafter all matters concerning the relation of members to the Conference be presented in Hindustani.

Gyan Masib.

C L Bare gave the Report of the Committee on Conference Relations concerning the case of Gyan Masib, recommending that his credentials be restored. On motion, the Report was rejected by 35 votes for, 49 against.

Visitors Theological Seminary.

R I Faucett gave the report of the Visitors to Theological Seminary, which on motion of J. N. West was adopted. (See *Reports of Committees*).

Boarding Schools.

J. N. West gave the report of the Committee on Boarding Schools, which on motion of J. W. Robinson was adopted and the Committee continued. On motion of J. N. West, S. S. Dease was placed on this Committee in place of W. A. Mansell. (See *Reports of Committees*).

Naini Tal Schools

On motion of S. S. Dease, F. L. Neeld was appointed to the Board of Governors of the Naini Tal Schools and to the Executive Committee of Oak Openings in place of W. A. Mansell.

Statistical Secretary

On motion of Wm. Peters, G. C. Hewes was elected Statistical Secretary.

Bible Society

The Secretary read a letter from Rev T S Wynkoop, Secretary of the North India Auxiliary of the British and Foreign Bible Society. On motion of Wm Peters the Secretary was instructed to reply.

Lucknow Christian College.

On motion of C L Bare the following were appointed on the Board of Trustees of the Lucknow Christian College: J. W. Robinson, J. N. West, E. M. Buck.

Desi Missionary Society.

On motion of J. N. West the officers of the Desi Missionary Society were re-elected.

Isabella Thoburn College.

On motion of J. W. Robinson the Board of Governors of the Isabella Thoburn College were appointed. (See *Committees*).

Mission Treasurer.

On motion of C. L. Bare, J. N. West was nominated Conference Treasurer for the Board of Foreign Missions.

Dismissed Workers.

On motion of J. W. Robinson, it was ordered that according to the recommendation of the Interdenominational Committee on dismissed

workers each District Superintendent, on dismissal or resignation of any worker, report the same on a blank prepared for the purpose, to Rev. A. J. Harvey, Lucknow, the Secretary appointed for receiving the same and that on application of workers reference be made to the said Secretary.

National Missionary Society

On motion of J. R. Chitambar, Wm Peters was appointed to represent this Conference on the Council of the National Missionary Society.

Church Federation

J. W. Robinson presented the following resolution, which was adopted.

We note with pleasure the movement for a closer union among the Churches in India, and cordially approve any action looking towards a federation of the Churches whereby there shall be a closer co-operation in Christian work and a hearty recognition of each others orders and sacraments. We believe however that for the most rapid evangelization of the empire of India an organic union is not yet desirable. Essential Christian unity may be exemplified and realized in a federation on the lines above indicated

J. W. ROBINSON,
W A MANSELL.

Chartered Fund

On motion of J. W. Robinson, the Bishop was empowered to draw on the Chartered Fund the amount due the Conference.

On motion of N. L. Rockey, the Journal was adopted by the Conference as its official record.

On motion of Wm Peters, it was ordered that the Journal be printed in Roman Urdu and bound in a few copies of the Minutes for distribution among the Indian members of Conference.

Resolutions.

B. T. Badley presented the following resolution, which was adopted by rising vote :

The following resolution of thanks was presented by B. T. Badley :

On behalf of the North India Conference we, the undersigned, desire to express our gratitude to the missionaries, Indian members of Conference and friends at Bareilly for the excellent arrangements made for the entertainment of the Conference.

B. T. BADLEY,
G. D. PRESGRAVE,
F. THOMPSON,

N. L. ROCKEY,
C. L. BARE,
A. CORPSON.

S. B. Finch presented a similar resolution in Hindustani.

S. B. Finch presented the following resolution, which was adopted by rising vote:—

1. Ham Shurakā i Kānfārāns apne 'aziz aur buzurg Bishop F. W. Warne, D. D. Sāhib ke tūh i dil se mamnūn o mashkūr hain. ki āp ne Kānfārāns i hāzā.

1. Ki farahamī ke darmiyān hamāre rūhānī fīde ke wāste 'ibādaton kī aisā band-o-bast kiyā ki ham sab ko nihāyat hī barā fāida pahunchē.

2. Ki Kānfārāns i hāzā ke darmiyān āp kī hidāyat o nasihat hamāre kām aur khidmat ke wāste nihāyat hī muftid aur kārāmād thabīf.

3. Ki un kī intizām rūhānī be dori ke liye tamām N. I. Conference ke andar kullsiyā kī barī hī taqwiyaat aur taraqqī i rūhānī kī bā'is bud. Aur ki us ko anjam dene ke liye apne khud har ek, Distrikt mein jākar us ko hamārf aur dibārf Mas'huyon ke liye anjam diyā.

Khudāwānd Kārimse mutamim hūn, ki wuh āp ko aur āp ke khūndūn ko rūhānī aur dunyawi nīmāton aur barakaton se mālūm kare, aur ki āp kī 'umr darāzī par illāhī aur gair-fānī hāth rahē. aīsā ki āp bahlul dilon tak tadrust aur mahfūz rahkar hamāre liye aur hamāre darmiyān munjī kī khidmat kar saken.

B. T. BADLEY.
P. S. HYDE.
E. STANLEY JONES.
S. B. FINCH.
W. PETERS.
G. D. PRESGRAVE.

Literature Secretary.

On motion of P. S. Hyde the following were appointed to report this Conference to the papers noted:—

- The Indian Witness* - G. W. Briggs.
- The Christian Advocate*. - Oscar M. Buck.
- The Western Christian Advocate* - N. L. Rockey.
- World-Wide Mission* G C Hewes
- North-Western Christian Advocate* - R. I. Faucett.
- California Christian Advocate*.—A. Corpron.
- Central Christian Advocate*.—E. S. Jones.
- The Scandinavian*.—H. B. Weak.
- Swedish Advocate*.—C. E. Simpson.

Standing Committees.

The Secretary of the Cabinet presented the nominations of the Cabinet for the Standing Committees, which were approved. (See Committees).

Bishop Thoburn.

B. T. Badley presented the following resolution which was adopted by rising vote of both Conferences and was followed by prayer led by F. L. Neeld:—

Never before in the history of our Church has there been such distinguished honour paid to a Missionary as was accorded to our beloved Bishop Thoburn at the Jubilee held at Meadville, Pa. last April in commemoration of his sailing for India in 1859. Not only did the celebration extend over several days not only did our Church papers without exception devote special numbers to the chronicling of this Jubilee, but the whole Church was both profoundly interested and deeply impressed and uplifted.

The North India Conference therefore rejoices in the honour done to Bishop Thoburn and also in the remarkable reflex Missionary influence exerted on our whole Church. At this session of our Conference immediately following Bishop Thoburn's Jubilee celebration, we desire to put on record our appreciation of this fitting recognition of Bishop Thoburn's services as well as to congratulate him on the remarkable privilege thus given him of stirring all American Protestants to a greater interest in the work of the Church in its foreign Mission fields. The recital of the events of Bishop Thoburn's great Missionary career is an inspiring influence not on the Church at home alone but on Missionaries, both old and new, now serving on the mission fields.

We rejoice that Bishop Thoburn has not only been spared to enjoy this signal honour but that he is still able to do much to contribute to the success of the Missionary cause in the home land. We would again extend to him our love and affectionate greetings.

J. W. WAUGH.
J. H. MESSMORE
Wm. PETERS
J. H. GILL
W. R. BOWEN
B. T. BADLEY

Mrs. Parker.

J. W. Robinson presented the following resolution which was adopted:

The Conference desires to place on record its appreciation of the fact that after more than a half century of active work Mrs. Lois S. Parker is still with us and active in the work. Inasmuch as she established our first boarding schools for girls and all her life-time has given much attention to the education and development of women and girls in our mission we regard it as particularly fitting and a matter for congratulation that in Lucknow, on the 21st of August, 1909, there was placed the foundation stone of the Loi Parker High School, in celebration of the Jubilee of the landing of Mrs. Parker in India. It is fitting that on the same campus should stand the memorials to the two women who for so many years worked side by side for the elevation of

India's womanhood, and in the Isabella Thoburn College and the 'Lots Parker' High School will be perpetuated for many generations the memory of these two missionaries of the North India Conference. As a conference, we congratulate Mrs. Parker on the completion of her fifty years of service, and hope for her many more years in active service in our midst.

Isabella Thoburn College.

On motion of J. W. Robinson, the Conference approved the plan of inviting other denominations to support missionaries of their own as teachers on the staff of the Isabella Thoburn College.

Naini Tal Schools

On motion of W. A. Mansell the Conference endorsed the action of the Board of Governors of the Naini Tal Schools in inviting other denominations to have representatives on the Board of Governors.

Sir Robert Laidlaw.

On motion of N. L. Rokey, the Secretary was instructed to extend to Sir Robert Laidlaw the congratulations of the Conference upon his being knighted.

Adjournment.

On motion of Wm. Peters, after the reading and approval of the Minutes and the reading of the Appointments, the Conference adjourned *sine die*.

Frank W. Warner

Presiding Bishop.

P. S. Hyde.

Secretary

Ex. Sec.

Sessions of the North India Conference.

No.	Place.	Time.	President.	Secretary.
1	Lucknow	Dec. 8 14, 1864	Bishop E. Thomson	J. T. Gracey.
2	Moradabad	Feb. 1 7, 1866	Rev. J. Baume	T. J. Scott.
3	Shahjahanpur	Jan. 10 17, 1867	Rev. J. T. Gracey	Do.
4	Bijnor	Jan. 16-21, 1868	Rev. J. M. Thoburn	Do.
5	Bareilly	Jan. 14 22, 1869	Rev. C. W. Judd	J. D. Brown.
6	Bareilly	Jan. 20-27, 1870	Bishop C. Kingsley	Do.
7	Lucknow	Jan. 21-28 1871	Rev. J. W. Waugh.	J. H. Messmore.
8	Moradabad	Jan. 18 23, 1872	Rev. J. L. Humphrey	S. S. Wetherby.
9	Bareilly	Jan. 18 22, 1873	Rev. F. S. Johnson	Do.
10	Lucknow	Jan. 7 13, 1874	Bishop W. L. Harris	J. D. Brown.
11	Shahjahanpur	Jan. 6 21, 1875	Rev. T. J. Scott	Do.
12	Cawnpore	Jan. 13-18, 1876	Rev. D. W. Thomas	B. H. Badley.
13	Moradabad	Jan. 3-9, 1877	Bishop E. G. Andrews	Do.
14	Bareilly	Jan. 9 15, 1878	Rev. J. H. Messmore	Do.
15	Lucknow	Jan. 9 14, 1879	Bishop T. Bowman	Do.
16	Cawnpore	Jan. 7 12, 1880	Rev. E. W. Parker	Do.
17	Bareilly	Jan. 5-11, 1881	Bishop S. M. Merrill	Do.
18	Moradabad	Jan. 11-17, 1882	Rev. S. Knowles	Do.
19	Lucknow	Jan. 10-16, 1883	Bishop R. S. Foster	Do.
20	Cawnpore	Jan. 9-15, 1884	Rev. T. J. Scott	C. L. Bare.
21	Bareilly	Jan. 7-12, 1885	Bishop J. F. Hurst	B. H. Badley.
22	Lucknow	Jan. 7-12, 1886	Rev. H. Mansell	Do.
23	Moradabad	Jan. 5-10, 1887	Bishop W. X. Nindé	Do.
24	Cawnpore	Jan. 4 9, 1888	Rev. J. H. Gill	Do.
25	Bareilly	Jan. 9 15, 1889	Bishop J. M. Thoburn	Do.
26	Lucknow	Jan. 2-7, 1890	Do. do.	Do.
27	Moradabad	Jan. 7-12, 1891	Do. do.	J. H. Gill.
28	Cawnpore	Jan. 6-11, 1892	Do. do.	Do.
29	Bareilly	Jan. 11-16, 1893	Do. do.	W. A. Mansell.
30	Lucknow	Jan. 3 8, 1894	Do. do.	Do.
31	Moradabad	Jan. 3 7, 1895	Do. do.	Do.
32	Bareilly	Jan. 8 13, 1896	Do. do.	Do.
33	Lucknow	Jan. 7-12, 1897	Do. do.	Do.
34	Bareilly	Jan. 5-11, 1898	Bishop Cyrus D. Foss	J. W. Robinson
35	Shahjahanpur	Jan. 4-10 1899	Bishop J. M. Thoburn	Do.
36	Lucknow	Jan. 10-15, 1900	Do. do.	Do.
37	Bareilly	Jan. 9-14, 1901	Bishop F. W. Warne	J. C. Butcher.
38	Moradabad	Jan. 9-14, 1902	Do. do.	B. T. Badley.
39	Lucknow	Jan. 2-7, 1903	Bishop J. M. Thoburn	Do.
40	Bareilly	Jan. 7-12, 1904	Bishop F. W. Warne	Do.
41	Lucknow	Jan. 5-11, 1905	Bishop H. W. Warren	Do.
42	Moradabad	Jan. 4-9, 1906	Bishop J. M. Thoburn	Do.
43	Bareilly	Jan. 3 7, 1907	Bishop F. W. Warne	Do.
44	Lucknow	Jan. 3-8, 1908	Bp. J. N. FitzGerald	P. S. Hyde.
45	Moradabad	Jan. 6-11, 1909	Bishop F. W. Warne	Do.
46	Bareilly	Jan. 5-10, 1910	Bishop J. E. Robinson	Do.
			Do. do.	Do.

PROGRAMME OF SERVICES.

January, 4th to 10th, 1910.

Examinations.

TUESDAY,	5-00 P.M.	..	Conference Sermon—Rev. P. S. Hyde.
WEDNESDAY,	8-00 A.M.	..	The Holy Communion—Bishop F. W. Warne.
	11-00 A.M.	..	Conference Session.
	5-00 P.M.	..	Public Service. Subject, "Aggressive Evangelism."—Bishop F. W. Warne, <i>Chairman</i> .
		1.	What is a Revival and when may we expect it? Rev. R. I. Faucett.
		2.	Hindrances to a Revival, Rev. Wm. Peters.
		3.	The Bible in the growth of the Church, Mrs. Wilson.
		4.	Personal preparation of workers for the Revival, Rev. E. Stanley Jones.
		5.	Half hour of special prayer for a Revival in our Churches, Schools, Zenanas and villages, led by Dr. H. C. Morrison.
THURSDAY,	8-00 A.M.	..	Devotional Meeting, Dr. H. C. Morrison.
	11-00 A.M.	..	Conference Session.
	5-00 P.M.	..	Temperance Meeting, Rev. J. R. Chitambar, <i>Chairman</i> .
(This programme will be interspersed with temperance songs and recitations by boys and girls.)			
		1	Enthusiasm in the Temperance Cause, Prof. R. C. Busher.
		2.	Temperance work among the Children, Mrs. Bare.
		3.	Are we sufficiently emphasizing among our people the principles of the Lal Fita Fauj on tobacco and narcotics? Rev. S. B. Finch.
		4.	Ten one-minute suggestions as to the best way to promote temperance among our people.
FRIDAY,	8-00 A.M.	..	Devotional Meeting, Dr. H. C. Morrison.
	11-00 A.M.	..	Conference Session.
	5-00 P.M.	..	Epworth League Meeting, Dr. W. A. Mansell, <i>Chairman</i> .
(Songs and recitations will be given by youthful Epworth Leaguers.)			
		1.	How can the League be best utilized for the spiritual advancement of our schools? Prof. N. Jordan.
		2.	How can the Epworth League be made a success in our village work? Rev. Prem Singh.
		3.	The New Era of the Epworth League in India, Rev. J. W. Robinson.
		4.	Question Box.
SATURDAY,	8-00 A.M.	..	Devotional Meeting, Dr. H. C. Morrison.
	11-00 A.M.	..	Conference Session.
	5-00 P.M.	..	Sacred Concert—And "The Bostonians" Rev. J. H. Messmore, <i>Chairman</i> .
SUNDAY,	8-00 A.M.	..	Sermon in Hindustani, Bishop Warne, followed by ordination of Deacons.
	11-00 A.M.	..	Conference Love Feast, Rev. S. Knowles, <i>Leader</i> .
			Memorial Service, Bishop Warne.
	5-00 P.M.	..	Sermon in English, Dr. H. C. Morrison, followed by ordination of Elders.
MONDAY,	8-00 A.M.	..	Devotional Meeting, Dr. H. C. Morrison.
	11-00 A.M.	..	Conference Session.
	4-00 P.M.	..	Closing Session of Conference.

Reports of Committees.

The State of the Church.

Your committee in order to get a fairly good idea of the state of our Church within the bounds of the North India Conference sent out a number of questions to the ten District Superintendents. These questions dealt with some of the important problems we are facing, and while we realize that a true estimate of the conditions of things can hardly be obtained, we have endeavoured to get the facts mentioned below as accurately as possible through the replies received from the District Superintendents.

There have been some things which have discouraged us. Some which we have not been sufficiently emphasising in our work, but, praise God, there are many things for which we bless Him from whom cometh every good and perfect blessing.

Numerically we are stronger this year than we were last year. The number of our full members has gone up from 16,002 to 17,127, an increase of 1,125, and the number of our probationers from 23,386 to 24,500, an increase of 1,114. This makes our increase 5% as compared with the 3% of last year. The number of probationers is indeed a very large one, and we request the various pastors and preachers in charge not to forget that the care of these should be regarded as of very great importance. There is a danger of neglecting them while we are anxious for the expansion of our work. We rejoice that there has been a net increase of 793 in the number of baptisms this year over last year and we feel happy to know that the number of our Christians has consequently increased, but surely it would be a bad policy to leave these people after baptising them without doing anything to make them firmly rooted in the Christian religion. These converts are put in the list of probationers and in course of time are received into full membership, and our Churches will be strong or weak, according to the training and care that the new converts and probationers receive from those to whom they are entrusted.

In answer to the question, "What system have you for training new converts?" the District Superintendents tell us that they depend upon their workers to give them necessary instruction. The committee urges that the District Superintendents very carefully instruct their workers under them to give the people a thorough grounding in the principles of our religion, for the committee is strongly of the opinion that our success as a Church will not lie merely in the increasing numbers of baptisms every year but in the establishing of a Church in India that will be without spot or blemish, such as Christ with His power can make it.

The baptisms we have had this year are mostly from among what are known as the depressed classes, with perhaps a few from among the higher castes. Almost all of these people are illiterate and therefore superstitious and they bring their heathen ideas and practices with them. That is why we hear so much of marriages and funerals performed according to heathen rites, and of laws of marriage as being so loose. Perhaps this is true more in the districts where there has been something of a mass movement, where the leaders find it hard, owing to large numbers, to give a satisfactory training to their people. But let us not forget that the future of our Church will take its color entirely from how our people are taught at the present day. We rejoice in the new work opened among the *Chamars* (tanners) and we are thankful that in two or three districts the work is reported as steadily growing although new. We are not to be disheartened if the majority of our converts are from among the low classes. These low classes are the base upon which the building of the caste system stands and when we have evangelised these the higher castes people will not be hard to reach, as they are not many. But still there have been converts from among the higher

castes too, and this shows that the leaven of the Kingdom of Christ is doing its work among the high as well as among the low.

There is another thing to which we would call the attention of our workers. It is the small percentage of our Christians who attend our prayer meetings and other Church services. With the exception of only four districts, in the districts there is a very small proportion of Christians who attend our devotional services. The small percentage of those who attend our public worship may be due to the fact that in some places there are no places of worship, or perhaps lack of time on the part of those who wish to attend. This will perhaps be true of some remote places but even where there are places of worship, and teachers and preachers and good pastors, the number of worshipping people is indeed small and the proportion of those who remain among these take the Lord's Supper is still smaller. This is surely due in most cases, to spiritual lethargy, lack of spiritual hunger and thirst.

Sabbath Observance.

The sabbath is not as strictly observed as it might be among our people, and particularly among our village Christians. We call the attention of pastors and preachers in charge to these weak points in our Churches. Efforts should be made to make all Christians to attend the Church services and also to observe the Sabbath day, and people should be taught that the Sabbath is a holy institution. In this connection it might be well to mention that the reports show that class meetings or testimony meetings are not sufficiently emphasised in our Churches except in District Conferences or Conventions where there is a love feast service. If this state of things continues, class or testimony meetings upon which John Wesley laid so much stress will become a thing of the past. The Committee therefore suggests that in connection with every Church class meetings be held at least every month if not fortnightly or weekly. The power of Methodism in one sense lies in its class meetings and by neglecting them we are neglecting a very important means of grace for our people. We record with joy and gratitude the efforts that are being put forth in some places towards the development of this phase of our work.

Heathen Customs and Practices.

It will not be out of place to say a few words about the progress that has been made towards marriages and funeral etc., being performed after Christian rites. In some places remarkable progress has been made during the past year. While it is true that in two or three districts Christian customs are not observed satisfactorily this is also true that in some districts practically all the marriages and funerals are according to Christian rites. Progress is preeminently noticeable in the Budaon, Bardol and Moradabad Districts. It will be admitted that this is a true test of the extent to which the truths of Christianity are taking hold of the people who are under our care. In this respect also trouble is mostly felt in the districts where there has been a mass movement. There is nothing surprising in this. These people have been born and bred in superstition, and of heathen ideas have become a part of their nature, and nothing but the transforming power of the gospel of Christ can rid our people of them. Hence the need of a strict surveillance and thorough systematic teaching.

In giving training to the new converts the Committee begs to urge that our preachers everywhere try their utmost to make a strong combat against all heathen practices and to guard that nothing that savours of heathenism should ever be encouraged but that our people should be urged to stand distinctly on Christian grounds. This will go a long way towards removing the evil practices of marriages, divorces and funerals performed after heathen rites. The committee respectfully invites the attention of all who have to face this difficulty.

Self-Support.

Now as to self-support. Our people in general are very poor, their incomes being very small and therefore only a limited number of our Churches are entirely self-supporting. However, about ten large Churches are entirely self-supporting. Rs 11 416-10 were raised in our Conference for ministerial support as compared with Rs. 9,791 of last year. While this shows some advance we regret our Churches as a rule do not seem to be making much

progress in this particular. The fact of the matter is, that in the so called self-supporting Churches the missionaries contribute liberally towards the various collections, but the ideal stage will be when our Indian Christians themselves will support their pastors without resorting to the missionaries for help. This is perhaps far off, but we are glad to note the progress that has been made during the past year. Our Indian Christian community is growing and the number of Indian Christians in Government service commanding good salaries is also increasing and if these people are made to feel their responsibility in this matter they will surely look after their pastors and keep them in good style; and then our present necessary but not entirely satisfactory system can be dispensed with.

This does not mean that our people are not learning to liberally contribute towards our Church expenses and towards the extension of Christ's Kingdom in these Provinces. The amount of benevolent collections as reported for this year shows a distinct advance in this respect as compared with any of the past years. Our people are learning the blessedness of giving and are coming to realize that sooner or later they must support their Churches without any exotic help. The committee, however, suggests that the need of self-support be emphasised every where even in our villages and people be required to give something at least, be it however small, so as to teach them the duty and blessing of giving. In villages our preachers should not lay stress upon receiving the people's offering only in case of but collection in kind should also be encouraged.

Primary Education.

Primary Education is gaining in our Conference more rapidly than secondary education, although it is not as well organised as we desire. A District Superintendent writes that his people are so poor that they can not give even primary education to their children but we would call attention to what was done in some districts last year. Preachers stationed in circuits or sub-circuits were intrusted to devote at least 2 or 3 hours every day to teaching the children who were in their charge and the result was satisfactory. In some districts primary education is the weak spot of our work. The Committee is of the opinion we should provide means to educate the children within the bounds of our Conference, especially among the villages. "My people perish for lack of knowledge" holds true of the village Christians of the present day just as much as it did of God's people in times of old. Ignorant, illiterate children of to-day will mean ignorant, illiterate men of to-morrow and our Churches with such members will be weak. While every boy or girl in the village cannot and should not go to a High School or College, no boy or girl should be deprived of at least three rupees which will enable him or her as he or she grows up to be able to read and understand the Bible and do the necessary work of every day. By educating them we rid them of superstition and prepare them for responsibility. It is true there are financial and other difficulties in the way but we feel that we must be prepared to meet them if we desire to work successfully especially in the village. The committee therefore urges that primary Schools be opened in all sub-circuits and the preachers be required to devote at least 2 hours to the work of teaching the children. This will solve the financial difficulty at least.

Temperance.

We record with satisfaction that our people are making progress in the fight against the Goliath of intemperance and that signs of victory are manifest in all directions. Sometimes poverty is a curse, but so far as intemperance is concerned it is surely a blessing. A District Superintendent very aptly writes: "Our people are too poor to get food and clothes and spend no money on drink." Another writes: "We are not especially troubled with intemperance except in a few city muballas." Still another says: "Aside from a few cases in the use of intoxicants is practically non-existent among Christians. Care is taken to keep this matter before them" and still another: "Our people are not addicted to drink," and so on. It is a good sign indeed, and the agencies that are at work in the interests of this cause deserve our sympathy and support. In our Day Schools, Sunday Schools and Churches services the importance of total abstinence from liquor, tobacco and other pernicious drugs and their evil effects should be clearly set before our people, and particularly children in our day and boarding Schools.

The Revival.

What of the revival? Thank God there is a spirit of revival in almost all the districts. The revival campaign in March was signalised by victories for the Crucified One and resulted in the destruction of many *thanas* (shrines) and the consequent baptisms of scores of those worshipping them. Through it many hitherto unreached places were reached. Among the Christians it marked a distinct spiritual uplift. A District Superintendent writes: "The revival fire is still ablaze." In one district the revival did its work in a marvellous way. The Superintendent writes that "Five men and five women were living together without having been legally married and as a result of the revival they were married according to Christian rites." In some places special meetings were held for a week or ten days and they were much blessed. The annual *dussehra* meetings were marked by the divine power and the people who attended them were abundantly blessed and were brought to a much higher spiritual level.

The "ministerial volunteer bands" still continue to be a promising factor in the development of our indigenous ministry. There are altogether 107 bright promising young men within the territory of our Conference who are members of these bands. Some have already joined the work, while some are in our Seminar at Bareilly. These young men are regularly visited and carefully looked after.

We believe this is a time where our faith is being put to the test. God has come down upon India and is able and willing to do marvellous works in our midst, provided that the people who are His are prepared to recognise the time of their visitation. He is already doing marvels. The strongholds of satan are being overthrown, the Christians are being lifted up higher spiritually and the paucity of workers is to some extent expected to be made up by the ministerial volunteer bands. It would be a sin against the triune God if He could not do His mighty works in our own midst because of our sinful lives and unbelief. Let the revival begin first in our hearts and then let us push the revival campaign and greater things shall we see.

The committee expresses its fears however that the preachers and pastors do not have much fruit in their ministry because they do not expect it. Pastors preach their sermons from their pulpits and are satisfied if they have delivered a fervid and inspiring address but very few follow up their preaching. It is time we realized that the one great object of all our preaching is to save souls and if our Sunday services were changed into informal evangelistic services, efforts being made to help people decide there and then to lead Christ like lives of love and holiness there would be stronger Churches and the revival would go on for ever. There should be no compromise with sins and our preachers should first get wholly sanctified and then preach with the spirit of Nathan the prophet or John the Baptist rebuking sin everywhere. The old tradition of Methodism that it stands unflinchingly for total abstinence and holiness should be kept up and the standard should never be lowered. It is very essential that our ministers and workers should be on a high plane of spirituality—they should be sanctified men and women, flaming evangelists so that their people and also non-Christians may look upon them with reverence and rely upon them for spiritual guidance. St. Paul's injunction to Timothy is very pertinent to all of us who are in the ministry of a Holy God: "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt save both thyself, and them that hear thee." The ministers of the Gospel are to be the holy people of a Holy God, delivering a holy message to our fellow-creatures and thus build up a holy Church. If our preachers are on fire they will, like the foxes of Samson, burn all the fields of heathenism and superstition and infidelity and reduce them to annihilation.

Laymen's Work.

This report will not be complete without a suitable reference to the prominent part played by the lay members of our Church, and the present revival is responsible for the present stir among the laity of our Church. The Laymen's movement in America is being used of God mightily for His glory and it is also a matter of gratitude that the echoes of it are heard all over North India. In some places Churches are almost entirely manned by laymen who uphold the hands of their pastors in every way. Laymen go out for bazaar preaching, manage our Sunday Schools and Epworth Leagues and in one District it is reported, a couple of laymen held a Training School for a number of days and taught the word of God. The Committee is of the opinion that it is a new

era in the history of the Church and that therefore the help of the laymen everywhere should be appreciated, and they should be given prominence wherever possible and also that they should be made to feel their responsibilities in the development of a self-supporting Church in India. Realizing how small our staff of workers is, and the fact that all Christians can not be licensed or ordained preachers, all help rendered by our laymen should be welcomed. We long for the day when the laymen of our Churches will say to their pastors: "You preach the Lord's message freely and leave the rest to us;" and more than this, when they will also be a flame with missionary enthusiasm. Indigenous leadership both among the clergy and the laity will hasten the evangelisation of this beautiful land of India.

J. R. CHITAMBAR, *Chairman.*

Statistical Report.

The Statistical Report for 1909 is as follows :—

Christian Community.

	1909.	1908.	Increase.	Decrease.
Members	17,127	16,002	1,125	..
Probationers	24,500	23,386	1,114	..
Baptized Children	19,426	18,683	743	..
Total	61,053	58,071	2,982	..

Last year the increase in the Christian community was 1,783 or 3%. This year the gain was 2,982 or 5%. Each item shows a greater gain than in 1908.

Deaths.—The whole number of deaths reported is 1,707, or 107 more than during 1908. The death rate for our Conference is nearly 28 per thousand and is a little higher than for the two years preceding.

Baptisms.

	1909.	1908.	Increase.	Decrease.
Children of Christian parents	1,529	1,329	200	..
Children of non-Christian parents	1,016	1,063	..	47
Adults	2,117	2,021	97	..
Total	4,662	4,412	250	47

Again of 250 baptisms is shown, but 200 of them are of the children of Christian parents.

The average number of Baptisms from non-Christians for each circuit is about 35.

Sunday Schools.

The number of Sunday Schools has increased by 43 which more than makes up the decrease of last year. There are now 1,140 Sunday Schools.

The average attendance for the year is a little better than last year. There are 1,309 officers and teachers and 49,320 scholars.

Christian Children under Instruction.

	1909	1908.	Increase.	Decrease
Boys in Vernacular Schools	3,130	2,662	468	..
Boys in Anglo-Vernacular Schools	739	783	..	44
Girls in Vernacular Schools	655	949	..	294
Girls in Anglo-Vernacular Schools	1,347	1,297	50	..
Boys in Boarding Schools	846	999	..	153
Girls in	1,258	1,145	113	..

The number of Christian Boys in Vernacular Schools has increased by 468 and the number of Girls in Vernacular Schools has decreased by 294. There are 153 boys fewer in Boarding School and 113 more girls than in 1908. There are four times as many Christian Boys in Vernacular Schools as there are in Anglo-Vernacular schools and half as many Christian Girls in Vernacular schools as are in Anglo-Vernacular Schools. For each three girls in our Boarding Schools, only two boys enjoy an equal advantage.

Epworth League.

	1909.	1908.	Increase.	Decrease.
Senior Leagues ..	107	103	4	..
Junior ..	19	20	..	1
Senior Members ..	4,251	3,996	255	..
Junior ..	1,111	967	144	..

Church Finance.

Ministerial Support.

	1909. Rs.	1908. Rs.	Increase. Rs.	Decrease, Rs.
From Indians ..	5,912	5,277	635	..
From Europeans ..	4,617	3,838	779	..
Total ..	10,529	9,115	1,414	..
	1909. Rs.	1908. Rs.	Increase. Rs.	Decrease Rs.
For Conference Claimants	90	167	..	77
For Mission Claimants ..	796	508	288	..
Total ..	886	675	211	77

The contributions by Indians for pastoral support has increased Rs. 635 since 1908 and the amount given by Europeans is Rs. 779 more than a year ago. The total gain is Rs. 1,414. The average of the contributions for the support of pastors from Indians is about one and a half annas for each member of the Indian Christian Community, or $2\frac{1}{2}$ annas from each adult.

The collection for Mission Claimants has made a good advance over last year.

Benevolent Collections.

	1909. Rs.	1908. Rs.	Increase. Rs.	Decrease Rs.
Missionary Society ..	1,044	947	98	..
Domestic Missionary Society ..	152	160	..	8
Children's Day Collection	565	666	..	101
Bible Society ..	369	388	..	19
Women's Societies ..	390	274	116	..

The Missionary Collection is Rs. 98 larger than last year and the Womens Societies have collected Rs. 116 more than in 1908. The Children's Day Collection is Rs. 101 less than last year. The Total of all Ministerial support and Collections for 1909 is Rs. 19,492 which is Rs. 821 less than last year when the Desi Missionary Collection is included.

G. C. HEWES, Statistical Secretary.

Statement showing the names as given by the Under Secretary to the Government of India of the Colonies to which Emigration is at present carried on to any extent, the population and the names and address of Government supervisors in each Colony.

Name of Colony.	Indian Population in 1907-08.	Name and address of Government supervisors in the Colony.
Mauritius ..	263,933	J. F. Trotter, Esq., Protector of Immigrants.
Jamaica ..	13,821	Charles W. Doorly, Esq., Acting Protector of Immigrants.
British Guiana ..	132,830	Robert Duff, Esq., Immigration Agent General, Georgetown, Demerara.
Trinidad ..	20,428	W. H. Coombs, Esq., Protector of Immigrants, Port-of-Spain.
Fiji ..	30,920	A. R. Coates, Esq., Agent General of Immigration, Suva.
Natal ..	102,857	Jas. A. Polkinghorne, Esq., Protector of Indian Immigrants, Durban.
Surinam (Dutch Guiana),	22,000	Van Drimmelen, Immigration Agent General.
TOTAL ..	586,859.	

Committee on Christian Festivals.

Sál i guzashta men jo Kamittí Masíhí teoháron ko mánne ke liye ráe aur tajwiz pesh karne ko, khusúsan diháti Masíhí kyúnkar Baré Din ya'ne Maulúdi Masíh aur Ystar ya'ne 'Id i Qiyamati Masíh k adá karne ko muqarrar hui thi. Libázá kamittí ke har member ne apni apni ráe pesh ki, jis ka matlab ya 'atr yih hai, ki kamittí in teoháron ke mánne ke liye koi kháss qá'ide aur tariqa pesh nahin kar sakti hai, aur na kisi ko majbúr karke is ke mánne ke liye muqayyad kar sakti hai, yih sab Masíhí josh o muhabbat se amal men áwezá zurúr hai, ki Masíhí teohár Masíhí dhaag se is mulk men mane jaen. Kyúnki puráne puráne sha'ir aur mulkon men jahan puráne Masíhí pushton se pae jate hain Bará Din tarah ba tarah kík ushí ke lawázimát se maná jatá hai, par us ke shámil-hái ruhání qudrat ká izhár madd i nazar hai. Maslan Canada men, Germany, Sweden aur Wales wg. men judágána tariqon se Bará Din aur Ysta maná jatá hai, par Masibion ko in teoháron men barí ruhání masarrat paida hoti hai. Agar aur diháti Masíhí isí taur par manen, to barí ruhání bedári hogi.

Is wá-te munásib hai, ki Hadí aur Pásbán i Kalisiyá jo diháti aur qasbon men mutaiyan aur Kalisiyá ke nigrán-hái ha n, hasbi mauqa' aur Kalisiyá ke hasbi bal har teohár ke qablek kárawaf ká naqsh taiyár karen, us ke zarf'e se in teoháron ka maqsad batláwen, aur har taur se khushi jismání aur ruhání ká shaug diláwen, ki aise mu'ámal n men apni taraf se khushi manáwen, aur mishan ke paise kí iltijá na rakhen. Aur yih bhí gair munásib na hoga, agar koi sáhib i zí shaug yá Adítar i mihrbán *Kaukab i Hind* men aise naqshe teoháron se kuchh roz qabl akhbár men sháya' kará den, to 'ámm taur se bahut madad hoí. Har ek bát shaug par mauqúf hai, agar Pásbán fikrmand aur Kalisiyá ke khal-ghwáh hain, har taur se Masíhí jama'at har bát men fazílat hásil karegi.

Pahle khud kuchh dardsari karnā paregi, ba'd ko log az khud samajh ke sāth in teohāron ko mānne lagenge, aur jab mānne lagenge, tab aur sab mulk piche rah jāenge.

Par is bāt kā bakhūbī khyāl rahe, ki yih mulk ī Hindustān but-parast kī rasmon kī taraf bahut jald māil hotā hai, is liye aise teohāron ke adā karne men barī dānāī aur ihtiyāt chāhiye, ki mubāda kisī ke dil men but-parastī kā khyāl paidā na ho jāwe, aur bajāe fāide ke nuqsān ho.

W. PETERS.
J. N. WEST.
S. B. FINCH.
N. L. ROCKEY.

Report of Committee on Conditions of Membership.

Māh ī April men yih District Superintendent kī kamittī Shāhjahanpūr men farāban hūī, yih thāhrāyā gayā kī imtihan-bardāron ko pūrī sharākat men qubūl karne ke liye ziyāda zor diyā jāwe. Yih bhī thāhrāyā gayā kī jab mumkin ho, tab sharik pūrī sharākat men qubūl kiye jāte hain, us mauqā' par District Superintendent aur Preachers-in-Charge hāzir hon, kī is se us shakhs kā jo sharik hūā, yādgāri kā asar muddat tak dil men qāim rahe. Ek kamittī is ke liye muqarrar kī, kaunsi bāteṅ khāss us sharikdar kī taiyārī ke wāste darkār aur zurūr haiṅ. Report zail men darj hai.

1. We shakhs jinhon se hamāre iskūlog men darsī ta'lim pāī hai un se muqarrarī Dis. Isl. ne ke suwālāt ke mutābiq ulūk karen, aur yih justojū karen kī bamūjib daf'a-bandī ke un kī taiyārī kī jāe.

2. We jo gāw aur muhallon men rahte haiṅ, sifārish karte haiṅ, kī kī mahinon tak kisī pichar kī zer ta'lim rahe, tab pūrī sharākat men liye jāeṅ. Ham khāss taur se sifārish karte haiṅ, kī jo kabhī mumkin ho imtihanbar-dār zail kī bāton ko hifz karen. (1) Khudawand kī Du'ā (2) Das Hukm. (3) Rasūl ū kā 'Aqida. (4) Kātikism se āsān baten Ham bunyād kī bāten yā aur aisi kisī kitāb kī safārish karte haiṅ. (5) Aur un kī naf paidāish kā tujrba bhī ho. Yih khāss zurūrī bāt hai.

3. Ham yih bhī sifārish karte haiṅ, kī Preacher-in Charge k'ud khāss tawajjuh is mu'āzale men deweṅ, aur wuh haftewār aur mähwārī imtihan liyā karen, jab tak kī ummedwār khūb taiyār na ho jāweṅ.

Ham yaqin karte haiṅ kī is tarīqe se ham apne 'Isāī ū ke darmiyān Masīh 'ilm aur dindārī men bihtar natije barī khubī ke sāth pāweṅge.

Report of the Deaconess Board:

The Deaconess Board for the North India Conference met in the M. E. Orphanage, Bareilly, January 10th, 1910. The characters of the following were passed, and their licenses renewed: Miss Scott, Miss Hoge, Miss Hardie, Miss Sheldon, M.D., Miss Ingram and Miss Browne, Deaconesses. Mrs. Tucker and Caroline Richards, associate Deaconesses. The Committee is glad Mrs. Tucker has been allowed pension from America. The following officers were elected for the coming year. President, S. S. Dease. Secretary, Miss Ruddick. The other members of the Board are H. J. Adams, W. R. Bowen, Matthew Stephen, Miss Means and Miss Ingram.

E. M. RUDDICK, *Secretary*

Report of the Muttra Training School for the year 1909.

The total enrolment for the year has been one hundred and five, the largest in the history of the school. Of this number eight have been in the English Department, seventeen in the Department for village women and eighty in the Vernacular Training schools.

Four students have received diplomas from the English Department, one of whom is working in our Mission in the North-West India Conference, one in the Bombay Conference, and one in the Central Provinces Conference, thus showing the extent of the influence of the schools.

From the Vernacular Department, seven have completed the entire course of study and received diplomas and three others have completed the entire Bible Readers course of study and received certificates for the same.

For the most part a good report is heard regarding the work of these girls after leaving the school.

There has never been any complaint regarding the instruction in the schools as the staff of the teachers is first class.

For the coming year it is the plan to develop the practical work of the students more systematically.

MARY EVA GREGG, *Principal*.

Report of Sunday School Committee.

The latest statistics submitted by the District Superintendent, show that there are 1,140 Sunday Schools in which 49,320 scholars are being taught by 1,309 officers and teachers. This registers an increase of forty-three schools and thirty-four officers and teachers. Owing to an evident error in one of the districts in last year's statistical report, a decrease of 4,413 is shown in the number of scholars as compared with last year. The average number of scholars per school is about forty-three. A comparison of the number of schools with the aggregate number of the native members of Conference, Local Preachers and Exhorters in each district shows that to each such worker there is an average of one and one-third schools. In four districts the proportion rises to two schools or more and only in one to less than one school.

Approximately one-fourth of total number of scholars in the Sunday Schools are enrolled in the day schools of the Conference and the total number of day schools is about one-third the number of the Sunday Schools.

The facts as outlined by these statements are full of encouragement, and we should render thanks to God for the evident success which is crowning the efforts being put forth to win India to Christ by imparting religious instruction to the young.

The fact that nearly 50,000 scholars are being trained in the Sunday Schools of this Conference is the best evidence that could be produced to show that its members are awake to the importance of this great work. It is fitting that in this report attention should be directed to the good result attained, but it should be with a view to praising God and taking courage for still more zealous work, rather than in a spirit of complacency and satisfaction. Our greatest work still remains in improving the quality and intensity of the instruction being given in these schools. If this army of nearly 50,000 children could be efficiently taught and trained, no more powerful agency for propagating the teaching and principles of Christianity could be desired. It would be well if with the effort to increase the number of schools and scholars, each worker would make it a special point this year to put forth every possible effort to make the instruction as practical and effective as possible.

There are two other matters which demand our special attention in connection with Sunday School work. *First*, the Sunday School should be more fully utilized for the purpose of contributing towards the Missionary and benevolent collections. The success in certain districts in this respect encourages the belief that much can be thus accomplished in all districts. *Second*, adequate and systematic effort should be made in every circuit to get the laymen interested in and actively engaged in Sunday School work.

This is a line of Christian service which is available to all laymen and if the matter is presented to them tactfully and earnestly, there can be no doubt that hundreds of new Sunday Schools will be opened and conducted by worthy laymen in their own homes or mohalla while others will be glad to render service as teachers in schools which need strengthening.

There are great possibilities in such a campaign and each member of this Conference is urged to do all he can to push it further than ever before, and to make the work of the Sunday School a special subject of prayer and attention during the coming year.

T. C. BADLEY, *Chairman*,
D. A. CHOWFIN.
S. MANSELL.
A. G. MCARTHUR.
R. S. FRANKLIN.

Report of the Ministerial Volunteer Band of The North India and North-West India Conferences.

This is the third year of the existence of this organization and by the blessing of God the past year was one of considerable encouragement to the Secretary and also to those who are interested in the development of indigenous ministry which is of supreme importance in the evangelization of India. We are thankful to report that the number of young men belonging to this organization this year is not by any means less than that of last year and this has been in spite of the fact that some have died, some have joined the Seminary at Bareilly, some have taken up work, while some have dropped having yielded to the temptations of the Evil One. There are local bands at Ajmer, Allahabad, Budaon, Cawnpore, Kasganj, Lucknow, Moradabad, Narsinghpore, Muttra, Phalera, and Sitapur with the following membership.

Ajmere	34	Allahabad	8
Budaon	22	Cawnpore	20
Central Provinces	66	Kasganj	20
Lucknow	34	Moradabad	34
Muttra	18	Phalera	9
	Sitapur 17		
Total	282		

There has been noticeable increase in number at Ajmere, Phalera, Sitapur and Lucknow. The Secretary owing to heavy duties devolving upon him has been able to visit all excepting those at Kasganj and Muttra only once during the past year; but reports show that the boys are getting on very well everywhere.

So far as the Secretary knows two have died, two have entered the Seminary and two have taken up work and two have dropped out during the year. During the year two of our members graduated from the Theological Seminary and six are being trained and will graduate in due course.

The members of the local bands in almost all the places have formed themselves into Ready Workers Bands and regularly go out for Bazar preaching and hold Sunday School in villages and mohallas.

It is sad to note that one of our most intelligent members died of Phthisis at Almora and two more are threatened with this dread disease. Bishop Warne has been a source of very great help and encouragement to the Secretary and to the bands. Besides paying the travelling expenses of the Secretary he personally visits and encourages these promising young men. So that while the Secretary has not been able to go to Muttra and Kasganj the good Bishop visited the bands there and the boys say that great blessing attended his visits.

Regular monthly meetings are held in almost all places and thus the zeal of these boys is kept up by means of the study of the word of God and prayer.

The Secretary feels that his annual visits are by no means enough and he therefore earnestly request that those who have the vision of these future labourers of the Lord's vineyard will do their best to take care of these souls. In some places the temptations of the Evil One are very strong and unless we are careful many of these young men will grow cold. Every day the Secretary prays with earnestness before the Mercy Seat that none of these be lost, but on the other hand many more may join them.

Please put the Ministerial band of our Mission in North India on your prayer list for we feel this is going to play a very important part in the history of our Church.

Respectfully submitted.

J. R. CHITAMBAR,

Secretary.

Domestic (Desi) Missionary Society.

1. The following are the contributions received from the following districts in 1909 :—

			Rs. A. P.
Bareilly District	..	..	75 9 0
Bijnor	"	..	10 8 0
Budaun	"	..	10 8 0
Garhwal	"	..	....
Gonda	"	..	10 8 0
Kumaon	"	..	7 8 0
Moradabad	"	..	20 10 3
Oudh	"	..	41 11 0
Pilibhit	"	..	27 0 0
Hardoi	"	..	6 0 0
			209 14 3

This is Rs. 49-7-3 more than last year's collection. After paying the brother supported by this fund, the balance on hand is at the beginning of January, 1910, Rs. 33-14-3.

2. A Local Deacon, named Dharm Singh, has been supported from this fund. He works at Nawabganj, in the Pilibhit District, and his District Superintendent gives a good report of his work.

3. The District Superintendents and the Preachers-in-charge are requested to establish Branch Societies in their Districts and Circuits, so that the Miss on workers and the Church members may know more about it and feel an interest in it, and gladly contribute for the Master's cause.

4. The District Superintendents and the Preachers-in-charge are further requested to hold a special annual meeting in their churches, in the interest of this Society, at which a collection should be taken or to take one collection each month at the Sunday preaching service.

5. The District Superintendents are also requested to hold a special meeting for this Society during their District Conferences

R. I. FAUCETT, *President.*
 H. L. MUKERJEE, *Secretary.*
 N. L. ROCKEY
 J. W. ROBINSON.
 W. PETERS.
 G. H. FREY.
 F. W. GREENWOLD.
 J. R. CHITAMBAR.

Report of Committee on Boarding Schools.

The committee met in Lucknow in October. They decided first that it was not seemly or advisable for this committee to take the Girls' Boarding Schools into consideration, as doubtless the Woman's Conference would form a similar committee if it so desired.

The committee decided not to attempt to visit all the Boarding Schools at once because of the inconvenience and expense of getting the committee together. But that from time to time the Boarding Schools would be seen and reported upon. The committee visited the Boarding Hostel of the Reid Christian College and High School at Lucknow, and very carefully examined the plants and the methods of operation. The committee is satisfied that in the equipment of the rooms, in the provision of food, and in the sanitary arrangements very little is left to be desired. It goes without saying that such an establishment in its equipment is impossible to boarding houses of lower grade schools with smaller income, and something should be done to protect other boarding houses from any competition that may come because of the better advantages in Lucknow. Care too

should be taken that the elegant equipment of such a hostel does not unfit the boys who attend for living in the humble homes from which nearly all of them come and to which nearly all of them will go in the future.

The committee desires simply to report a beginning made in its work.

J. N. WEST.

S. B. FINCH.

N. L. ROCKEY.

W. A. MANSELL.

J. R. CHITAMBAR.

Temperance Report.

It is a matter of thanksgiving, that within our Christian community the use of intoxicants is not increasing, while in several communities the people are almost entirely free from them. When we remember that the Christian community is increasing, and that the consumption of spirits in India is spreading among the various classes, it is good to know that within the bounds of the Conference intemperance is generally decreasing. There are, however, sporadic outbreaks which remind us that much yet remains to be done before our people will be entirely free from this curse. Where improvement is noted it is due very largely to earnest teaching on the subject, a higher type of Christian experience, and increased Government tax on spirits.

It is to be regretted that Temperance teaching, is largely confined to the Sunday School, Epworth League, and occasional mention in connection with other subjects, and that often the teaching given shows a deplorable lack of understanding of the subject. More could doubtless be accomplished if district meetings emphasizing temperance were held several times during the year and specific information on the subject could be furnished to our workers who would thus be better equipped for their work.

As regards temperance literature it must be acknowledged that very little has been distributed during the year outside of what is contained in the S. S. Lessons and helps, though some efforts have been made along this time at District and Quarterly Conference. The greatest need is for such literature itself, as in most cases none suitable is to be obtained. It has been demonstrated that a campaign of temperance education especially among the young people, is fruitful of good and the printed page is a powerful instrument which ought to be increasingly used.

In connection with the subject of temperance the use and effect of tobacco on our people is worthy of notice. In the larger places the use of the cigarette is apparently increasing among the young men, largely due to its cheapness and the bad example set by Europeans and Anglo Indians, while often the *huqqa* is freely indulged in by the lower workers in many places. Rigid discipline in our schools and vigorous teaching to the people on the baneful effect of tobacco and other narcotics on the human system, as well as the loss of moral power in the work of God among a people whom we expect to save, would help to eliminate the growing evil. While tobacco and narcotics in general are freely indulged by our people no great progress can be made in the elevation of the Ethical and Christian standard for which we pray. Intoxicating liquors and tobacco never harmonize with heavenly ideals and often the two are twin brothers on the downward way. In view of the above the committee begs leave to make the following recommendations:

That special literature on the demoralizing and injurious effects of intoxicating liquors and tobacco be prepared and sent to every circuit.

That a temperance programme be prepared and printed in the "Kaukab" at least once each quarter.

That our ministry be urged to preach, teach, and write more definitely on this subject.

That Prem Sabhas and other organization be encouraged to provide for special lectures on the subject of temperance, and to seek to remove this evil from among the membership.

That a special effort be made to bring this matter to the attention of our people at Quarterly and Annual Conferences.

That the people be urged to confess and forsake this evil publicly, using the pledge card.

That revival seasons and like opportunities be utilized for this special subject.

That special care be exercised in the baptism of new converts, and more at the time of probationers coming into full membership.

That rigid discipline be employed in all our schools, and lectures by physicians before the students be given from time to time.

F. THOMKINSON.
D. M. BULLER.
H. H. WEIR.
E. STANLEY JONES.

Visitors to the Naini Tal Schools.

Your committee met at Phillander Smith College on the eleventh of August, 1909, and report as follows:

Month by month the attendance has averaged a little less than last year, the highest number on the roll being 113. The class work is well provided for with a teaching force of a superior grade, and the out-look for the teaching staff is exceptionally good. Mr. Campbell is to return to the school as a trained teacher, and one of the former students is to join the teaching force when he has completed his teacher's training. The results in examinations speak well for the class work. Of eight candidates sent up for the High School examination, seven passed, all with honors. Of these one boy took honors in four subjects and another boy in three subjects. Three of the five sent up for the Middle examination passed. Both students sent up for the primary examination were successful.

The boys are well cared for. The dormitories are clean and tidy. The food is good. The school has its own supply of milk, which is properly sterilized, and makes its own butter. The drinking water is carefully boiled and permanganate of potash is used to keep the drinking vessels pure. The meat supply has been improved. Part of the vegetables used are supplied from a garden belonging to the school.

The general health of the school has been good. Early in the year small-pox broke out, but all of the cases, twenty-four in number, were very mild. The quarantine interfered with class work for a time, but will not affect the work for the whole year. There has been no other sickness of any consequence.

The social life has been especially good this year, and the religious tone is very good.

A book depot has been opened, and has been made a source of income to the school. The library has been moved into new quarters, and is being made more attractive and more useful to the boys.

The most pressing needs of the school are, (1) furniture for class rooms, and (2) more class-room accommodation.

Your committee feels that the school and its management are worthy of your confidence.

GEO. W. BRIGGS.
GEO. C. HEWES.
Committee.

Pension Fund 1910.

Board of Conference Stewards ki Report.

<i>Khazāna ki nisbat,</i>	<i>Wusūl.</i>	<i>Kharch.</i>
Sūd jo 1910 men wusūl hogā	.. 475-0-0	....
San 1909 kā qarṛ ke adā karna	.. ..	220-0-0
Sarkitōn kā chanda 1909 men	.. 1915-0-0	.. ..
Bareilly concert se.		
Lucknow Chhāpekhāne se		
Kullāmadani kā biswān 1 lessa, jo sūd		
par rakhā jāeā	..	
San 1910 men haqqdār ke wāste	..	

Nām.	Mābwārī Rupae	Palā.
Mrs. Mangal Singh	4	Sitapur.
" J. W. McGee	4	Lucknow.
Sadal Masih	5	
Juwaru	2	H. J. Adams.
Mrs. G. Dempster	4	Lucknow.
" Manphul Singh	3	Hardoi.
F. W. Lawrie		
Mrs. Luka	3	Pauri.
" Mahet Singh	2	"
" Andaryas	2	"
" Mrs. Isa Dass	1	Gonda.
Prem Dass Childie	2	"
C. Fish	6	Shahjahanpur.
Mrs. Dattu Singh	2	"
" Jonathan	5	"
" N. Cornelius	5	Rev. D. Clancy.
Sadal Singh	6	Shahjahanpur.
Risali	3	Bareilly.
Mrs. Kundan	2	Lucknow.
" Pa. uchai	3	Dwarahat.
Sarup Singh	3	Haldwani.
Mrs. Jhabbu Lal	4	Moradabad.
" " Childien	4	"
" Bala Dass	5	"
" Phoebe Singh	4	"
" Nathu Singh	3	"
" Mauladad Khan	5	"
" Fazl Ullah	5	"
Mawashit Singh	5	"
Sukhiya Harrow	2	"
Mrs. Govind Ram	4	Aonla.
" Behari Lal	2	Rampur.
Pran Sukh	2	Data ganj.
Mrs. Jai Mal	1	Aonla.
Bijania Ram	1	Kakrala.
Mrs. Kalu Datt	1	Bisauli.
" Lincoln	4	Pilibhit.
" Gur Dayal I	2	"
" Kallan	3	Shahi.
" Gurdial II	2	"
" Kbiyali	3	"
Jhabbu Lal's son	3	Fatehganj West.
B. McGreggor	12	Najabad.
Bahal Singh	3	Bij. or.
147 12 - 1,764		

Conference Claimants.

Nám.	Máhwárf Rupae.	Pata.
A. C. Paul ..	13	Lucknow.
Mrs. S. Paul ..	10	"
Frank's children ..	8	"
Chhot 's Lal's children ..	5	"
Mrs. Yaqub Ali ..	10	
" Tupper ..	20	Lucknow.
" Grey ..	4	Gonda.
A. Sweet ..	6	Shahjahanpur.
List's Children ..	10	"
Mrs. F. S. Budden ..	6	Bareilly.
B. T. Cocker ..	12	Mrs. Budden, Champawat
D. Hunt's children ..	10	Kumaon.
James Gordan ..	12	Moradabad.
Mrs. Jacob ..	13	Saharanpur.
" Solomon ..	5	Fatehganj West.
" Shipley ..	10	Lucknow.
154 - 12 - 1,848		

Report of the Visitors to the Theological Seminary.

Our Seminary at Bareilly grows year by year a more important and potent factor in our growing work and its progress is of vital interest to all who desire to see the kingdom of God established in India. It is therefore with pleasure that we are able to report one of the best years for this institution and its work that has yet passed!

It was the privilege of the visitors to spend a day in the Seminary while it was doing its regular work in the classes. We met the several classes of the men's department and also visited the women as they were assembled in their morning devotions. A passing look into the Kindergarten showed the care and instruction given to the children so as to give opportunity to the mothers for their classes. In all of the departments the work was noted to be of the highest character and such as to fit the men and women for the great duties of the service of the Master in the time of going to their respective fields.

It is the effort of the Seminary to provide practical work in connection with the work of the classes. In and about the city there is abundant opportunity for this and also in the *melas* that are held there much work is done. The effort to maintain a high spiritual tone in the entire institution has met with encouraging results. Let it be on the hearts of all that this place be kept in such a flame of Christian zeal and fervor as to make it the radiating centre from which shall go forth the men and women that shall compel the masses to see the beauties of our Lord and Saviour.

The health of the students has been good though at times there was a large sick roll. Careful tending of the sick and liberal supplies of medicine to all have saved the situation. In this connection it ought to be said that sports are encouraged on the play grounds which contribute to the general good health of the student body. The kind and sympathetic treatment that the students invariably receive at the hands of these in charge make the place a home for all who gather here for study.

It is a matter for great rejoicing that at last the gifts of friends have made it possible to begin to build good dormitories in the place of the old and unsanitary ones.

The graduating class exercises were of marked interest this year surpassing all previous ones in the opinion of many who were present. The grade of men and women going out was certainly higher than usual and the interesting subjects of the ones graduating together with the manner they were treated speaks highly for the Principal and his staff.

R. F. FAUCETT.
GANGA NATH.

Courses of Study.

For Missionaries.

Who are studying and appearing for Examinations in the Vernacular ; as approved by the Bishops.

- (1) Admission on Trial. Full Course as in the Discipline.
- (2) I Year.
 1. Divine Library of the Old Testament.—Kirkpatrick.
 2. System of Christian Doctrine, pp. 1-322.—Sheldon.
 3. Lectures on Homiletics. Kern.
 4. Written Sermon

To be Read :

 1. Sermons (Vol. 1.) I-XXXIII. Wesley.
 2. A Compendious History of American Methodism.—Stevens
 3. How to be Pastor. Cuyler.
 4. Methodist Review.
- (3) II Year.
 1. The Ancestry of our English Bible.—Price.
 2. System of Christian doctrine pp. 325-635.—Sheldon.
 3. Essay.

To be Read :

 1. Sermons (Vol. 1), XXXIV-LVIII.—Wesley.
 2. History of Methodism Vol. II Stevens.
 3. History and Exposition of the Twenty-five Articles of Religion of the Methodist Episcopal Church.—Wheeler.
 4. The Pastor and Modern Mission.—Mott.
 5. Methodist Review.
- (4) III Year.
 1. Biblical Hermeneutics.—Terry
 2. Outlines of Descriptive Psychology.—Ladd.
 3. History of the Christian Church Vol. 1.—Hurst.
 4. The Governing Conference in Methodism.—Neely.
 5. Written Sermon

To be Read :

 1. The Christian Faith—Curtis, pp. 1-253.
 2. History of Methodism Vol. II.—Stevens
 3. Ecclesiastical Architecture.—Martin.
 4. The Bible : Its Origin and Nature.—Dods.
 5. Methodist Review.
- (5) IV Year.
 1. Ground of Theistic and Christian Belief.—Fisher.
 2. Analogy of Religion.—Butler.
 3. Ethical Principles—Seth
 4. History of the Christian Church, Vol. II.—Hurst.
 5. Essay.

To be Read :

 1. The Christian Faith, Curtis pp. 257-531.
 2. History of Methodism Vol. III.—Stevens.
 3. The Study of the Child.—Taylor.
 4. Methodist Review.

Vernacular Studies,

I.—This course shall consist of three standards of two sections each, viz., Lower, middle, and Proficiency Standards, in both the Urdu and Hindi languages

II.—The Urdu and Hindi of the Lower Standard shall be compulsory, and one section, either the Urdu or the Hindi, of the Middle and Proficiency Standards, respectively.

III.—The candidate will be expected to pass the first section of the Lower Standard examination within, or at the close of his first year's residence, and he may be allowed to complete both sections in that time; but must pass in both within two years from the time of joining his conference in India.

IV.—All conference examinations shall take place under the direction of a board of six or more examiners appointed by the Bishop, which board shall, as far as possible, remain unchanged from year to year.

V.—The annual conference examination shall begin on the morning of the day preceding the day fixed for the opening of the conference, a majority of the board being present.

VI.—The following course of study, in accordance with Rule I, is proposed:—

Lower Standard.

A.—URDU : FIRST YEAR.

1. GRAMMAR : Platt's omitting chapters on Arabic and Persian Constructions, and Derivations and Syntax 100
2. READING (Roman, Lithograph and Type) :
Matthew and Mark's Gospels.
Haqiq ul Maujudat 100
3. TRANSLATION 150
 - (1) Urdu-English : 10 lines from Urdu Sec. Bk. C. L. S. 50
 - (2) English-Urdu : 10 lines from Eng. Sec. Bk. C. L. S.,
half written in Persian and half written in Roman, 60
 - (3) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
Read : Bishop Thoburn's India and Malaysia.

B.—HINDI SECOND YEAR.

1. GRAMMAR : Kellog's 100
2. READING (Nagri) : Matthew and Mark's Gospels and
Dharm Tula 100
3. TRANSLATION 150
 - (1) Hindi-English : 10 lines from Hindi Sec. Bk. C. L. S. 50
 - (2) English-Hindi : 10 lines from Eng. Sec. Bk. C. L. S.,
half written in Nagri and half written in Roman, 60
 - (3) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
Read : Hunter's Brief History of the Indian People.

Middle Standard—Third Year.

(Urdu or Hindi Optional.)

A.—URDU.

1. GRAMMAR : Platt's, the Whole, Kempson's Syntax and
Idioms, Forbes' Persian 100
2. READING (Lithograph and Type) :
Luke and John's Gospels.
Din-i-Haq ki Tahqiq.
Taubat un Nasih.
Mark and John in Persian 100
3. TRANSLATION 150
 - (1) Urdu-English : 10 lines from Urdu Third Bk. C. L. S., 50
 - (2) English-Urdu : 10 lines from Eng. Third Bk. C. L. S.,
half written in Persian and half in Roman, 60
 - (3) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
Read : Muir's Life of Muhammad.

B.—HINDI.

1. GRAMMAR : Review	100
Ballantyn's Elementary Sanskrit.	
2. READING : Luk and John's Gospels	100
Sakuntala (edited by Raja Lakshman Singh).	
3. TRANSLATION	150
(1) Hindi-English : 10 lines from Hindi Third Bk. C. L. S.,	50
(2) English-Hindi : 10 lines from English Third Bk.,	
C. L. S., half written in Nagri and half in Roman	60
(3) Definition	40
4. PRONUNCIATION	100
5. CONVERSATION	100
Read : Wilkins' Hindu Mythology.	

Proficiency Standard Fourth Year.

(Urdu or Hindi Optional.)

A. URDU.

1. GRAMMAR : Palmer's Arabic (Optional).	
2. READING : Mizan-ul-Haqq.	
Gulistan.	
Forbes' Arabic Reader (Optional)	100
3. TRANSLATION	150
(1) Urdu-English : 20 lines from Urdu Fourth Bk. C. L. S.,	50
(2) English-Urdu : 20 lines from English Fourth Bk. C. L. S.,	
half written in Persian and half in Roman	60
Short Sermon in Persian character.	
(3) Definition	40
4. PRONUNCIATION	100
5. CONVERSATION	100
Read : Sell's Faith of Islam.	

B. HINDI.

1. GRAMMAR : Hindi Review	100
Monier Williams' Sanskrit (Optional).	
2. READING : Sat Mat Nirupan	100
Prem Sagor.	
Hithopadesha, First Book (Optional).	
3. TRANSLATION	150
(1) Hindi-English : 20 lines from Hindi Fourth Bk. C. L. S.,	50
(2) English-Hindi : 20 lines from English Fourth Bk. C. L. S.,	
half written in Nagri and half in Roman	60
Short Sermon in Nagri character.	
(3) Definition	40
4. PRONUNCIATION	100
5. CONVERSATION	100
Read : Monier Williams' Religious Life and Thought in India.	

VII.—The candidate, in order to pass, must obtain at least one half the aggregate marks, in each subject.

VIII. The Board of Examiners, through the Registrar, shall, at the close of the examination, inform the candidate and the Secretary of the Conference of the result.

Salana Kanfarans ki Khwandagi.

DAKHILE KE LIYE.

1. Ummedwar Middle pass shuda ya us ke barabar ho.
2. Masih kamiliyat. (Wesley.)
3. General Knowledge of English History, Inglistan ki Tawarikh se 'amm waqtiyat (Badley ya koi aur.)
4. Discipline.
5. Scripture History.
6. Manajjisti'mal Tambakú.

PAHLA SAL.

1. Filásafī dar bāb Tadbīr i Najāt, or Walker's Philosophy of the Plan of Salvation.
2. Intikhab-i Kalisiyā. (Caleb.)
3. Moral Science in English or in Lithograph-Urdu. (Wayland yā aur koī)
4. Baibal Bar Haqq.
5. Yūhannā kā Pahlā Khatt ma' Dr. T. J. Scott sāhib kī Tafsīr.
6. Masīhī Ta'limāt kā Khulāṣa, (Buck.) First Half.
7. Qādi o Tawārīkh kā Ikhtisār.
8. Tahfīrī Wa'z.

Mutala'a ke liye.

1. Stobart's Islām or Tawārīkh Mohammadī or Awāgawan Bichār.
2. Dīn i Islām aur us kī tardīd in Roman-Urdū or in Lithograph-Urdu.
3. Pop-yat kā Ahwāl, (Ullman.)

DUSRA SAL.

1. Binney's Comround, or Makhzan-i 'Ilm i Ilāhī.
2. What think ye of Christ? (Vaughan's) or Masīhī Ibn Ullāb, yā Dharām Pus'ak se ādhe bhāg men Khrist kā Samāchār,
3. Masīhī Ta'limāt kā Khulāṣa. (Buck) Second half.
4. Paidāish aur Khuṭbā par suwāl o Jawāb, (Lucas.)
5. Hidāyat ul Wā'ilzīn, (T. J. Scott.)
6. Rūmīon kā Khatt ma' Tafsīr.
7. Tahfīrī Wa'z.

Mutala'a ke liye.

1. Aryā Samāj, (Clark yā Forman yā koī aur.)
2. Asmār i Shirin, (Sweet First Fruits.)
3. Tawārīkh i Kalisiyā. (Wherry.)

TISRA SAL

1. Bushnell's Character of Jesus or 'Isā kī sirāt.
2. Butler's Analogy yā Milat i Tasbīhī.
3. Elsher's Manual of Christian Evidence in English or 'Yswī Subūt Roman-Urdū men, (Hoskins.)
4. Ilāhiyat i Baibal, Hissa Auwal (T. J. Scott.)
5. Teg o Sīar
6. Ibrānīon kā Khatt, ma' Tafsīr.
7. Tahfīrī Wa'z.

Mutala'a ke liye.

1. Murdoch's Populār Hinduism or Lakshmi Shankar's Primer or Biology in Urdū or in Hindī.
2. With Christ in the School of Prayer, (Murray.) Maktabī Masīhī men Du'ā kī Ta'lim.
3. Aīna i Dil.

SUWALAT CHAUTHE SAL KE LIYE.

1. Rūhānī zindagī kā hāl? Us kī asliyat bayān karo.
2. Kyūnkar ma'lūm hotā hai, ki ham men rūhānī zindagī hai?
3. Wā'iz ko kis tarah ma'lūm hotā hai, ki Khudā ne mujh ko wa'z ke kām ke wāste talab kiya hai?

FASL 1.

DIENDARĀ AUR AUQAT-GUZARĀ KE BAYAN MEN:—4. Khādīm ud dīn ke khāss kām bayān karo, aur yih batāo ki is khidmat ke wāste kaun kaun se wasf chāhiyē?

5. We kaun se tarīqe haiṅ, jin se yih ausāf barhṭe jāte haiṅ?

6. B tláo, ki logon ke gharon par ahwál pursí ke liye jáná kaisá zurúr hai, aur yih kaho, ki tumhári is kám men kis qadr tawajjib hai?
7. Yih batáo ki kis tarah parhte likhte ho?
8. Jab se tum kánfarans ki imti'hán bard'ri men ho, tab se tum ne jitni kitábén har sál dekhí haiñ, un sab ke nám batáo?
9. Kutub i Muqaddasa ke parhne men tumhárá kitná waqt sarf hotá hai, aur kis tariqe se parhte ho?

FASL 2.

- BAIBAL KA IMTIHAN;—1. Kis itibár se tum Baibal ko Kalám i Ilá-hí jánte ho, aur kin daláil se tum yih ráe rakhte ho?
2. Kis dalí se Majmú'a i 'Ahd i 'Atiq ko, jo ham men murauwíj hai n u'tabar jánte ho? Kbulása bayán karo
 3. Kis dalí se we sab kitábén, jo is Majmú'a i 'Ahd i Jadid men dákhil haiñ, mu'tabar o sahíh jánte ho? Mukhtasar bayán karo.
 4. Kis tarah Mohamnád iñ ke is dá'wá ko ki Kutub i Muqaddasa man-súkh ho gaf haiñ, galatsábit karte ho?
 5. Kharúj i Misr se Yashú' kí maut tak, Isráélíon kí tárfíkh ká kbulása batáo
 6. Das firqon kí lagáwat ke muta'alliq jo kháss wáqí'át haiñ, unhen bayán karo.
 7. Yahúdíon kí sálána 'íden aur níz yih, ki kis bát ke wáste muqarrar hóí thín, aur kis tarah par adá kí játi hín, batáo?
 8. Kháss kháss nabíon ke nám aur jis zamáne men unhon ne nabúwatan kíñ, wuh zamáne aur níz yih, ki we nabúwatan kis báre men thín? bayán karo.
 9. Khudáwánd Masíh kí báton se kuchh a'sí misálen do, jin se zabír hotá hai, ki we Puráne 'Ahd ke nawishton ko mu'tabar samajhtá thá.
 10. Kaun sí pesh-khabarlán Masíh se muta'alliq haiñ, khusúsan us kí ámad aur sirat aur kám aur maut se?
 11. Masíh kí zindagi ke hálát kis kis waqt ke ma'lúm haiñ, aur muddat 'ahd risálat kis qadr thí?
 12. Us kí risálat ke kháss wáqí'át aur jabán jahán kí we guzre haiñ, batáo.
 13. Kháss kháss báten mundarja i A'amál i Rasú' batáo.
 14. Mu'jiza kyá hai aur mu'jizon se kyúnkar ma'lúm hotá hai, kí Kutub i Muqaddasa min-jánib Alláh haiñ?

FASL 3.

- BAIBAL KI TA'LIMAT KE BAYAN MEN: 1. Khudá ká wujud Baibal se kis tarah sábit hotá hai?
2. Baibal se Taslís ká kyá subút hai, ya'ne ki ek Khudá men tñ aqnúm haiñ?
 3. Khudá kí sifát batáo aur har sifát ká subút Pák Nawishton se do?
 4. Khudá ke mujassam hone ká masala jo Kutub i Muqaddasa men páyá játá hai, use bayán karo, aur yih batáo, kí us ta'lím ko naját ke bando-bast se kyá 'iláqa hai?
 5. Masíh kí Ulúhiyat Kutub i Muqaddasa se sábit karo?
 6. Baibal kí kaun kaun sí áyát ulúhiyat i Masíh ke mukhálif Musalmán pesh karte haiñ, aur tum un ke kyá ma'ne lete ho?
 7. Rúb i Quds kí aqnúmiyat ká aur ulúhiyat ká aur us ke kám ká pák Nawishton se subút do?
 8. Ádam ke zináh ká natíja us kí aulád ke haq men kyá húa?
 9. Masíh ke kaffáre aur gunáhon kí mu'áfi men kyá 'iláqa hai?
 10. Masíh ke jí uthne ká subút do.
 11. Masíh kí shifá'at kí aslíyat aur fáida, jaisí Kutub i Muqaddasa men ta'lím hai, bayán karo.
 12. Rúb ul Quds kí gawáhi kí hisbat kyá ta'lím o dalíl hai?
 13. Masíhí kámiyyat ká masala jo Wesley sahíb ne síkhláyá hai, use mukhtasaran bayán karo, Baibal se us ká subút do?
 14. Nái paidáish aur kámil pákizagi ke darmiyán jo farq hai, use sam-jhá do.
 15. Is dá'we ke báre men, kí "Jo koí az sar i nau paidá hotá hai, is taur se nabín girogá, kí ákhir i kár balák ho jae," Hamári kalisiyá kí kyá ráe hai? Sábit karo kí yih ráe Kalám i Iláhi ke ba-mújib hai?
 16. Batáo kí bap'tisma kaisí rasm hai, aur kis garaz se hai, aur kyún farz hai, har bát ká subút do?

17. Sābit karo, kī bachchon ko baptisma denā munāsib hai ?
 18. Balbal men 'Ashi i Rabbānī kī nisbat kaun kaun se mahāwara āe hai, aur wuh kis garaz se hai. aur Masihion par us kā munnā kyūn parz hai ?
 19. Hindūon ke masala i tanāsukh, ya'ne kāyā-palaṭ ko kyūnkar galat sābit karte ho ?
 20. Jism ke jī uṭhne ke bāb men Kutub i Muqaddasa men kyā ta'lim hai ? hawāla do.

FASL 4.

KALFSIYA KE INTIZAM O TARTIB KE BAYAN MEN:—1. Kalisiyā ke tarah tarah ke intizāmāt bayān karo.

2. Methodist Episcopal Kalisiyā men General Conference aur Annual Conference aur Quarterly Conference ke muta'alliq kyā kyā kām hai ?

3. Kalisiyā ke 'uhdedaron men "Bishop" "Prizaid ng Eldar" aur "Eldar" aur "Dikan" aur "Khadim-ud-din" aur "Lokal Wā'iz" aur "Muḳhtārkar" aur "Amānatdār" aur Kil s ke Hādī jo hai, un men har ek kā kitnā iḳhtiyar hai, aur kyā kām muta'alliq hai, aur kis ke sāmne jawābdī hai.

FASL 5.

TAWARIKH I KALFSIYA:—1. Yahūdion ke khāss firqe Masih ke waqt men kitne the, un kā bayān karo ?

2. Awāl zamānon men jo aziyaten Masihion ne uṭhāi hai, un kā kuchh bayān karo.

3. Un wasāil kā bayān karo, jin ke sabab ibtidā men Masihī mazhab ~~bahar phailā~~, (Mather sāhib kī Tawāriḳh i Kalisiyā, tīsrā bāb, daf'a 1. 2, 3, ko dekho.)

4. Gnostikon kī kyā ta'lim thi aur us se qadīm kilisiyā par kyā kharāb asar para ? (Mather sāhib kī Tawāriḳh i Kalisiyā, tīsrā bāb daf'a 95).

5. Luther sāhib se 'ain qabl Dī. i 'Tswī kā kyā nāl hai ?

6. Barī Islām i mazhabī jo Luther sāhib ke waqt men hūi, us kā hā batlāo, kis sabab se wuh islām hūi thi, aur kaun kaun log us men sharīk hāi the ?

7. Britāniyā i 'Uzmā men Methodist Kalisiyā ke muqarrar hone kā sabab batlāo aur Wesley sāhib kī tārīkh men khāss log kaun the ?

8. Methodist Episcopal Kalisiyā kis sabab aur kis waqt men auwal kabān banī ? (Discipline kā bāb i auwal dekho).

9. Hindū ke muḳhtalif firqe aur y'h kī we kabān se nikle aur un kā bā' aur un ke khāss 'aqide batlāo.

10. Mohammadion ke dīn kī ibtidā aur Mohammad sāhib kā kuchh bayān karo aur muḳhtalif firqon kā aur un ke hādion kā kuchh zikr karo ?

11. Sīkhon ke mazhab kī ibtidā kabān se hai, aur use Hindū o Islām ke mazhab se kyā ilāqa hai ?

12. Brahmo mazhab kā āgāz jo taraqqī aur hālat i maujūda aur khāss 'aqidon kā bayān karo.

Hidayat.—Chāhiye kī chauthe sāl kī khwāndagī ke suwālāt ke jawāb ek kitāb men sāhib taur se likhe jāen, aur imtibān kī kamīṭī ko diye jāen. Kamīṭī is kitāb ko jānche, aur agar munāsib jane, 'alāwa in ke aur bhi suwāl kar saktī hai.

'Amm Hidayat.—(Har sāl ke liye) Har ek mutāla'a kī kitābon kā khulā'as tahrīr karke kamīṭī ko denā chāhiye.

Report of the Board of Examiners.

The following brethren appeared for the examinations of the classes under which their names appear.

Missionaries.

III Year. (English) T. C. Badley (Except Butler's Analogy.)

III Year.—(Vernacular) T. C. Badley (Except Platt's Grammar), A. Corpron.

II Year.—(English) E. S. Jones, A. Corpron.

II Year.—(Vernacular) E. S. Jones, H. H. Weak.

Hindustani Ministers.

IV Year.—J. Frederick, A. Briscoe, D. Wilson, Makkhan Lal (Except fasl V) J. W. Norton (Except fasl V) J. W. Norton and A. Briscoe also passed in *Ilháyát-i-Baibal*.

III Year.—C. M. Pramánand, Prabhú Dás.

II Year.—Ghungar Money, S. J. Sháh, S. J. Sháh also passed in *Intikhab-i-Kalisiyá*. Ghungar Money also passed in *Filásafí Naját*, *Intikhab Kalisiyá* and *Moral Science*.

I Year.—S. S. David, Mohan Singh

For Admission.—Lachhman Singh, Mangal Singh, Khállia Wilkison, Jhandú Singh, Albert Guáb.

For Elders' Orders.—Sádál Masáh, D. R. Rodgers, James Morgan.

For Deacons' Orders.—Baldeo Dás, Itwári Lal, Thamman Dás, Sundar Lal, Yúsuf, Bholá Johnson, Buddhá Singh, Itwári Sílás, Chet Rám.

Examination Scheme for 1910-11.

American Missionaries' English Studies.

SUBJECTS.	EXAMINERS.
Kirkpatrick's Divine Library, (1)	C. L. Bare.
Sheldon's Christian Doctrine, (1) and (2)	S. Knowles.
Kern's Homiletic, (1)	P. S. Hyde.
Written Sermon and Essay, (1) (2) (3) and (4) ..	"
Price's English Bible, (2)	C. L. Bare.
Biblical Hermeneutics, (3)	G. W. Briggs.
Descriptive Psychology, (3)	"
Governing Conference Methodism	C. L. Bare.
Church History, (3) and (4)	S. Knowles.
Butler's Analogy, (3) and (4)	G. W. Briggs.
Seth's Ethical Principles, (4)	P. S. Hyde.
Grounds of their Belief, (4)	"

Vernacular Studies.

SUBJECTS.	EXAMINERS.
Hindustani Grammar	S. Knowles.
Hindustani Reading and Translation and Conversation	"
Hindi Grammar	Prabhú Dayál,
Hindi Reading and Translation and Conversation	S. Knowles.
Persian and Arabic	S. Knowles.
	J. Thomkinson.
	S. Knowles.
	Jawálá Singh.

Examinees.

Vernacular.

- 1 Year, R. C. Busher, O. M. Buck.
- 2 Year, C. E. Simpson (Except Hindi Translation).
- 3 Year, E. S. Jones, H. H. Weak.
- 4 Year, A. Corpron, T. C. Badley (to bring up Platt's Grammar in 3 Year also)

English.

- 1 Year R. C. Busher.
- 3 Year, E. S. Jones, A. Corpron.
- 4 Year, T. C. Badley, O. M. Buck (to bring up Governing Conference, and Stevens' list of 3 Year also).

Hindustani Members of Conference

Shash-mahi Imtihan, 1910 ke waste

Imtihan July men hogá. Tārīkh ká ishtihār mauqá' par diyá jáegá.
 Imtihan do jagahon, Bareilly aur Lucknow men hogá. Bareilly men
 Rev. W. R. Bowen Superintendent hogge, aur Lucknow men Rev. C. L. Bare.
 Sab imtihan denewalon ko chahiye, kiek din pe-har hazir hoke imtihan
 ke Superintendent ke pas jakar imtihan ki jagah aur intizam ke bare men
 daryaft karen

I SAL.

Imtihan ki kitaben.

Filásafi dar báb Tadbir i Naját,
 Intikhab i Kalisiya,
 Batbal bar Haqq,
 Yuhanna ká khatt,

Imtihan lenewale.

Mazhar ul Haqq.
 Jawálá Singh,
 Prem Singh,
 P. S. Hyde.

Note. Examiners desiring to take mid-year examinations must arrange with the registrar if a year other than the appointed examiner takes the examination, missionaries are permitted to arrange with examiners in the hills according to their convenience for mid-year examinations.

II SAL.

Imtihan ki kitaben.

Makhsan 'Ilm i Ilāhī,
Rāmīon kā khatt.
H. dāyat ul Wā'izīn.

Imtihan lenewale.

Prabhū Dayāl.
S. Knowles
D. A. Chowdh.

III SAL.

Imtihan ki kitaben.

'Tsā ki Sirat,
'Tswī Subūt,
'Ibrānīon kā Khatt,

Imtihan lenewale.

J. Thompkinson.
W. R. Bowen.
P. S. Hyde.

IV SAL.

Imtihan ki kitaben.

Fasl I,
Fasl II aur III.

Imtihan lenewale.

G. W. Riggs.
J. H. Smart.

Imtihan denewale.

I Sal. - Lachhman Singh, Mangal Singh. Khullia Wilkinson, Jhandū Singh, Albert Gulab.

II Sal. - S. S. David, Mohan Singh.

III Sal. - Ghungar Money, S. J. Shāh.

IV Sal. C M. Parmānand, Prabhū Dās, Makkhan La'l (sirf V Fasl) J. W. Norton (sirf V Fasl.)

Kanfarans ke waqt ka Imtihan, waste 1911.

I SAL.

Imtihan ki kitaben.

Wayland's Jamā'at ul Farāiz,
Tahzīb i Akhlāq,
Qadīm Tawārīkh,
'Tahrīrī Wa'z,
Mutāla'a ki kitāben,

Imtihan lenewale.

Mazhar ul Haqq.
W. R. Bowen.
Jawālā Slogh.
G. D. Prasgrave.

II SAL.

Imtihan ki kitaben.

Masīhī ta'limāt kā khulāsa,
Paidāish o Khurūj,
'Tahrīrī Wa'z,
Masīh Ibn Ullāh,

Imtihan lenewale.

Prabhū Dayāl.
S. Knowles.
D. A. Chowdh.
G. D. Prasgrave.

III SAL.

Imtihan ki kitaben.

Millat i Tashbīhī,
Teg o Sipar,
'Tahrīrī Wa'z,
Uāhiyat i Balbal,
'Mutāla'a ki kitābon kā khulāsa,

Imtihan lenewale.

J. Thompkinson.
J. H. Smart.
G. D. Prasgrave.

IV SAL.

Imtihan ki kitaben.

Fasl IV,
Fasl V,

Imtihan lenewale.

G. W. Briggs.
J. H. Smart.

Imtihan Denewale.

Jaise shash-māhī mah diye gaye.

*Lokal Dikan ke liye.**Imtihan lenewale.*

1. Lokal Prichar ki khwāndagi ki
nazar i sānī, Makhsan i 'Ilm i
Ilāhī.

H. L. Mukerjee.

- | | |
|------------------------|----------------|
| 2. Haqiqat i Gunáh, | Jawálá Singh. |
| 3. Hidáyat ul Wá'izin, | D. A. Chowdh. |
| 4. Millat i Tashbíhí, | J. Thomkinson. |
| 5. Tahríri Wa'z, | Jawálá Singh. |

Lokal Eldar ke liye.

Imtihan lenewale.

- | | |
|--|-----------------|
| 1. Lokal Dikanon kí khwándagí kí nazar i sání. | J. H. Smart. |
| 2. Fil'safí dar báb Tadbíri i Naját, | Mazhar ul Haqq. |
| 3. 'Isá kí Sirat, | J. Thomkinson. |
| 4. Teg o Sipar, | " |

Dakhile ke liye.

Imtihan lenewale.

- | | |
|--|-----------------|
| 1. Ummedwár Middle pass-shuda, yá us ke baráuní ho | Pré Singh. |
| 2. Masíhí kámiliyat (Wesley.) | H. L. Mukerjee. |
| 3. General Knowledge of English History, Inglístá: kí Tawá-ríkh se 'amm wáqfiyat, (Badley yá koi aur.) | Jawálá Singh. |
| 4. Discipline, | Prem Singh. |
| 5. Scripture History, | H. L. Mukerjee. |
| 6. Manahí Isti'mal Tambákú. | W. R. Bowen. |

Imtihan lenewale mihrbáni karke apne suwálon ko talyár karke kam se kam do hafte imtihan ke waqt se peshtar zurúr Regist ar ke pás bhej dewan. Fi imtihan utne suwál ke parchon ko talyár karne cháhíye, jita us imtihan me imtihan denewale hogge.

Lokal Dikan aur Eldar aur Dakhile ke liye tin tin parche talyár karke bhejen.

W. A. MANSELL, Registrar.

Memoirs.

MISS LILAVATI SINGH KI YADGAR.

Miss Singh Gorakhpur men 40 baras hūe paidā hūn, yih sarf 6 baras ki tbfñ ki ta ki mā kā l: t qal hūā, leki un kiyād in ke dil men sa āf se banī rahī, aur apnī 'mr bhar un ke liye aisi gah ī muhabbat rahī, jo bahut kam dekhuē men ātī hai. Dās baras ki 'umr men yih Miss Thornburn ke iskūl men dākhl hūg aur har darje ko pās krtī ē. Nī gān, yāhā tak kī F. A. bñī pās kiya. Phir do baras Calcutta ke Bethune College men sarf kīrke Calcutta University se B. A. sanad hāsīl kī aur sarkārī muāzīm t ākht yar kar ē Decca men larkhon ke iskūl ke alwal muāzīm s ho gar. Sāl bhar ba'd yih Lucknow ko wāpa āpā r chand sāl ke ba'd sakht mīnat karke, jis waqt kī apnī parhāne kā kam p rī taur se sārī rahī thi. Allahabad University se M. A. kā d rja baras ātā taur pā hāsīl kiya. Ba wujūd is ke kī un apsar yih targīdī ga kī ziyāda tā khwah aur 'izzat kī n ukarī qu āt karen, wuh apnī baqī 'umr Isabella Thornburn College ke Principal kā 'und pesh kiya gayā, leki unhon ne yih bahar anjhā kī pur America jākar College ke waste rupiya aur karguzār nā il karen aur āz kam ke waste khud ziyāda tāyārī aur livāqāt h s karen. Radcliffe College men jo Harvard University se mut ālīg hai un ke liye wazifē kā intāzām ho gaya thā, aur sāl guzashā ko wuh is khāss mutālā'a men sarf k rne ko thi.

Yih bāt batana mushkil hai nā ki kvānkār Mī Sī Singh ko har kām men, jo unhon ne ikhtiyār kiya, kāmyābī hāsīl hū. Un men qudratī livāqāt ātā darje kī thi, aur jo kām un ēo miltā, wuh use nihāyat 'und taur se anjām detī thi. khwah wuh bare iskūl ka khānagī intāzām ho, yā b rī jamā'at men jish ē tabrik paid karnā ho. Un kī zat men 'amālī aur khyālī sifaton 'ājāb taur se mīlī hūī thi. 'Alawa is ke un kī shak siyat men 'ājib kāshish thi, un ēe dil-farī bāt wār aur guftogū kā koi muqābala nahīn kar saktā thā. I do sifaton ke sath men unhon ne apne tā'in bīkōl Khudāwād Yish' Masfī ke liye makhsūs kar diya thā, aur is tbfāt ke sath men un kī sifaton kā mellā-jawāb thā. Un kī zindagī men har bāt apnī bejnewā ē kī marzi pūri karne ke tāb' thi. Agar koi aisi bāt, jo unhen us kī marzi ke kīlāf chāwē pesh āwē, to wuh use bardāshī nahīn kar saktī thi. Wuh jab aksar aisi khushi se dar-guzār kartī thi, isse k pāton par un ke asar men farq pāre to aksar yih āfāz un ēe munh se sūnē gāē, kī 'Un kī khātir main apnī ko pāk kartā hūn.' Wuh apnī khidmat aur kam ko pak samājhtī thi. Parhāne ke liye un kī sargarmī auron men bōi jāti thi un mazmun ke liye bñī jo wuh parātē hīn, un men shauq aur josh thā. Bahut kam haig, jin men yih sifāt pāī jātī hai, kī parhāne men aur g men josh paidā kar dēn.

America kī ek mashhūr University ke falsafa ke Professor ne un kī 'ilmī livāqāt ī bahut tārif kī aur un se kaha kī main āp se rashk kartā hūn kī ap kā aīsā dimāg hai.

Sūba-i-Pennsylvania ke gasba-i-Madville men Bishop Thornburn sāhib kī Jubilee kā jalsā hūā, jis men 6 Bishop, kalijon ke Principal aur mashhūr fāshī bolnewāle maujud thē. Is jalsē ke ba'd Bishop Thornburn sāhib ne līcha kī Miss Singh ne is Jubilee men barā asar paidā kiya, o mere khyāl men aur sabhon se ziyāda thā, un kī 'unda Angrezi kī livāqāt, un kī samājh, un kī khud-zabti, un kī farotānī aur un ke sath men un kī himmat ne sab ko dāng kiya. Un kī maūt se mere dil par barā sadma hai.

Un kī zindagī kā maqūla yih ma'um hota thā kī "Khidmat ke liye bachāī gāi." Yih kafi nahīn thā kī khud unhon ne Masfī aur Masfī mazhab kī bulāud aur āzād karnewālī quwat ko pāya, lekin un ke kushadā dil men yih khwābshī thi ī yih barkatēn Hīdustān kī 'auraton ko bñī mīlēn. Is maq-sād ke liye unhon ne apnī ko makhsūs kiya aur un kā l'ūqād thā, kī 'auraton kī tā'lim se yih mutlab pūra ho saktā hē. Ab kī bar jo wuh America gain, to 'alāwa aur bāton ke is bāt ka bojh un ke dil par thā, kī un ke dil 'azīz Col-

lega ká dáira. 'Imkán ziyáda ho jáwe, aur ek Hostel Hindú aur Muselmán larkion ke wáste ban jáwe, táki wuh Isabella Thoburn Colloge men parh sake. Apne mulk ke liye un ke dil men pur-josh muhabbat thi. Un ko parle darje ki mulki bahs aur ewaton ke khilaf-i-qanún shor o gu se hamdardi na thi magar wuh chahí thi ki Hindustani ilm aur akhlaq is qadr barí j we ki mulk apni hukúma ke liye taiyár ho we aur khud-mukhtár hokar diwar Masíhi mulkon ki menind bane. Un ko yaqín tha ki waqt a raha hai, jab ki Hindustán gair Masíhi aur átaht, mulk na rahega balki khud mukhtár Masíhi mulk hoga. Uo ke wál dain ne unhen Angrezí nám divá ekin apni qaum ki fúrí wafádári ke kalyal se unhen ne Hindustáni nám chuna, jis se wuh dunyá bhar men mashhúr hain. Sirf Hindustani Me hodist hi nahin balki kull Hindustáni kalisiy en ub ki mant par'raj karengi. Shayaad sab is bat ko t slim karenge ki jis tarah Kálí Charán Banerji Hindustáni Masíhi ádmion men awwal the, us hi tarah wuh Hindustáni Masíhi 'auraton men thin. Meri ummed thi ki wuh apni Hindustáni bahino ki rahnumá kam az kam aur 20 baras tak rabengi. Is ilahí intizám ko samajhna mushi hai, lekin mumkin hai ki Khuda us e yib natiya nikale ki chúnai un ki áram-gáh mulk Americ men hai aur us ájam mulk men un ká futuqál húa, jis waqt ki wuh apne mulk ki musibat zada 'auraton ke liye mihnat kar rahi thin aur apni zindagi ko sarf kar rahi thin ki is bat se logon ke dil aise hil j we ki itne dost aur must khidmatguzár aur rupae áda hon ki apni zindagi ki banisbat apni mant se wuh ziyáda faidi pahuncha saken. America ke ek mashhúr Editor ne un ke báre men kaha, ki "Wuh áwáz, jis ne i ní majlison ko farasta kiya ab khámosh hai, aur wuh dil jo apni Hindustani bahino ke liye josh mártá tha ab America men daf hui." Lekin Masíhi ingh ki 'amali aur zindagi ki farshat par mant be-as hai, aur America aur Hindustán men un ki zindagi aur chalan auron ko mish-mash kám aur saráfát ki tahrík dengi.

Itwár ke roz 9wín May, 1909 ko shahr-i-Chicago ke Augustana Hospital men is ádm ki hasin dukh r ne apni jawáni men is jahán se ásmán ki ráh li.

WAFAT PADRI YA'QUB 'ALI

Bháí Ya'qúb 'Alí jo ki 31wín December, san 1909 ko, is dunyá se guzar ke ásmán par han-e-sba ke áram men dákhil húa, san 1848 'Yswí men paidá húa the, bhái mausúf Allahabád se Cawnpore ke, wahán laiq taur par mi-shan men kám kiya aur wahán se mutafarriq jag hon men jaise Unao, Lucku, w gw men kám karte rahe, un ki ákh ri jagah Bara Barki, District Oudh men thi, jahán bhái qarib das baras se Frichar in-Chárg the. Bhái mausúf awwal darje ke hálím aur bud-bar the, aur har-dil 'azíz the. Masín ki khidmat men musá'idd aur bare mihnatí the, wuh har ek kám aql-má'áf ke sáth karte the, wuh ándáz ádmí the, du'a karná un ko har w qut pasand tha, bhái ne Oudh men aísá kám kiya ki áj bahut phal un ká anjád hai, un hon ne bahut jawánon ko Masíhi ki khidmat ke liye taiyár kiya, bhái ke liye Oudh District rihayat afsos kartí hai, par him sab Khurá ki marzi men khus hain, hamari du'á hai ki bhái ki b. bi ko Khudá tasallí dewe.

J H SMART.

PADRI C SHIPLEY SAHIB KA WAFATNAMA.

Pádrí C. Shipley sáh b san 1862 men Orphanaze School L dhánpur zila' Sháh-jahánpúr men dákhil húa. Ap Hindúon men se 'Yswí the, aur ap ne qar bil baras Madrasé mazkúr men 'álim p. si. San 1873 men sífárah pákar Theological Seminary men dákhil húa, aur apni khwándaqi ko kham karne ke ba'd ap e nauza' 'Aisgarj zila' Bareilly men t. qarrur páyá (chand baras us jagah Khudáwání 'Yswí) Masíhi ki khidmat karke ap bahar ko tabdíl kiye gae. Us jagah ap ne Khudáwání ki khidmat nihayat sargarmí jafákashí aur wafádári se anjám pahunchái. San 1885 men ap ká ordination húa, aur gálban san i mazkúr men ap Conference ki sharákát men dákhil húa aur usi waqt Conference se ap ká taqarrur Budáon ko húa. C. and barason tak ap Budáon ki Pástari ká kám á jam dete rahe, aur tab zila' mazkúr ke ek qasbe tu-nám Bilsí ko ap ki tabdíl hui. Qasbe mazkúr men ap ne bahut dinon tak kám kiya aur ab wahán se ap ki tabdíl zila' Bijnor qasbe Nagina ko hui. Yahan par bhí Pádrí sáhib ne apne piyáre Musífi ki khidmat ko nihayat sargarmí, ándází aur wafádári ke sáth anjám pahuncháya. Tab ap ki ákhiri tabdíl zila' mazkúr ke ek qasbe Nají-bábad ko hui. Yahan par Padri sáhib ne Pák Kalam ki roshni ko un táfík

jagahon mein jahān A'itābī Sadāqat tālī' na hūā thā, apnā farz i mansabī jānkar pahunchāwā, jo kī tā-abad chamaktā aur roshan rahegā. Yabān se āp kī tabdīlī Swarglok kī hūī jahān se āyanda ko kabhī judāī kā imkān na hogā aur hamesha apne piyāre Munjī ke sāt, rahkar us kī namd aur sitaish-karte rahenge. Is tarah par āp ne apnī 36 baras kī khidmat kī dūr ko tamām kiya aur maut ke darwāzon se guzrkar smānī makānon mein dakhil pāyā. A' ne wafādārī se aur sāth dilerī ke Masīh ke sāth chākar aur us kī madad aur rahnumāī pākār apnī achchhī jarāī ko khatm kiya, aur yūn āp us rāstbāzī ke taj ke mustahāq hūe jise Khudāwand jo kī 'ādil aur mun'af hai un ko 'atā karegā, jo us ke zuhūr ke ārzūmand hain, aur wu nayā nām hasil karenge, jo kī sirf āp ko aur apne Munjī hī ko ma'lūm hogā.

Doha.

Marnā marnā sab karen, maran na jāne koi ;

Jo martā us nām par bahar na marnā hai.

Ap kī paidāish gālban 1849 'Tswī mein hūī aur āp ne 36 baras tak apne Munjī kī khidmat kī, aur 29 w n November, san 1909, 'n-roz Sanīchar rāhī-i-mulkī jawidānī hūe, aur yūn apne piyāre Munjī mein hokar maut par fath pāī, jaisā likhā hai:

"Al maut terī fath kabān rahi. Al maut terā dānk kabān rahā ? Maut kā dānk gunāh hai, aur gunāh kā zor shar'at hai. Magar Khudā kā shukr hai, jo hamāre Khudāwand Yisū' Masīh ke wasīle se ham ko fath baqshetā hai."

Committee, { REV BRIGGS.
REV. J. R. CHITAMBAR.
BASANT RAM.

List of Local Preachers.

NAME.	ORDERS	APPOINTMENT.
Bareilly District		
A. Sweet ..	Local Elder. 1896	Panahpur
Lakhan Singh ..	do 1905	Hamapur
Daniel Sigler ..	Local Deacon. 1896	Panahpur
Sadal Singh ..	do 1890	Deoras
Kallu Porter ..	do 1902	Khudaganj
Sadal Masih ..	do 1903	Mohamadi
William Newton ..	do 1907	Shahjahanpur East
Abraham Peter ..	do 1918	Dilawarganj
Devi Das ..	do 1908	Nigohi
John Higginbottom ..	do 1905	Madnapur
Jai Singh ..	Local Preacher	Lodhipur
Prem Singh ..	do	Kanmasapur
Heli Jacob ..	do	Lodhipur
Bhup Singh ..	do	Nahal
Wazir Khan ..	do	Shahjahanpur
Rahu Singh ..	do	Miranpur Katra
Sewa Ram ..	do	Jalipur
S. L. Harris ..	do	Pasgawan
Devi Din ..	do	Khara Bajhera
Thamman Dass ..	do	Khotar
B. H. Barnes ..	do	Til ar
W. Alexander ..	do	Bareilly
C. H. Greenwold ..	do	do
S. Bowen ..	do	do
C. S. Baily ..	do	do
Masih Charan ..	do	Faridpur
Thomas Joel ..	do	Bareilly
Henry Paul ..	do	do
Ravi Sakh ..	do	Patchganj
Baldeo Parshad ..	do	do
Ishwari Dayal ..	do	Shahpur
Ram Parshad ..	do	Akbarpur
Balmukand ..	do	Sonba
Ragbbar Dayal ..	do	Barah
Patras Singh ..	do	Sadar Bazar
J. B. Hakim ..	do	Bareilly
Mangal Sain ..	do	Raksha
Risali ..	do	Manpur
Thakuri Kesri ..	do	Bhains Sarac
Walter Khan ..	do	Bareilly
Bhawani Din ..	do	Miranpur Katra
John Brown ..	do	Kamarlainpur
M. Kund Chand ..	do	Kundariya
Gur Bakhsh ..	do	Kandarpur
F. Welsh ..	do	Bareilly
G. Luke ..	do	do
C. A. Massey ..	do	do
Sain Dass ..	do	do
Mitthu Lal ..	do	do
Barsati Barkhu ..	do	do
Yuhanna Singh ..	do	do

NAME.	ORDERS	APPOINTMENT.
Har Singh	Local Preacher	Barcilly
Kalam Singh	do	do
Indar Nath	do	do
Isa Charan	do	do
Prabhu David	do	do
Piran Sukh	do	do
Badlu Singh	do	do
Khamani Singh	do	do
Jauhri Lal	do	do
Gethniel Singh	do	do
Nathaniel Bowen	do	do
Alexander Erave	do	do
Silas Singh	do	do
Jacob Brown	do	do
Peter Lal	do	do
Chunni L. Thomson	do	do
Samuel Falls	do	do
Mohan Singh	do	do
Kanhai Lal	do	do
Ratan Singh	do	do
Hardeo Parshad	do	do
Nanneh Lal	do	do
Samuel Datt	do	do
I. L. Lawrence	do	do
Baldeo Parshad	do	do
M. L. Harrison	do	do
Rogers Sukh	do	do
Jitar Singh	do	do
Bijnor District.		
Peter Merrill	Local Elder	Jhala
Gulab Singh	do	Chandpur
Albert Gulab	do	Do
Chidda Singh	do	Kiripur
Kaliyan Singh	do	Afzalgarh
B. McGregor (Superannuate)	do	Najibabad
S. S. David (on trial)	Local Preacher	Nagina
Sadhu Singh (Colporter)	do	Dhampur
Bahal Singh	do	Nagina
Buddha Singh	do	Bijnor
B. Johnson	do	Tisotra
B. Cutler	do	Barhapur
C. S. Walter	do	Tajpur
Gokal Parshad	do	Nagal
James Rose	do	Afzalgarh
Gopi Charan	do	Mohammadpur
Kanhai Singh	do	Gobawar
M. Johnson (4th year)	do	Puraini
Chidda Mal	do	Hashta
Gulab Singh	do	do
J. S. Walter (3rd year)	do	Ganj
Chunni Singh (2nd year)	do	Kot Qadir
Samuel Singh	do	Maddawar
Samuel George (1st year)	do	Nahaur
John Charles	do	Peli
Budaon District.		
Baldeo Dass	Local Deacon	1902 Bhatauli
Bahal Singh	do	1903 Islampagar

LIST OF LOCAL PREACHERS.

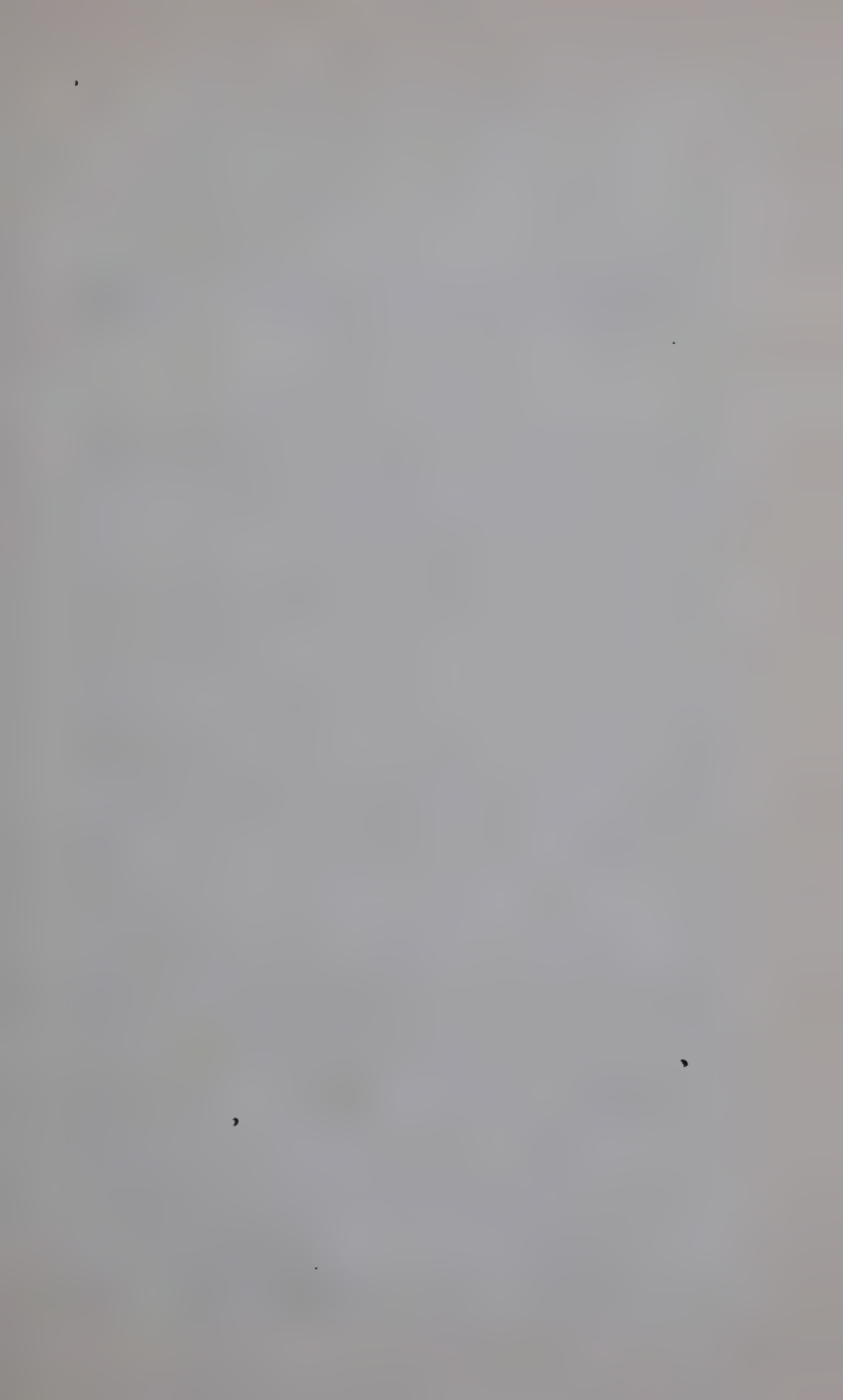
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NAME.	ORDERS	APPOINTMENT.
Mangal Singh ..	Local Deacon, 1904	Binawar
Jan u Singh ..	do 1905	Sahaswan
Chet Ram ..	Local Preacher	Bhamora
Sobran Singh ..	do	Badan, Nawada
C roellus Singh ..	do	Usait
Itwari Lal I ..	do	Sahaswan
Puran Mal ..	do	Alapur
Ranoh r Singh ..	do	Kachin
Munna Lal I ..	do	Budaun
Khamani ..	do	Bhamora
Heera Lal ..	do	Kurria
Daya Ram, I ..	do	Bisauli
Gulab Singh ..	do	Dataganj
Jai Mal ..	do	Kumargaon
Roha Singh ..	do	Budaon
Yaqub Singh II ..	do	Ujhani
Moti Lal ..	do	Budaon
Munna Lal II ..	do	Dataganj
Baldeo Parshad ..	do	Aonla
Garhwal District.		
E. Thomson ..	Local Elder	Pauri
G. Money ..	do	Lansdowne
C. Koyal ..	do	Pauri
Sangram Mani ..	Local Deacon	Nishni
Daud ..	Local Preacher	Dikhuwall
K. Roberts ..	do	Srinagar
Pancham Singh ..	do	Kotdwara
I. Sitas ..	do	Tuan
Dhan Sinha ..	do	Kainur
Balwant Sinha ..	do	Pauri
J. S. Rawat ..	do	Ramnee
Gonda District.		
J. J. Todd ..	Local Deacon	Nepalganj Road, Baurai
L. J. Magee ..	Local Elder	Nanpara, Bahraich
James Paul ..	Local Deacon	Bahraich
Robert P. ters ..	Local Preacher	Do
Patan Singh ..	do	Pyagpur Baurai
John Claudius ..	do	Baurai
T. Lok Singh ..	do	Ikauna, Bahraich
Nattha Masih ..	do	Pachperwa, Gonda
Bhopal Singh ..	do	Tulsipur, Do
Buddi Singh ..	Local Deacon	Kurria, Do
Popi Singh ..	Local Preacher	Gonda
Kalyan Singh ..	Local Elder	Colonelganj, Gonda
D. Richards ..	Local Preacher	Paraspur, Do
Lal Karan ..	Local Deacon	Munapur, Do
Lalji Mal ..	do	Nawabganj, Do
Chhotm Lal ..	Local Preacher	Fakhrpur, Bahraich
Kandhari Sin h ..	do	Jarwal, Bahraich
Hardoi District.		
Robert Turner ..	Local Elder	Sandi
Nand Ram ..	do	awan
John Net Ram ..	do	Pihani
C. L. Samuel ..	Local Deacon	Hardoi
Chhote Lal ..	do	Purwa

NAME.	ORDERS	APPOINTMENT.
Baldeo Parshad ..	Local Deacon	Hassanganj
Ram Gopal ..	do	Todarpur
Kesri Singh ..	do	Fall
Harun Andrew ..	do	Mallawan
D. S. Paul ..	do	Rudaman
Benjamin Singh ..	Local Preacher	Harol
Durga Parshad ..	do	Sandi
Chandan Dass ..	do	Do
Gurdayal Singh ..	do	Hardol
G. B. Noyes ..	do	Ta. Gyaon
Maqbool Singh ..	do	Sandila
H. D. Jacob ..	do	Achalganj
Mohan Natthan ..	do	Raslabad
Misri Lal ..	do	Bilgram
F. M. Lawrie ..	do	Manjhla
Mul Chand ..	do	Bangarman
Baldeo Parshad ..	do	Ausa pur
Indar Nath ..	do	Unao
Jacob Brown ..	do	Bikram
Lalta Singh ..	do	Kachhauna
Kumaon District.		
J. W. Todd ..	Local Elder, 1901	Umeri
S. Lawrence ..	do 1893	Dhapla, Kaladhungi
Balli M. Dass ..	Local Deacon, 1898	Ranikhet
C. Wilson ..	do 1899	Bhimtal
K. Wilkinson ..	do 1890	Lohaghat
J. B. Barker ..	do 1890	Uprari
J. Abraham ..	Local Preacher	Dwarahat
Yusuf ..	do	Do
G. S. Patrick ..	do	Do
Dungar Singh ..	do	Masi
Bhawan Dutt ..	do	Kilni
Jitar Singh ..	do	Ganai
Bir Singh ..	do	Debidhura
Chhida Singh ..	do	Ganja
Fateh Singh ..	do	Debidhura
Kamal Dutt ..	do	Dwarahat
Dilawar Singh ..	do	Pithoragarh
Trilochan ..	do	Bhot
A. Miller ..	do	Pithoragarh
Ranjit Singh ..	do	Askut
Jawahl Singh ..	do	Seothal
Chandar Singh ..	do	Gangoliath
Umrao Singh ..	do	Chaudas
Moradabad District.		
Mohan Singh ..	Local Elder, 1894	Kanth
Nirmal Singh ..	do 1897	Rajapur
Lachman Singh ..	do 1906	Moradabad
Prabhu Dass ..	Local Deacon, 1895	Do
Dalla Singh ..	do 1891	Do
Mathra Prashad ..	Local Elder, 1892	Rajpura
B. Milton ..	" Preacher,	Ainchola
P. S. Maurice ..	" Elder	Babukhera
Chirag Masih ..	do	Riwara
Fazl Masih ..	" Deacon 1906	Saiyad Nagli
D. C. Robinson ..	do 1907	Sumbhal
S. Hastings ..	do 1907	Moradabad
Baldeo Prashad ..	do 1907	Rajpura
John Little ..	do	Moghulpur

NAME.	ORDER.	APPOINTMENT.
M. C. Hermit ..	Local Preacher	Moradabad
Munna Lal ..	do	Do
Guramukh Dass ..	do	Do
Ata Ullah ..	do	Kundarki
N. rain Dass ..	do	Saudara
Hulas-i ..	do	Mund
M. C. Hermit ..	do	Do
William Rose ..	do	Bilari
Gatru Lal ..	do	Kanth
S. S. Maurice ..	do	Moradabad
M. S. Cutting ..	do	Chandausi
Piyare Lal ..	do	Gunaur
Mowashi Singh ..	do	Babukhera
Dharm Dass ..	do	Machkhera
B. Benjamin ..	do	Amroha
Mithan Lal ..	do	Kashipur
Simon Lal ..	do	Uncha Gown
Mare Singh ..	do	Gajrauli
Ram Bax ..	do	Sambhal
Budda Singh ..	do	Mir dabal
Puran Dass ..	do	Deanaura
Alfred Nelson ..	do	Sambhal
Daniel Seymour ..	do	Mo adabad
Gulzar Masih ..	do	Bhujur
Zu fi Singh ..	do	Pithkhera
Bhola Singh ..	do	Amroha
Patras Bhundu ..	do	Sambhal
Baran Smart ..	do	Babjo
Karan Singh ..	do	Sambhal
D. Budden ..	do	Mo adabad
H. S. Thomas ..	do	Chandausi
Robert Benjamin ..	do	Moradabad
George Chand ..	do	Babukhera
N. L. Newton ..	do	Sharifpur
Robert Christopher ..	do	Moradabad
Oudh District.		
W. A. Comfort ..	Local Deacon, 1893	Misrick
Qaisar ..	do 1899	Rae Bareilly
Jiya Lal ..	do 1897	Golagokranath
Jawahir Lal ..	do 1889	Sitapur
W. Gunsalvis ..	do 1903	Salon
Nauhe Lal ..	do 1907	Aurangabad
Phillip Andrews ..	do	Lucknow
Din Diyal ..	Local Preacher	Bareilly
Kesho Lal ..	do	Lalmanj
Sharafuddin ..	do	Saidgaganj
Sunder Lal ..	do	Laharpur
Din Diyal ..	do	Sitapur
Jisukh Lal ..	do	Lucknow
Rufes Singh ..	do	Kharabad
F. J. Brown ..	do	Ballia
Tulsi Ram ..	do	Lakhimpur
Nain Sukh ..	do	Dalman
E. I. Joel ..	do	Lakhimpur
W. E. Crawshaw ..	do	Lucknow
Gur Sahae ..	do	Harebandpur
J. David ..	do	Lucknow
J. T. dd ..	do	Rae Bareilly
Baldeo Singh ..	do	Kamalpur
Bhola Nath ..	do	Jhakrasi
J. Barrow ..	do	Lucknow

NAME.	ORDERS	POINTMENT.
Tika Ram	do	Sidhault
Kiddu Singh	do	Sainiyaganj, Kheri
Isaac A. Birkett	do	Sataon
Hori Lal	do	Lucknow
M. C. Dhar	do	Do
G. A. Noyes	do	Do
D. Barrow	do	Chandan Chauki
Dal Singh	do	Rue Bareilly
Peter Lal	do	Jagatpur
Vulla Singh	do	Bairamghat
P. L. Nathaniel	do	Biswan
B. S. Baksh	do	Rae Bareilly
J. Briscoe	do	Barabanki
Pilibhit District		
Ase Ram	Local Elder .. 1896	Bisalpur
Kailu Singh	do .. 1895	Nawabganj
Gordhari Lal	do .. 1896	Bisalpur
Moti Lal	do .. 1894	Bhojpur
Sohan Lal	do .. 1894	Shahi
Ghasi Ram	Local Deacon 1897	Jhapabad
D. R. Rodgers	do .. 1905	Mirganj
Bahadur Shah	do .. 1907	Baheri
S. A. Judson	do .. 1908	Sirauli
James Morgan	do	Rampur
Baldeo Parshad	Local Preachers	Do
Baljit	do	Mirganj
Harsahe	do	Kalmagar
Jhau Singh	do	Teliyapur
Karhe Mal	do	Nawabganj
Karhe Ram	do	Bisalpur
Munn Matab	do	Sirauli
Mohan Lal	do	Shahabad
Baldeo Dass	do	Fatehganj West
Sohan Lal	do	Jhapabad
Jiwan Dass	do	Shergana
Tej Singh	do	Mirganj
Tika Ram	do	Milak
Bhikari	do	Rampur
Baldeo	do	Bisalpur
Juhri Lal	do	Picathana
Khamani Singh	do	Fatehganj West
C. L. Thomas	do	Mirganj
Basant Lal	do	Fatehganj West



District Superintendents' Reports.

Bareilly District.

J. N. WEST, *District Superintendent*.—In a mental survey of the year's work on the Bareilly District the fact that stands out most clearly is that there has been a decided increase in the spiritual life of our people. Numerically there has also been an increase, as there have been 601 baptisms during the year, and the general work of the Church has been carried on with usual success, but the paramount fact that our people have been lifted to a higher spiritual plane constitutes our greatest joy. As Mrs. West was able to almost continuously accompany me, the work of blessing was carried on among the Christian women also and found its way into the very *zananas* of Hindu and Mohammedan households.

In the first week in September all the preachers-in-charge of the District met at Shahjahanpur and with the District Superintendent and his wife and one other missionary tarried for two days in special prayer. In these services several of the preachers were very distinctly blessed and all joined in a covenant of prayer in which they bound themselves to pray daily, by name, for every missionary and every preacher-in-charge in the District and to pray for a genuine revival in each circuit. God very quickly answers prayer sometimes, and in the last meeting of this two days retreat of prayer, a venerable Mohammedan Maulvi who had come from Bareilly and who had studied deeply into the Christian religion for years presented himself as a candidate for baptism. After being carefully questioned, he publicly and fully renounced Islam, because, as he said, it had no foundation. He was then baptised and from personal conversations and information received we believe that since that time he is firm in the faith of Christ.

The result of that covenant of prayer was very evident in our last round of quarterlies in which there came to workers and people a divine infilling such as we have never before experienced. Not only many more of our people know the Ten Commandments and the Lord's Prayer and the fundamental truths of our religion, but more people know what it is to have new hearts and lives. We believe in numbers and we shall lay our to double and treble the more than seven thousand Christians in our District, but we shall give neither ourselves nor the Lord rest until He establish all these little ones of His Kingdom a praise in the earth. Our quarterlies were succeeded by the District Conference in Bareilly which was a time of great blessing and power. Bishop Warne was with us and by the power of his message and of his consecration and love for the people he was made a great blessing to all. Rev. J. R. Chitambar also rendered valuable service. Concerning this feast of good things it is sufficient to say that Dr. Henry Mansell, whose presence was a benediction to us in the services, pronounced it the best session of District Conference that he, in his long life, had ever experienced. For all the spiritual benefits that have come to us and to our people we desire very definitely to render honour to the blessed Spirit of God, whose guidance we have enjoyed and whose voice we have sought to implicitly obey.

A few words concerning each of thirteen circuits that constitute the

District will help to an intelligent appreciation of the Christian work going on among the one and a half million of non-Christian people among whom we as a mission alone work, and for whom we are responsible.

In Bareilly there are two circuits. The larger circuit has for Preacher-in-Charge, Dr. S. S. Dease. His work of supervision is much appreciated. Onerous duties as District Superintendent of Kumaon, however, require, for most of the year, his enforced absence when the work is largely carried on by the Pastor, Rev. W. R. Bowen, and the mission helpers. Brother Bowen's great experience and unblemished character makes him peculiarly fitted to minister to the Theological students to whom he preaches and to the large audience of various classes to which he every Sabbath ministers.

Sadar Bazar is in the Cantonment of the city where there is a little Church building in which are held regular week day and Sabbath services. A *Prem Sabha* (a Love Society) held for the benefit of the servant class at a time when they have leisure, usually from 9 to 12 P. M. or later, is very helpful to the social and religious life of the people. It is to be regretted that among a considerable number of our poorer Christians in this circuit some of the old customs concerning marriage have not given way to Christian usages. Rev. A. G. McArthur has charge.

The other *Saddar* station in the District is Shahjahanpur which contains three circuits, Shahjahanpur East, Shahjahanpur West and Dilawarganj.

Shahjahanpur East circuit is in charge of Rev. H. H. Weak. There are regular Church services in connection with the school and good revival meetings have been held among the boys. There is also mohalla work in one part of the city and there are two villages, Raksha and Deoras where workers live. Bro. Weak has charge of a preaching band consisting of the mission workers of the city and vigorous work is done in preaching in the bazars and at the *melas*. Brother Weak is also Chaplain to those British soldiers who are non-conformists.

Shahjahanpur West includes the girls of Bidwell Memorial School, also several mohallas and extends to the village of Nigohi twelve miles distant. Rev. G. D. Presgrave is in charge and is Pastor of the Church, which has an attendance on Sunday of about two hundred. The work in the mohallas and villages has been carried on with a limited number of workers. There have been sixty baptisms this year.

Dilawarganj is in a part of the city where the chief work is among the mohalla Christians, of whom there are nearly three hundred. This work is emerging from a reaction consequent upon reduction of workers and schools, but under the leadership of Rev. J. H. Walter and a worker appointed recently for the purpose we have hopes that better days are ahead for these humble people who name the name of Christ. There have been fifty-four baptisms this year.

A large and Central Church is being planned for Shahjahanpur in which we hope to be able to accommodate the seven hundred Christians of the city.

Jalalabad is a large circuit containing over nine hundred Christians mostly of the humble classes and living in villages. At one place, Barah, I baptised at one time fifty-three from heathenism and at another time about forty more. A small Church and School has been erected in the villages and the people are gradually rising. Rev. Misri Charan is well qualified to do this work. There have been 102 baptisms mostly from heathenism during the year. There is much need of constant teaching to keep the people free from heathenism customs and influence.

Mohamdi was formerly a prosperous circuit but for several years, it languished. I am glad to report that during the past year much has been done by Bro. Sadal Masih and his wife to bring the circuit back to its former vigor. The people are being taught and many are receiving new hearts. We were much impressed with the intelligence and Christian experience of two young men whom we took into full connection at the last quarterly meeting.

On *Powayan* circuit we found the work going on well. Rev. R. S. Franklin and wife are earnest and faithful and have a good band of workers. A beautiful little Church and School house with rooms for the Pastor to live in is being erected. This is to be a memorial to the late Rev. B. J. Chew who laboured so earnestly in Calcutta and the funds are being mainly given or collected in America by Mrs. Chew.

Tilhar is one of the oldest circuits. It is said that in the early days the first camp meeting in India was held in this place. It is gratifying to know that the same revival fire is still burning. Rev. W. M. Scott has done good work there and about two hundred people nearly one-third of the whole Christian community can repeat the Lord's Prayer and the Ten Commandments and the best of all is that in many cases there are evidences that God has written his commands on the fleshly tables of the heart.

In *Miranpur Katra* circuit of which Rev. D. P. Kidder is Preacher-in-Charge there are evidences of improvement. Khudaganj is the strongest out station in the circuit where faithful work is being done. The circuit has been strengthened this year by the addition of a Theological graduate and his wife.

Kherabajhera is an interesting place historically for it was in this village that a British Major was hid for months by the friendly people in the fierce times of the mutiny. In gratitude he afterward built a Church and School house and in this building our work is carried on. We always preach to a large congregation of villagers when we go to Kherabajhera, for the people come in crowds to the night services. A school is maintained in which the Catechism and Christian songs are taught. A Girls' School is also carried on in the village. Rev. John Frederick is in charge.

Faridpur is one of the oldest circuits. While itinerating with the Preacher-in-Charge Rev. C. S. Paul, we found good work being done especially at Gauntiya where the people, men and women were able to give intelligent answers to our questions about Christ and His salvation. Arrangements are being made to carry on vigorous work among the high caste zananas of Faridpur.

Panahpur is a Christian village of three hundred Christians. For years the people were much helped financially by the mission, but they are now left entirely to their own resources and this is producing a good effect. The service they render to Christ and the Church although not all that it should be, is nevertheless voluntary and we feel that the people are on the upper grade. Panahpur is the centre of the circuit and the Preacher-in-Charge Rev. Prem Singh and his fellow workers are doing faithful work.

Institutions.

Bareilly Theological Seminary.

Rev. William A. Mansell, D. D., Principal, writes:—The close of another year in the Seminary finds us with much for which to thank God—many evidences of His favor and blessing on this work. It has been a year of lights and shadows, of bright hopes not all realised, of patient and hard work with the reward that comes after, and the consciousness that what we have done has been "as unto the Lord."

and results we leave with Him. The year opened with a visit from two missionaries from the Fiji Islands where the Wesleyan Methodist Church is doing an important work among the forty thousand natives of Hindustan who have emigrated to that country and are endangering that now Christian nation with the possibility of burying the Christian inhabitants of the island in a multitude of heathen and non-Christian Hindustani immigrants. The appeal of these missionaries, Rev. J. W. Burton and Rev. C. O. Lelean was listened to most earnestly and sympathetically and when a call for volunteers to go to Fiji and help them was made a response was made by nearly a dozen young men. Of these four were chosen by the missionaries and a fifth was added to the company, a former student who had not been able to complete his course in the Seminary. There was great rejoicing over the selection and starting off of this band. Subsequent events however brought it about that only two of the number went. These are now working in the islands and make in all four of our students from the Bareilly Theological Seminary who are thus working as missionaries across the seas.

The enrolment this year has been the largest since the Normal class was discontinued, reaching the total of sixty-eight men and ninety-two women with sixty-four children of the students in the Kindergarten. This large number is in accordance with the recommendation of the Trustees to have eighty-five as the limit of students in the seminary. The number now present is eighty-five, but it is doubtful if we can keep up the number next year, not because of the lack of candidates, but because the accommodations for the larger number are not yet ready and the support for them is also not at present available.

The action of the Trustees in regard to beginning the building of the New Dormitory is wise and proper, but it has necessarily delayed the building for this year, as only a small proportion of the pledges for the money for the new building have been received and the trustees action requires us to wait till a third of the money for the building is actually in hand. The money received has been placed on deposit and at the earliest possible moment the building will be begun. Till then we must struggle on our present insufficient and unsuitable quarters.

The need for enlarging is urgent and it seems inevitable that we shall be obliged to again reduce the number of our students till proper accommodations can be provided. We earnestly hope that some one who reads these lines will be impelled to come to our help and provide the balance needed for the unmarried mens' quarters as well as for the remodelling and enlarging the quarters of the married students.

We have had another year of unusual sickness in the city and district and in spite of the extra precaution that we have taken and large amount that we have expended in medical care and medicine, our students have had a difficult time. For nearly six weeks from a quarter to a third of our students were laid up with fever. Thanks however to God's grace and the excellent care that our doctors and their assistants gave, none of our students have been called home, except one who has for some years been subject to weakness of the chest and during his leave at home succumbed to quick consumption. Dr. Har Pershad, the Assistant Surgeon who has medical charge of the men, has been most faithful and painstaking in his attention to our school.

And we would mention again with grateful appreciation the unselfish and unceasing labors of Dr. Gimson in caring for the women and children of the seminary. In this labor of love she has not spared herself and it is impossible to tell how much the school owes to her.

Tuitionally the school has done well in spite of the long seige of fever. The class work has been kept up and the examination results

compare favorably with those of other years. The graduating class numbers twenty-five and is a good class. One of the men is a matriculate of the University who felt called to the ministry and gave up flattering offers in order to come here, and prepare himself. He has made excellent use of the opportunities here and will at once enter the work, but at the same time he hopes to have an opportunity to study privately for a college degree.

The Hill branch has had a good year and has again justified the wisdom of the establishing of this department. A line of dormitories has been erected during the year, and we are now desiring to proceed with the erection of a suitable building for class rooms and a meeting hall. Funds for this enterprise are also solicited.

The woman's school reports a successful year, the attendance being the largest in the history of the school. There were sixty-eight women enrolled, and sixty-four children in the Kindergarten. The women have done exceptionally well in their examinations and when it is remembered that this has been accomplished in spite of a very bad year for sickness one can appreciate the faithful work that has been done in the school. We were called upon to mourn the loss of a teacher in the Woman's School early in the year, Mrs. Eliza Joel, who had labored in the mission for nearly forty years, half of that time being in the Woman's School. She has entered upon her reward.

The spiritual life of the school has been very encouraging this year. Early in the first term came the time of the *mela* or religious fair at the Gola Gokarannath. Dr. West, the District Superintendent of Bareilly, had made arrangements for the preaching campaign as usual and had workers from all parts of the district as well as some from the district of Oudh. A band of our students went as usual and gave excellent help in preaching and singing, and themselves were the recipients of special blessings at the morning meetings held each day with the workers.

Through the generosity of a friend in America we were able to send our Senior class to Lucknow to attend the D. S. S. meetings. The meetings were unusually powerful and were of the greatest help to our students. Bishop Oldham's clear and convincing addresses on Holiness were a real inspiration and helped many into a new and satisfying experience. Rev. Labbu Mall a Hindustani Minister from the Punjab was also greatly used of the Lord and his searching sermons did much to bring those who heard him to a realization of their need before the Lord.

While the meetings were proceeding in Lucknow we had a very blessed season of special services at Bareilly and many were quickened and blessed here.

The revival meetings at the session of the District Conference which were held at Bareilly this year were also full of spiritual power and exerted a deep and we have faith to believe a lasting effect on the students, many of whom entered into a new experience of entire consecration and a conscious acceptance before the Lord. It must be borne in mind that every year we have one third of our students new and of these many have come from villages where they have not had many opportunities of attending great revival meetings so that the need of frequent and searching revival meetings here is very great and we are glad that the need is thus met as it has been this year.

The religious work of the seminary has been carried on with usual system and earnestness. Thirty Sunday Schools have been regularly conducted by our students, and twelve preaching bands have gone from week to week to their appointed places and preached with acceptance, usually to good crowds. The results of this faithful seed sowing will some day be apparent though we cannot see it now.

Financial.

The donations and subscriptions this year have not increased as much as we had hoped owing no doubt to the financial stringency which has affected all missionary enterprises. Although it is unfortunate that it should have come at this time yet we are not discouraged, for we believe that this enterprise is of supreme importance to our church and that it will surely succeed in the plans we have made for the extension and enlargement of the field of its operations. We have sent out a large number of circulars and letters presenting its claims and opportunities and we confidently look for a good return from these.

We are glad to welcome several new patrons to our company of supporters, a number of these being from the district of the Erie Conference which has undertaken in a special way to help our work. One new permanent scholarship has been endowed by a generous friend in California and named the Bishop Warne scholarship, and another which has been forming for some time has been completed, the H. Bruce Knepp Scholarship.

The New Dormitory Funds for this building are slowly coming in. The trustees authorized the building committee to proceed with the building as soon as one third of the money required was in hand. As this amount has not yet been realized, we are necessarily delayed in beginning the erection of the new hall, but we trust that the conditions will soon be met and the building commenced. The Journal of the Erie Conference for last year contains a record of the fact that four laymen of that conference had contributed \$10,000 of \$15,000 needed for a new dormitory for the Bareilly Theological Seminary, to be paid in three annual instalments and that a resolution was passed by the Laymen's Association "that we recommend that our Conference undertake to raise as a special fund over and above the real demands for mission this \$5,000 for Bareilly payable in three equal annual payments to be apportioned equally among the six districts of the Conference and that each District Vice President give this matter his special attention. Circumstances have evidently delayed the carrying out of this plan this year, but we trust that during the coming year measures will be taken to secure the balance of the amount in pledges to be paid in three instalments.

But the building of a hall for unmarried students is only a part of the scheme for enlarging the Seminary so as to double the number of students. We must make enlarged provisions for the married students as well, which will necessitate the remodelling and enlargement of the present buildings at a cost of several thousand dollars. And for the increased number of students we will need a large number of scholarships at from forty to fifty dollars each. It must be borne in mind that our schools are not as those at home where the students can pay fees and pay for their living expenses while they are prosecuting their studies. Our students are all men who have been taken from various places of employment which was their only means of support, and when they come here they have absolutely no means of support except what they may receive as scholarships from the Seminary. A part of the students are supported by the permanent endowments but we need in addition a goodly number of temporary scholarships to enable a student to continue three years in school.

Contributions in any amount for any of the objects mentioned above are earnestly solicited and may be sent to the Missionary Secretaries at New York or to the Principal at Bareilly, stating the object for which it is intended and an acknowledgement will be sent in due course.

The Girls' Orphanage, Bareilly.—This well known institution is un-

der the care of Mrs. P. T. Wilson and Miss C. Easton. Mrs. Wilson has general oversight of the girls and makes a happy home life for the assistants. Miss Easton has charge of the educational interests of the institution and both together unite with the assistants and teachers in building up the religious life of the girls.

There are now 229 pupils. The health of the school has been good. Though there was much fever in the month of September all the pupils recovered. Only two little ones died—one a weak little famine waif. There were 16 girls married during the year, a number of them to mission workers. It is gratifying to think of the sixteen Christian homes thus formed and to know that the woman who is to be the wife and mother of the home has had such excellent training in character and life in this school. The girls are well clothed, well fed and in every way looked after.

The work in the educational department has been excellent. Six pupils were sent up for the Government Middle Examination and all passed. The Normal class is also doing very well. Last year there were seven sent out from the Normal class. Six of these are now teaching in schools and one has gone to the Isabella Thoburn College for advanced study. This year there are seven in the Normal class all having previously passed the Middle examination. We cannot speak in too high terms of the work being done in this Normal class work.

There has been great blessing in the religious life of the girls during the year. Especially during the Revival services of the District Conference many of them were definitely blessed and saved. When we saw the way in which the girls of the Orphanage gave the Temperance Medal Contest in English and when we heard them take such a prominent part in the Provincial Epworth League Convention, we were greatly impressed with the quality of the training that is being done. It is simply a matter of justice to say that few institutions if any, have done so much for the rank and file of our people as the Girls' Orphanage, Bareilly.

The Mission Zanana Hospital, Bareilly.—This Hospital has had another year of success. Miss Dr. Gimson is well sustained in this work by a European Medical Assistant, one compounder, four nurses, and two Bible-readers. There is conducted a Training class for nurses containing seven Christian girls. There have been over five hundred operations. There has been a total of 31,601 patients at the Dispensary and of these 17,622 were new patients. There have been a total of 310 new patients in the Hospital. Patients have been treated at other places so that the total number of patients treated during the year has been over forty thousand. A moments' reflection will lead one to consider the past amount of care and labour that this has involved and one is amazed that so much can be done by the limited staff of workers. It simply means that Dr. Gimson and her helpers are taxed to the utmost, and their labour of love and mercy should be greatly appreciated. They minister to the soul of as well as to the body and the eager reception of the truth as it is presented by the Bible-women shows that the seed is not sown in vain. The best way in which the Woman's Foreign Missionary Society can show its appreciation of the noble work of Miss Gimson is to financially support her institution. More money for surgical instruments and an appropriation to build nurses' quarters. There are the two great needs and we pray that the funds to meet them may soon be forthcoming.

Bidwell Memorial Girls' School, Shahjahanpur.—This excellent School is in charge of Miss English. Her long experience in this kind of work makes the discipline of the School and the results attained in teaching by the assistants and teachers, of a very high order. The

fact that the four of her girls appeared for the Government Middle Examination and all passed, speaks for itself. The Director of Public Instruction called attention to the fact that the Middle Class from this School was one of the four that stood first in the entire United Provinces. The grant-in-aid has twice been increased since Miss English took over the School.

There is a total enrollment of 53 which is 64 more than there were four years ago when Miss English took charge of the School. Of this number, 146 are boarders and 10 are day scholars.

There has been considerable growth in the spiritual life during the year and four girls were taken into full membership. There is a good Sunday School and a Class Meetings and the Epworth League is maintained. The preaching of the Pastor, Rev. G. D. Presgrave is uplifting and helpful and a series of revival meetings held during the year made a good impression upon the girls.

Mission High School, Shahjahanpur — Rev. H. H. Weak is Principal. The School has had a good year and there are evidences of growth in several directions. The number of pupils is 224 which is 37 more than last year. There has been a slight increase in grant-in-aid. There has also been a grant of Rs. 25 per mensem given to the Business Department in which shorthand and typewriting are taught, and a special grant for typewriters. A better system of Bible teaching has been adopted, part of this work being done by Mr. Weak himself. The Sunday School work is more satisfactory than last year and many of the non-Christian boys can repeat the Ten Commandments, the Apostles' Creed and the Lord's Prayer. Hockey, football and physical drill are carried on regularly. On the whole it has been a good year and there are signs of progress. One of the great needs is a new building for the Business Department costing about \$1,500 and another is about \$800 for further equipment of the Science and Commercial Departments.

The Boys' Orphanage, Shahjahanpur — This is one of the old institutions of our Conference and hundreds have gone out from it to be a blessing. Among this number are many honored members of the North India Conference. Dr. Johnson, Dr. Buck, and Dr. Bare are among the names of those who in early years made it strong and useful. For eighteen years the Rev. John Blackstock and wife had charge of this important work and since Brother Blackstock's death two and a half years ago Sister Blackstock has successfully carried it on. Although during the past year Rev. H. H. Weak as Preacher in charge of the circuit has officially been Manager of the Orphanage yet Mrs. Blackstock has had the management of the Orphanage and School connected with it as formerly. There are 138 boys in attendance and the Bible is regularly taught. The Educational Committee which will report at this session of Conference, in reorganizing our educational system proposes to change the Orphanage to the Industrial School for North India and to largely increase its possibilities of equipment and action. There is evidently an era of unprecedented success on industrial lines for this institution in the years to come and Rev. H. H. Weak who is expected to carry on this important work is a man peculiarly fitted by temperament, grace and practical experience to fill the place. There are three things that are very necessary to this scheme. One is that there must be provided sufficient means to carry on and enlarge the work. The second is that a competent European mechanic, a lay missionary, be provided who under Mr. Weak will devote his whole time to the technique of the institution, and the third is that all our Hindustani ministers shall support the institution not only in word but also by sending really bright boys to be trained in manual labor.

Bijnor District

REV. W. A. MANSELL, *District Superintendent*. The Jubilee celebrations of the Methodist Mission in North India are not yet over. We are living over again the experiences of a half century ago, and are constantly reminded of the beginnings of the mission by the succession of annual gatherings and occurrences which are just completing their fifth decade. Just fifty years ago, that is on the 14th October, 1859, Rev. E. W. and Mrs. Parker came to their first appointment at Bijnor and began their mission work. The District Conference which closed at Bijnor on the 10th October 1909, was justified in calling itself the Jubilee Conference of the district and although no pyrotechnics or undue display or expense were undertaken, appropriate notice of the fact was taken in passing a resolution in commemoration of the event and an illuminated copy was sent to Mrs. Parker with the affectionate greetings of the conference.

The report of the year showed an encouraging growth along all lines in spite of the fact that the District Superintendent was a "supply" who gave a portion of his time from other appointments which themselves claimed more time than he could command, to assist the new missionary at Bijnor in getting acquainted with the work and its needs.

Brother and Sister Briggs have thrown themselves into the work with commendable zeal. Besides looking after the local interests at Bijnor they have made several important itinerating tours in the district and given the work a fresh impetus. And the second half century of work on this district opens with bright prospects.

This district is on the confines of the jungles at the foot of the Himalayas, and has difficulties peculiarly its own in the evangelistic work. One worker, who in our last year's work there, before taking up our present appointment, told of spending an anxious three hours in a tree waiting for some chance travellers to come and drive away a hungry leopard crouching near by, this year told of a lonely journey at dusk when a leopard made off with the colt of the mare he was riding and for which he had to pay the owner six rupees. The worker mourned the loss of the six rupees though we tried to encourage him with the thought that this was a small sum to pay for saving his life.

The work among the Chamars which opened so encouragingly in the beginning of the year has suffered a temporary check, as the leaders of the community fearing widespread defection to Christianity hastily called together *pichayats* in prominent centres and entailed heavy fines on all who consorted with Christians.

But there are abundant evidences to show that their effort to check the movement will be futile. Many are calling for baptism in many villages, and the outlook for the future is most encouraging.

Rev. G. W. Briggs writes more in detail concerning the work as follows:—

The Christian community of the Bijnor District has increased slightly during the year. At present there are more than six thousand Christians living in some five hundred and twelve villages and cities. Work is carried on in nearly nine hundred villages. Four hundred and eighty-nine have received baptism during the year, of these one hundred and seventy-two are adults. This is an increase over last year. From all directions come reports of open doors and of people interested in our message.

A most interesting feature of our years work has been the movement amongst the Chamars. A reform movement amongst them, with headquarters at Bijnor, is in progress. An effort is being made to lift the whole community up to a more respectable social plane.

This movement is affecting our work, in some places favourably, in other places not so favourably. Some express the belief that the whole movement will mean large gain for the Christian community. In four circuits of the district our work amongst Chamars is promising. In the Bijoor Circuit in four Chamar mohallas of the city and in Jhala our work is in good condition. A number are ready for baptism, but it has seemed wise to wait a little longer before acceding to their desires. In parts of Mandawar Circuit there are a considerable number of Chamars waiting for baptism. They are giving their children Christian names. In all likelihood there will be somewhat of a mass movement in that circuit during the present cold season. In Dhampur Circuit last March a cultivator Chamar by the name of Loca was baptised. Since then he has gone through some forms of prosecution. He was brought to Bijoor by the police on the jungle charge of bad conduct, but, after trial, was acquitted. Loca has been untiring in his efforts to secure other baptism. Already ten have been baptised and through him these villages are now open. Prosecution has extended beyond him. Some of our workers have been threatened with arrest if they do not cease work amongst those Chamars. Yet the work goes on. There are now in Dhampur a score or more who are ready for baptism. Their work is well in hand.

The Preacher-in-Charge of Nagina reports that the Chamars in his circuit show a remarkable leading towards Christianity, several of their own Crus are religious teachers preaching freely from the Bible the teachings of Christ which his followers gladly approve. Other non-Christians are learning to pray. Recently a Hindu called our preacher to pray with his family in a time of illness and is now rejoicing in the answered prayer of the Christian preacher.

In Nurpur seventy-eight have received baptism. Amongst them men who hold place of leadership over a considerable area. There is promise of large work there. As elsewhere, these people have endured prosecution. Property has been destroyed, some have been beaten, and some have been forced into court to get the privilege of threshing their grains. A *panchayat* has been held over them. But the men are faithful.

There are about sixty-five day schools in the district with an attendance aggregating over six hundred. But our school work is far from satisfactory. The average is two workers to a school, and only about five scholars to a teacher. Of those being taught nearly three hundred are non-Christians. When we remember that there are in the district more than one thousand Christian boys and girls of school age, we see that only about thirty per cent of them are under instruction. Another disheartening feature of this work is the fact that work among girls, both Christian and non-Christian is very meagre. In several circuits there are no girls' schools whatever. For higher education of promising boys there is no provision in the district. A few boys are supported in Moradabad and elsewhere, but there is no adequate provision for boys. On the other hand the work of the Girls' Boarding School is of a high order, and draws girls from all parts of the district. There are now seventy-seven girls enrolled.

The number of home visitor by *zanana* workers is upwards of one thousand. While this is a reasonably large figure, yet, there is reason to believe that these figure do not represent such work as they might. Other homes are opened. There is lack of efficient workers and of competent leadership.

Another hinderance to the proclamation of the Gospel especially, in the large cities is the lack of churches and chapels. There are five circuits centres with places of worship. After fifty years of

work Bijnor city is yet without a place adequate for public worship buildings are not available in the cities and church services have to be dispensed

In spite of continued high prices, and the result of the famine, the local collections have been good, in some particulars showing an advance over previous years. The total amount raised in the district exceeds five hundred rupees.

Some advance has been made against idolatory and heathen practices. A number of *thans* have been destroyed. In two instances when the preacher was absent and no outside pressure had been brought to bear upon the Christian community. There has been an increase in the percentage of burials that have been performed according to Christian rites. Victory has been gained in the use of Christian marriage ceremonies, especially in the Bashta Circuit.

Two items of interest ought to be mentioned are the following :—

1. Through the year a morning hour of systematic Bible study and prayer has been maintained in Nagina.

2. In Najibabad special summer School courses were conducted by member of the family of the Preacher-in Charge. These young men devoted part of their vacation time to the conduct of a strong school.

There has been a good deal of sickness, and a large number of deaths. Losses in the families of our workers have been numerous. Summer School and District Conference were both times of spiritual power and blessing; and in both gatherings there were evidences of the development of spiritual vision and of Christian leadership. The year has been a good one spiritually. In February Miss M. Means made a profitable itinerary over two circuits. Besides this fully half of the district has been visited since the last conference. From place to place there was marked evidence of the presence of the Holy Spirit and in several instances meetings universal power were held.

Budaun District.

WILLIAM PETERS, *District Superintendent*.—God has by His grace given us another year of opportunity to work for Him and it is beyond our power to tell of the blessings and spiritual gifts which he has bestowed on us workers and upon all the Christians of the district. And in these gifts the non-Christians have also been sharers. We are sure that these spiritual experiences that have come to our non-Christians are not to be without permanent effect but will soon show their fruits. This year in accordance with the instruction of the Commission on Aggressive Evangelism, and the action of our own conference the month from the 15th February till the 15th March was spent in revival meetings. It is evident that this plan was adopted as the result of Divine leading, for there was not a place in the entire district where meetings were held where spiritual blessings were not abundantly received. A remarkable spirit of awakening and seeking is manifest among spiritually minded people and they are seeking rich blessings from God with most earnest repentance, and accepting the blessings of divine grace with eagerness. The meetings are well attended and a real interest prevails. There were many places in this district where it was with the greatest difficulty that the people could be got out to attend the services. Sometimes under constraint twenty or thirty men and women could be collected, and we used to be grieved

at the lack of interest in the services. But during the services of the revival month we noticed another spirit. The Holy Spirit awakened them and we saw in these same places all the people gathered for the service before the time of beginning in order that they might receive their portion of spiritual blessings.

We began our series of meetings on the 10th February at Qadar-chauk in the Ujhani Circuit. For three days we worked among the Christians and very many people received the showers of blessing for which we thanked God with all our heart. On the 15th February we went to Kakrala and worked there and in the neighbouring villages and saw a wonderful change in the hearts of the people. On the 22nd we went to Dataganj and saw the same results there and so we went to all the eight circuits of the district and held meetings for the spiritual awakening of the people. Bishop Warne was with us for a part of the time that is from the 27th February till the 3rd of March. He was present at the meeting in the Budaun mohalla and in Bhawanipur and Sahaswan villages of the Rilsa Circuit. The villagers in these places sought earnestly the spiritual blessings that were preached, and having received them gave a clear testimony concerning it and as clear answers to the Bishop's questions as experienced Christians could have done. At Shanjarpur there were about eighty men and women present and when the Bishop asked them how far they had come to be present at the meeting, they replied that some of them had come four miles and some as far as six miles and when the time for testimony came they testified with great zest of the blessings they had found. The Bishop urged them to promise that they would agree to prepare at least one of their relations or friends for Christian baptism, and one said "I have already brought three persons to this meeting to become Christians" and they were baptised at that time by Bishop Warne being found truly ready.

This same spirit of spiritual preparation was found also at Bhamanipur and Sahaswan and are the signs of a real awakening. We are grateful to Bishop Warne for his help and are glad that he has had an opportunity of getting acquainted with our work. That month was a month of wonderful blessing and the glory of it remains with us till now.

Our workers have prosecuted their work with great earnestness and faithfulness. Sickness, especially malarial fever, has been prevalent and has not yet abated its force. This year three of our workers have finished their course and reached their heavenly home. These were all three very good and faithful ministers of the gospel, God will be the guardian of their children.

The membership of the Church continues to increase year by year. There have been an unusual number of deaths in several circuits so that the increase in membership has not been so great as it otherwise would have been nevertheless there has been a reasonable increase as will be seen from the statistics. There has been no secessions from all classes, and there are those from all classes who are favourably inclined to the Christian faith. But there are chains which seem to be holding them back for a time. To break these chains speedily is no task for God, though it seems so difficult for men.

There is great improvement in the condition of the Christians and yet there is need of much more improvement. This need is being met in the spiritual methods of the revival. All human and worldly methods are unsuccessful and disappointing, but God is using his own methods the result of which is strength and steadfastness. To the degree in which the people have received the gifts of the spirit will they be found making real advancement in every direction in which improvement is needed in the Church. God wishes to give success to His work in his own way.

During this year we have made efforts for the instruction of the children of the village Christians in a new way, for we reflected that only then could we make adequate provision for their schooling when all our workers would devote a little time to this special work of teaching the children of Christians. Although we have not achieved the success we would wish, we feel that we have made a start and that if we continue we shall gradually see a marked improvement both in the number of children in our schools, and in the instruction that they receive. Those who are really interested in this work and desire the welfare of their fellow beings will engage in it with zeal and a lofty purpose, but those who wait for orders will not see much improvement or success in this matter. We hope that from the Preacher-in-Charge to the lowest worker in the circuit, and as far as possible the sisters in the work as well will take an interest in this work and we are sure that as a result there will be a very great change in the present condition of affairs, and all cause for criticism as to the condition of education in this district will be removed.

We need at least thirty-two primary schools in this district. If we compare the present with the condition in the past we find that in 1895 there were seventy schools and seventy teachers, and in 1896 there were sixty-seven. Now after so many years we find that only a tenth remain. There is we find that in the whole district there are only eight such schools that are especially intended for the instruction of the children of our own Christians. And if we did not receive aid from the Government we should not have even that many. Thus we see the great decrease and misfortune which has overtaken our arrangements for the secular and religious training of our Christians. May the Lord speedily open a way to provide for our great need in this particular.

We have good provision for the instruction of our Christian boys and girls in the Budaun Circuit and city of Budaun. There is an Anglo-Vernacular School for boys with an enrolment of 285 pupils of whom seventy-seven are Christians. They receive instruction here to the middle class standard and then are sent to the Moradabad or Lucknow High Schools. Our school is dependent on the generosity of the schools at Moradabad and Lucknow and during the last five years six of our students have passed their High School examinations from one of these schools. Our school should be placed in the number of those which shall soon be advanced in grade. For the past five years we have invariably gained a favourable report from the Inspector of Schools and the Government grant-in-aid has increased in that time from Rs. 45 to Rs. 101-4-0 and besides we receive Rs. 35 from the Municipal Board. All the expenses of this school are met by its fees and therefore we earnestly hope that a way may be found by which we may receive some additional help and so be able to advance as we should.

We have also a Lower Middle Anglo-Vernacular School for girls in which there are 111. In the examination this year all the girls in all the classes were successful in their examinations. Three girls were sent up for the Government Lower Middle examination and all three passed, one of them winning a Government scholarship, which she is now using in prosecuting her studies in the Moradabad Normal School. The school has been in existence for many years and its success this year is very gratifying and the highest praise should be accorded to the Superintendent Miss Ruddick and her Assistants. The Government grant has also nearly doubled. The spiritual condition of the school is also very encouraging. Although sickness has been rife in these parts, the health of both the boys and girls has been very good and they are all at this time in very good physical condition, Miss Ruddick's conduct of the school and her bearing with both teachers and pupils showing her sympathy and love have been

beyond praise, and has been the cause of much of the progress and success of the school the past year

Miss Scott held meetings in all twelve of our circuits and helped us materially in our revival meetings. And in the city and district work that has been committed to her she has been most successful and gained the confidence and love of the people to a marked degree.

The work of the Sunday Schools and Epworth Leagues have been in some circuits very successful and in others less so. We trust that next year we may see uniform improvement all along the line.

The Lord Jesus Christ has placed us in this field in order to win souls for Him. It is a matter for thankfulness that we were counted worthy to be fellow workers with Him, and that He Himself has told us "that without Me ye can do nothing." Truly He is with us, and this is the cause of whatever success we have achieved. To Him be all the glory.

Garhwal District.

The mountainous district of Garhwal, with an area of 5,500 square miles, is inhabited by over 6,50,000 Hindus and Doms, nearly all of whom are agriculturalists and whose farms, by generations of patient labour, have been shaped into narrow terraced fields on the steep mountain sides. Good land is too valuable to be used for building sites and the villages usually are perched on rocky knolls which can not be cultivated. A few good bridle roads lead along the main lines of travel. Apart from these there are no roads; only paths to the villages, and it is no exaggeration to say that fully three-fourths of the villages are inaccessible except for those who are able to scramble on foot over the rock. This physical inaccessibility of these villages is more than equalled by the social and moral aloofness of the people who live in them. It is almost a physical and a moral impossibility for a foreigner to get at the people. It can be done, but only by the few who have the rare equipment necessary, and at a sacrifice of physical comfort which not many are willing to make. If this district is to be evangelised the work must be done by its own sons and daughters: and during the forty-four years of mission work in Garhwal this policy has been unchangingly followed.

The District Superintendent, his wife and two representatives of the W. F. M. S., constitute the foreign missionary staff; seven ordained Indian ministers, 34 local preachers, exhorters and teachers with 47 Bible-readers and teachers make a total of 88 indigenous workers all of whom, with one exception, are natives of Garhwal. These agents of the Missionary Societies occupy 29 stations; they minister to an Indian Christian community numbering 897 which lives in over 50 villages. In addition to this, nearly one half of the number serve as teachers and the others are supposed to be occupied in such evangelistic work as circumstances permit.

The results of the year's work as shown by the number of baptism or by the increase in size of the Christian community hardly suggest the speedy Christianisation of the district. The total number of adult baptisms is 7; the Christian community numbers 897, an increase of 13 upon the numbers reported a year ago. A good rainy season has been followed by a good autumn harvest, and the pressure of famine is slowly passing away. But during the first nine months of the year mission work was to a large extent paralysed by economic conditions which made the getting of ones daily bread, the one great interest in life. Sickness too has seriously interfered with work.

mortality has not been excessive, but it would be a moderate estimate to put the percentage of loss through sickness at one fourth of the entire working force. Garhwal itself furnishes no exception to the general condition of the people of India which is causing the Government to summon special councils for considering the hygienic needs of the people. One new station has been opened among a non-Christian community where the people were so anxious to have a Mission School that they gave the land for a building site, assisted in the construction of a small house for the mission agents, and put up the shed which serves as school house. The District Superintendent planned to visit the new station, but abandoned the project when told that neither his horse nor he himself could get to the place, and that a distant view of the valley such as Moses had of Canaan from Pisgah was all that could be expected.

Like the Hebrews in Egypt the agents of the Missionary Society in Garhwal are compelled to make brick without straw. Money is needed to enable the men and women to do the necessary touring; school house, little places of worship and homes for the mission agents are needed everywhere. Money is needed to provide books, tracts, etc. which are so necessary in our work. There has been no increase during the last decade in the appropriations from the Missionary Society, although the need for increased appropriations is yearly becoming greater and more urgent. The District Superintendent is compelled to pay from his own pocket more than one-tenth of the salaries of preachers and teachers on the district and nine-tenths of the expenses for property; a condition of things unfair to the officer in question, and unsound in administration, since his removal from the district would seriously cripple existing agencies. There is small prospect of relief from self-support, the panacea for financial ills in mission work. In Garhwal self-support is a myth; the financial current is in the opposite direction. The agents of the mission give this year 500 rupees for current work, besides special gifts for property; but the amount received from other persons is less than five rupees for the year.

Does it pay to continue mission work in Garhwal when the tangible results are so small? It would pay much better if a little more money were put into the business. Mission work is very much like any other enterprise. Starve your business and your business will starve you. Deprive mission agents of the appliances needed for effective service and their work will not be productive. Herein lies the undeniable folly of attempting too much. But, this question aside, does it pay to do mission work in Garhwal? At the District Conference one of the high school teachers who is a local elder affirmed that there was so much Christianity in the text books used that he preached the Gospel at least half an hour daily in his ordinary class work. His pupils are from the influential families of the district. Who can say whether or no it pays to maintain the high school in which nine Christian teachers come into close contact with some two hundred Hindus who a few years hence will be the leading men of the district. Does it pay to have a W. F. M. S. district evangelist who goes everywhere and meets hundreds of the neglected women of Garhwal and tells them the Gospel story in kind and sympathetic words. Who knows, and who can say what will be the result. The question "does it pay" hardly deserves serious consideration. A tree has been planted. It is beginning to take root. It is our business to see that the tree gets the best possible chance to become a tree. A large area of jungle has been stalked out; here and there small clearings have been made and sown with seed. It is our business to cultivate these clearings and steadily enlarge them until clearing shall touch clearing, the jungle disappear and the wilderness rejoice and blossom as the rose.

Gonda-Bahraich District

N. L. ROCKEY, *Superintendent* — What a year this 1909! What a story it has to tell! It must certainly stand out as one of the strangest in all history, not only full of disasters such as earthquakes, tidal waves and natural phenomena but also full of discoveries, inventions and victims that show that earnest man is almost, if not quite, unconquerable. The north pole has yielded its secret, the prince of the power of the air has had to acknowledge that man's dominion too lies up toward the clouds. Men have proved of hitherto insuperable tastes that "eternally keeping at it" will solve problems most of the world had never expected to see accomplished. Why may not this encourage us who work in the realm of the spiritual? If we keep "eternally at it," we must succeed however great and insurmountable the work before us seems to be.

The vicissitudes of the year in other matters probably appear in mission work also, at least such seems to be the case in the Gonda-Bahraich District. The closing year and the need of a report set us to taking stock and even tempted us to weigh converts against dollars and tell you what they cost per head, not only in our own field but in the broader Methodist Mission field the world over. A little inspection of the last General Annual Report of the Missionary Society is our authority. Comparing baptisms as the index of success and the Missionary Society appropriation as the index of expense in our mission the world over we find.

Converts in African Mission cost	..	\$112	each.
" " Eastern Asia Mission cost	..	\$13.50	"
" " European Mission cost	..	\$100.15	"
" " Latin America Mission cost	..	\$112.00	"
" " Southern Asia (including Philippines)	9.96	"	"

Thus we find that India shows up favourably on this line. I was anxious however to know where Gonda stood. I reduced the average cost of convert the world over to figures and found it to be \$34.20 each. While North India charges only \$14.10 each. In Gonda the cost has been \$21.50 each and in Moradabad which we take as an old and model district, the expenditure to secure one convert has been \$14.40.

Some enthusiastic missionary I think, it was Dr. Wm. Butler, said that he had never seen a discouraged Missionary. I think he was talking far away from the province of serviceable memory. Had he said that he had never seen a missionary so discouraged that he was ready to give up the battle; he would have been nearer fact. Discouragements do come, but surrender never! We have been near the borders of Doubling castle several times this year.

When we took stock and looked at the cost we looked back over twenty-five years' service, three of which have been in this field. We are not pleased with the out-come. God forbid that we should ever be content till the last idol has been overthrown!

We and our staff have worked hard and conscientiously, but we have had only 116 accessions from the heathen about us during the year past; of these 70 are from our circuit. We cannot help regretting the unfruitfulness of the other six circuits. We have asked the question why are we so little successful and why do our converts not grow rapidly more spiritual? We have held frequent meetings of Preachers-in-charge. At last I was convinced that much of our difficulty lay just where Joshua's did. We have discovered Achans in the camp. Several workers trusted with sacred obligations have been living the lie for years and their course has been widely known in the non-Christian peoples of much of our district. Some of our Christians knew of

their moral turpitude but feared to report as they could adduce no sufficient proof. Three unworthy men have been told to seek their livelihood elsewhere. We believe the time has come when unworthy workers must be utterly ousted from our work. Men unspiritual can not bring about spiritual results. We hope to start in on 1910 will no Achan in our Gonda District Camp.

Mrs. Rockett and I have driven for weeks across country, visited all the circuits, and, as far as possible, saw every Christian. We found many marks of progress and were not a little cheered.

We have just closed our district conference. It was good, enthusiastic; and I hope that the men have taken heart and go to their stations with something of the swing of victory in them. These meetings mean so much to them, for in them they see that they are not alone, but part of a great company united in the battle against idolatry which is the most persistent form of sin.

We had one of the sprightliest district Epworth League meetings I ever saw, and I do not except even America. One-third of the members were boys who three years ago were non-entities. Now they furnished the best part of the programme. Oh, how these boys do grow! We have recommended three of our young men to the Theological School who at the beginning of our labors here were but a disconsolate hope, but are now men who have done things. A few more such and our Gonda work will move along more actively and better.

The year has seen such improvement in our schools as has commended them to the favorable attention of the Government Educational Board. It has given us increased grants to help in maintaining them. The girls' school under Miss Hoge has grown in numbers and in efficiency, the latter possibly is no little due to the presence of growing boys in our community. It is well that girls and boys should emulate one another in school and league, an incentive formerly unknown in our district. We are all greatly encouraged. From the first I saw that I would have to have new blood among my working staff, and had to undertake to make it even at my own charges. Friends have come nobly to my aid, but I will be closing the year in debt if those on whom I have been counting do not stand by me. Ten workers and about twenty-eight boys were this year dependent on me, and I must look for as much next year as this, and ought to have a chance to grow, at least a little. The Lord of the harvest has raised up a few in America who have in a special way shared in our labors.

Do not forget my problem, *viz.*, 5, 176 square miles, where live 2,451,542 people, of whom only one in 2,411 is a Christian. In his territory which includes 4,352 towns and villages we have 1,018 Christians, cared for by 36 native men itinerating among them. This is our whole staff. Few village pastors at home but what have a larger and more efficient staff than this. Some of these workers are very poor material but are the best I can get. Poorly equipped workers if earnest can accomplish wonders in our field. They brought to the fold in 1909 on the average of four Hindus to each worker. Friends, I am the only missionary to all this people, and you must help hold up my hands. Know that every word of cheer, every bit of help, every assurance of prayer, adds to my staying power. God bless you all.

Hardoi District.

S. B. FINCH, *Superintendent*.—On account of there being no regular Superintendent last year for this district, it was divided into two parts. Unao and Sasipur circuits were attached to the Oudh District and the rest of it to the Bareilly District.

This year the whole work was entrusted to me and being quite new to me I deemed it best to visit the various places and Christians that I might exhort and teach them and thereby gain a thorough acquaintance with the work. Therefore I was out in different places of the district continually for ten weeks in order to carry out my determination

Evangelistic Work and Revival Meetings.

This campaign was started early in the month of February last. I had twenty workers with me and as the very same month was appointed for Revival Meetings in all the districts we found it a good time to carry on this work also. These twenty workers were divided into four bands to lighten the work. We not only visited those places where we have Christians but those places also where no workers are stationed and where none go. We preached the Gospel tidings to those new people and sold nearly 200 Gospel portions and distributed 3,000 religious tracts obtained from the Methodist Episcopal Press, Lucknow, and Tract Society, Allahabad. Owing to the limited financial circumstances we are unable to station permanent workers in all of those places that we visited during our tour. Still we are planning to fill up two of them. We found Christians in different places and held two services at least among them, teaching the Ten Commandments, the Apostles' Creed and the fundamental doctrines of Christianity. This proved to be an efficient training school for our workers. We laid great stress on this occasion on the change of heart and by the grace of God we were gloriously victorious. We are thankful that as far as we could detect, idolatry is not found among our village Christians, neither do they have any *thans* (or altars) to idols before their houses.

But there are other weaknesses in them, for example we solemnised seven marriages, of people not legally married, during the period of this campaign and we believe that this was the outcome of the Revival Meetings among them. We were greatly helped in this tour by our beloved mother, Mrs. Bishop Parker, who was herself with us for some time.

On account of the famine last year it was difficult to see all of the Christians because some had left their former residences and had gone away to other places; still after a hard effort we could see almost all.

Some of the Christians of Unao and Safipur Circuits went away to Cawnpore in search of employments and even up to this time we have no information of their coming back. As we did not know their exact addresses the Preachers-in-charge of these two circuits were unable to carry out the instructions I gave them, to inform the Pastor of the M. E. Church there of their transfer. Three of these families have come back to their respective places and we hope that after some time the rest of them will also return. We have not yet removed their names from the Church Records of these two places for this reason.

Probationer and full membership have been given great emphasis and in place after place the Preachers-in-charge accomplished this work together with the Holy Sacrament of our Lord, this being done monthly in every circuit.

As the work is among different castes it is found difficult in one circuit to celebrate the Lord's Supper every month, but we hope this will soon come to an end. Besides the work in other castes, it is done chiefly among cobblers, Arakan, Pasis, Dhanuk, Mallah, and sweepers. We are trying our level best to teach the new converts from among them to read the Holy Bible. It is difficult no doubt to teach reading and writing to such men who have no concern whatever with any kind of school but because it has been greatly emphasised

that workers should undertake to teach these two things also, we expect to present a better report of the work next year. We have decided to require those who cannot learn to read to learn from the Bible orally. We clearly teach them that it is necessary for them to "rejoice with their friends and neighbours when they have themselves found this precious treasure."

Material Standard of the Christians.

Most of the Christians in this district earn their livelihood by labours for wages and very few are cultivators. In some places, the state of their being so poor, stands in the way of their preaching the Gospel to others. We always teach them to work and be self-supporting but the wounds of famine do not seem to be healing up rapidly. We attempted to realise three annas per family for this self-supporting work but could succeed very little for two reasons, (1) that our Christians are too poor, (2) that they are heavily pressed down by the famine. We thank God that He has clearly shown us from the Holy Scriptures that the secret of our success lies not only in labour and wealth but first of all in righteousness, and this we teach our Christians heart and soul.

Christian Workers.

Workers in this district have come from various District Conferences of North India. Preachers-in-charge in circuits, with one or two exceptions, are strong and ready workers and the present preachers and pastor-teachers are generally the fruits of the district work. Had all the workers been the converts of this district there would have been some slackness in the work, but now there is no ground for saying that.

Among these even, some are graduates of Bareilly Theological Seminary, and we are trying to send two or three each year to be still better equipped for His service; the rest are taught in their own circuits. All of our workers, and mainly those who are converts of this district and have been employed in the mission work, are free from every kind of idolatry, and we can unhesitatingly say that they are "hungering and thirsting after righteousness."

We are greatly indebted to our beloved Bishop F. W. Warne, D. D., Rev. J. W. Robinson, Superintendent Oudh District, and Rev. J. N. West, Superintendent Bareilly District, for their valuable help in our District Conference by whose teachings and exhortations we were greatly benefited.

Sunday Schools.

The Sunday Schools of all the circuits have been visited by me at least three times, because it was my plan in the beginning of the year to spend two or three Sundays during the year with Christians in each circuit and hold services. Our Sunday Schools are attended by all castes of men, women, boys and girls, every Sunday, and thus we avail ourselves of a precious opportunity of preaching the Gospel to them. These are generally held under the trees and so during the rainy season sometimes they are not held. Besides teaching the Ten Commandments, the Lord's Prayer, the Apostles' Creed and *Bhajans* etc., in these Sunday Schools, we also teach the Sunday School Lessons as stories. It does not seem strange that there should be Sunday Schools also where we have Day Schools, yet still we have started two Day Schools by means of Sunday Schools. We are particular about the Christians attending them according to the opportunity

and place, this gives us a good chance of teaching them the fundamental doctrines of Christianity.

Educational Departments.

There are two Boarding Schools in this district in Hardoi proper ; one for the boys and the other for the girls, in which boys and girls of both divisions, *i. e.* Unao and Hardoi, are given mental and spiritual training. We are greatly pleased that the school for our daughters is under the immediate supervision of our beloved able mother, Mrs Bishop Parker, who is always anxious to do her best for the good of the girls. Her supervision is a precious means of the girls' progress and advancement in the spiritual life and mental training. We bow our heads in gratitude before God when we see that quite a number of girls from this school have married and become mothers of many a child of this district some working as Bible-readers.

The school for the boys in which vernacular only is taught is older than the Girl's School. The workers of this district generally were educated in this very school and are true and good Christians. Some of them have got their sons in this school in which they were themselves educated before. It seems very proper and pertinent to educate these boys in the language which is used by the people commonly in this country because there are many places vacant for them in the district itself.

At the time of the District Conference many boys and girls were wonderfully blessed and received new hearts.

Besides these there are three other schools which are for Shahabad and Sandi Circuit children, in two of which boys and girls are taught together. All the students of Shahabad Circuit are being prepared for the ministry of Jesus Christ. A good number of men and women were prepared here and are now in his service.

The Anglo-Vernacular School at Unao is a very old one and though the students in it are all non-Christians yet their knowledge of our religion is greater even than some of our workers in this district. Sunday Schools and the daily teaching of Bible to the students along with their mental training are preparing room in their hearts for Christ.

Aside from the regular school departments, we have arrangements in every circuit for the boys and girls to be prepared first mentally and spiritually at their own places before they enter these central schools.

Epworth League.

This society is found in every circuit and meetings are held once or twice a month according to the interest manifested at the respective places. In one or two places I was myself present at such occasions and was greatly delighted to see that some village Christians joined and took a keen interest in acquiring some spiritual good for their souls. Quite true it is that we can organize Bible training classes through Epworth Leagues.

In our district there are four circuits that carry out this work like other big places where aside from opportunities for spiritual improvement, members have a good chance of acquiring mental training and they are actually doing so. I have experienced that through these Epworth Leagues a desire has been created in many to pursue their studies in Theological Seminary at Bareilly thinking that this is the place where the foundation of theology is laid.

Temperance.

It is a matter of great rejoicing that a large percentage of our new converts in this district are totally free from the use of every kind of intoxicants, namely wine, charas, bhang, opium, ganja etc., except tobacco. It is true that seventy-five per cent are victims of the habit of smoking which is not our fault because they had been involved in this prior to their conversion into Christianity, still we are exhorting them to give that up also. One real weakness which we have discovered in some places is that new and weak converts from among the Chamars eat the dead things. We have openly forbidden them, and have formed bands of societies in different places to check them from doing such things.

The habit of smoking is found even among the workers in some place but the majority are those who were Christianised in this very district. The boys and girls of our Boarding Schools, Preachers and Elder-members of the Annual Conference are generally total abstainers. We are glad that through the Sunday Schools and Epworth Leagues we can easily exhort men to free themselves from such habits.

The Future Prospects of the work.

I have described above in what castes our work is generally done. We formerly put one Christian worker for every five men baptised from among these castes, but a careful consideration of this showed us that this system would undoubtedly interfere with the work in future, so it then seemed proper to do away with it so much so that we have not since then employed in the mission work even a single new convert in this district. There arose voices proclaiming that it was impossible but because it is for the future good and progress of the present Church of God, we strongly believe that we shall meet with the same success with which Sitapur and Lakhimpur Circuits in Oudh District have met.

In both divisions of this district namely HarDOI and Unao, a great majority of cobblers are found and quite a number of them have become Christians; and because most of them have turned out to be devout and zealous Christians, we fully trust that their spiritual life and aptitude will soon draw others also to the Church of Christ.

Baptism.

The number of baptisms this year is two hundred and thirty seven. As stated above they are not from any particular sect. It is comparatively smaller than that of the last year because we spent more time in tracing the old converts who were dispersed on account of the last famine. *Secondly*, the Preachers-in-charge with their co-workers were often required to go along with me to each village so as to help me in getting a thorough acquaintance with the Christians and the places they live in. *Thirdly*, the workers were strictly forbidden to try to get converts from among people who do not know the value of labour and standing on their own feet. Possibly one may conclude that we did not do our best as in the last year. But the fact is that we have laid a firm foundation for the work in future.

The Church Records.

At each quarterly conference I examined the Church Record of each circuit and gave necessary instructions to the Preachers-in-charge about the entry of each baptism, marriage, and death etc. There are a few in this district who can do this work without any help but

the rest need help so often that even a little negligence will cause much annoyance. I did not simply rely upon the number of the Christians given on the Record but each time when I have the opportunity to visit them I took the Preacher-in-charge and his Circuit Record so as to see them at their respective places according to it. By doing this they regarded me a very strict man but I explained to them that the supremely important work for the Christians and the Church is to win people to Christ. Christian service includes every good word and work, but our chief aim is the making of Christian lives.

Our earnest sincere and everyday prayer before the Almighty and Majestic Throne is that His blessings may rest upon the workers and the work, and help us all day by day more and more.

Kumaun District.

S. S. DEASE, *District Superintendent*:—Kumaon is from the Hindu stand point a holy land. Deities have been multiplied till every family has its god and every hamlet its protecting demon. Trees, rivers, mountains and other objects represent each in itself a separate godlet. We live and work among a people superstitious and credulous beyond belief. The younger generation under the influence of the schools shows a difference, but there is much still to be done. The people live in small isolated villages having but little to do with their neighbours and their interests centre on their own village community. A chain of mission stations extend across the district and these are mostly in thickly settled places. Our converts are usually from the lower classes, a people apt to be dependent and slow to initiate anything. It is greatly to their credit that as a rule they disassociate themselves from their old heathen usages and we have but seldom to discipline them on this account. Our work is not entirely among hill men for in Naini Tal and the cities at the foot of the hills we have the usual classes that are met with in the cities of the plains. We have also two aboriginal tribes in the Tarai, among whom we have had some baptisms this year. Our converts at the foot of the hills are more independent than those in the mountains, many of them are farmers who make a good living for themselves. The question of self-support is a very vital question with us and in places like Pithoragarh where we have so many Christians we are endeavouring to settle families on land, which they can farm. In the Dwarahat Circuit we are attempting the poultry industry. The number of Christian servants in our larger cities is constantly increasing. We find the *Prem Sabha* excellent to bring these Christians together and keep them in touch with one another and with the Church. Many of those who had drifted away from the Church have reformed their ways and are now very helpful. There was a wonderful work of grace, both among the Europeans and Indians, in Naini Tal this year. Mr. Pangwern Jones' labor were blessed by God to the saving of many souls. Rev. Mr. Hyde has had much to encourage him in his work and his ministry has been a great help to the people. The English Schools, were much benefited by the extra meetings and their influence has been lasting. These schools have done good work, spite of sickness, which in the case of the Boys School was long protracted and a great strain on all connected with the institution. The workers in Bhot have been much encouraged by a number of baptisms, the converts being not only Bhotas but also Nepalees and Tibetians. One of the preachers made a tour in o Tibet and distributed a number of portions of scripture as well as other religious books. He was well received and met with many acts of kindness. Our school of theology in Dwarahat has had a good attendance and the work has proceeded without any hitch. The much needed hall is in process of building,

and will be ready before the students gather for their studies next year. Mrs. Sullivan has completed the ladies home in Pithoragarh. She is to be congratulated in putting up a building that meets the need and is in itself a great addition to that station. There has been much interest shown in Girls Schools this year and successful schools have been carried on in places where there was apparently little hope of their success. Medical work is a prominent feature in the work of this district and Dr. Corpron in eastern Kumaun and Dr. Abraham and Mrs. Dr. Dease in western Kumaun have all had their share in the alleviation of much suffering and earned the gratitude by many thousands of sufferers.

Moradabad District.

The test of vitality in our Christian community is the progress in those things which are embodied in our faith and which we hold as ideals of Christian life. With great thankfulness we are able to say that the presence of this life has been evident in our district. The work as a whole has been good and the workers, with almost no exception have labored together in the Lord in harmony and love with one end in view, the glory of the Master and the spread and extension of His Kingdom. We have recorded the names of 1,382 baptisms, 967 of whom are direct from heathenism and the year has seen a large number of carefully prepared probationers received into full membership. On this latter work great stress has been laid and good results have come. Especial attention has been given to this at the time of quarterlies, resulting in creating a new interest among the Christian community in this important step and its obligations. As an instance of the interest shown, on one occasion a woman whose husband had previously been received during the year walked 14 miles to gladly obligate herself by the pledges and privileges of full membership. It has been found necessary to remove by trial quite a number of those who refused to walk as becomes those who profess to follow our Lord. This move has not resulted in a loss to us, but in an increasing of vitality. The small number that have been removed have been more than counterbalanced by the increased number received into the Church. In one case, notably that of Kitari in Sharifpore circuit, where an entire muhalla was turned out for idolatory, the people have so felt the disgrace as to soon propose their re-instatement on our own conditions. We are going to be slow to receive them back again in order that when they again enter the Church we may be sure of their fidelity. The effort to remove all remaining heathen customs has been pushed with great zeal and success. The results have been exceedingly encouraging to all hearts who desire and pray for a pure Church. Thans (Alters of idol, worship) have been removed to an extent possibly never before known in the period of one year. The outer courts of the houses have been searched for them and even the hidden chambers of the houses have been subject to close inspection, lest any vestige of these symbols of idolatory remain. They have been found underneath beds, covered up beneath clothing and in various other places where one would least expect to find them. There are few, if any, remaining in the places where we could get in our *daura*; and all the other circuits report like wholesale destruction of *thans*. We must be intolerent with regard to all forms, ceremonies, and customs that savour of the old life. These will not be removed without our teachers and preachers asserting a loving but inflexible authority over those that are in their charge. As an instance, I was passing through a certain vil.

lage and had just time enough to visit and inspect the condition of the Christian *muhalla*. In the course of 12 or 15 minutes I found and removed 9 *thans* from their midst. They offered not the least opposition when they saw that we were determined to remove them. In scarcely any case are these *thans* rebuilt. There is a fear in the hearts of the people, the results of centuries of heathen superstition, that if they put their hands to these things to destroy them some great calamity will befall them or more especially their children. Hence these things remain, even though they are not used, but it is essential that they be removed from the midst of our people in every case, that the growing generation may look not upon even the symbols of idolatry in their midst, or be accustomed to their presence. Purity will make God's peculiar people an evangelising force that heathenism cannot resist. The lack of purity will make us a laughing stock in the eyes of all the nations. I was visiting a certain village where we had as yet no Christians and where by means of their idol they had a large income, which was divided amongst their various households. They wanted to become Christians on certain conditions which would have been a compromise with idolatry. Of course the proposition was rejected, the Gospel was preached without fear and in great love. A short time afterwards a family from amongst these people presented themselves for baptism, absolutely giving up all connections with the others and the gains of their temple. We received them. Special blessings on their home and on their work, made this family a great testimony for our Lord and His work. The man himself says that the gains of his being connected with the temple are far over balanced by other special blessings which God has given him in his new life. In another place an entire village of sweepers asked to be received, but because, for hire, they participated in the festivities of a local divinity, we refused them until they were ready to give up all and follow Jesus. Bishop Warne was with us on *davra* in Bahjoi Circuit and after a trip of 6 miles in an ox-cart we came, having preached often by the way to a place where all were Christians except one old man who had a *than* under a tree in the compound with a flag waving above it and bells hanging from the limbs of the tree. This *than* was to some special deity and pilgrimages were made to it by people from all the neighbourhood. Our desire to have a clean village and to get the old man saved led us to begin special work to win him to Christ. Into his darkness we brought the light. He would be a Christian, so he said, but would not part with his idol and his income. Then around this as a storm centre we worked and prayed and wept until the blind saw and with joy said that he would become a Christian and that we might tear out the idol his heart has loved and remove all vestiges of its shrine. There was halleluyah in camp at this victory. Months have passed and the old man is still faithful to the light and loves his Lord having left all to follow him. In Rajabpore, a leader of idol worship, called a Bhagat, was convicted of his sin and he and his family presented themselves for baptism, at which time he gave up his flags and other paraphernalia declaring that he would never need them again. In regard to social customs and marriage laws and observances we have taken advanced ground. A hard long fight is on amongst these masses regarding these questions, but God is on our side and sooner or later we will have the victory. The revival work at the opening of the year as a great success, as the initial step which in many places was with marked manifestations of power. It was carried into remote villages, in some cases, where it was a new method of work. Its effect amongst the workers, Christian community, and non Christians was such as to insure this method of evangelistic effort a permanent place in the progress of our Church.

Our Summer School was short but of intense interests. The discussion on vital questions relative to the progress of the work was a great help to all in attendance. Our Training School in Sambhal, which is for low grade workers, has turned out a class of fine young men this year to re-enforce the staff that work on the field. The wives of those that are married have also received training in the Women's department of the same school. These trained men and women take up the work in their places in a very intelligent and satisfactory manner. Urgently we need some funds to establish the work of this school on a larger scale. We now have 10 or 15 in training, but we should double the number. We have put in a larger number this year than we have had before, choosing one new man from each of the sixteen circuits. We are in hopes that friends will be raised up for their support; \$20 a year for a single man and \$30 a year for a married man gives a year's training in this place. This class of workers is urgently needed all over the district. Previously we have been accustomed to develop the workers on the field, but the difficulty in this is that often they are alone in the places of their labour and cannot receive constant attention from those in charge. The development is necessarily slow and the injury to the work is therefore great. Hence the need of this school in which they shall receive training and then go out prepared to occupy their positions with credit to themselves and to their Master. A most satisfactory method of teaching parables and the life of Christ was introduced last year which has resulted in the people young and old getting hold of and remembering many such portions of the word. I have been surprised to see small children giving the story of the prodigal son, for instance, in most graphic portrait and colour. Old men and women whose minds have failed to retain the teaching given, have readily grasped the truth embodied in parables and remembered it. Our out-look is full of hope. We have enquirers from many castes and classes, here and there scattered over the entire district. We count them among Brahmans, Mohamedans and down to the lowest caste. These enquirers are an indication that the good tidings of the Gospel are penetrating even the forbidden strong holds of India's darkness and bigotry. As an instance let me cite one of the greater movements at present occupying our thoughts and prayers, that is, among the Chamars. There are many entire villages seriously deliberating becoming Christians *en masse*. At one of my last quarterlies delegates from such a village came and sat through the service and business meeting extending over three hours. They listened to the word with great joy and were favourably impressed by all they saw and heard. On returning to their village they gave glowing reports of what they had seen. It is evident that we will soon join in the movement that has already begun amongst these people in adjacent districts in which thousands of them will be brought into the fold of Christ. We are working, watching and praying for the time. We trust that they may come not to be a burden to the mission, for they are well-to-do as a rule, but that they may come to take up the burdens of our Christian community, and begin a truly self-supporting Church. In the meantime it is essential that we show a purified people as a Christian community and thus in God's time these people through prayers and fastings will be born into the Kingdom of the Lord our God. I might mention the case of one man who was converted from this class this year. He came out from their midst with great persecution and from the moment of his becoming a Christian until the present he has been subject to great temptations. A relative of his offered him Rs. 5,000 if he would retract, but his answer was that he had found some thing that was of priceless value and would not give it up for the wealth of the world. Another man of this class on be-

coming a Christian this year was persecuted and beaten and treated shamefully but he said to me, "I am ready to give my life but I shall never give up my Christ." Through such difficulties we are developing a class of people whose testimony for the Lord and His work are more valuable to the heathen world than the missionaries' message from a foreign land. The report of the Moradabad Circuit and the Bishop Parker Memorial High School and the Boarding House that is in connection with the school will be seen in the report of Rev. C. E. Simpson, who has had this important work. Brother Simpson's work has been the work of at least two men and I can speak in highest praise of the way that these various institutions have prospered and are prospering under his prayerful and faithful guidance.

Moradabad Circuit.

The famine is at an end, yet the hard times are not gone. Prices seem to have gone up to stay, and our people suffer a great deal from it. They are however gradually getting used to these conditions, and do not complain so much now.

On the whole we have had a good year. Work has been opened up in a number of new villages. The policy of exterminating as much as possible idol-worship from among the Christians has been rigorously upheld. A number of alters and places of worship have been destroyed. Some rebuild them again, but when they have been torn down three or four times they began to feel that it is not worth while to build them up again. So they do without them and are much the better for it.

The city work has been specially encouraging. New work has been opened up and the old work has been strengthened. Special attention has been given to the Chamar people. Several have been baptised and about fifteen new schools have been opened up among them. I do not think that there has been any time when these people have so gladly received our workers. May they soon decide wholly for Christ.

Our benevolent collections have been extraordinary this year. The people have become generous, which is always a good sign. We trust this will continue.

A great deal has been done. Much more might have been done if we had had the means. There are nearly 4,000 Christians in the circuit and only a handful of workers. Truly the harvest is in abundance, but the labourers are few.

The Bishop Parker Memorial High School.

During the first part of the year the work of the school was somewhat impaired because we did not have a sufficient number of teachers. This need has been met however by the addition of one teacher for the Science Department, a B A, and one for Mathematics, also a B A. We have also secured the service of an European to assist in teaching English. So we have now a comparatively strong staff.

Financially the school is in good condition. The Government has doubled our monthly grant-in-aid and given us a special grant for apparatus for the Science Department. We have just received one consignment of apparatus to the value of Rs 600, and more will follow. So we hope soon to have a first class Science Department.

The greatest improvement that has been done during the year however has been in connection with the Boarding Department, that is among the Christian boys. Special attention has been given to the welfare of the boys both spiritually and physically. We have had a good man in charge of them who has been living with them right along.

The financial condition of the boarding has always been good, and this year has been no exception. We have had during the year about 160 Christian boys with us. We could have provided for almost twice that number if we had had the place to put them, but we cannot possibly crowd in any more than 160 boys in the present boarding. But we are trying to get our new boarding so far along that by the opening of next school year we may be able to move into our new quarters.

Oudh District.

REV. J. W. ROBINSON, *District Superintendent*. — At the last session of the annual conference the boundaries of this district were changed, so that a comparative statement with the preceding report is hard to make. As usual, we have had some very great difficulties to face, but in spite of these we have had a good year. This is especially true of the institutions situated in Lucknow. The scourge of fever that at the beginning of the year's work swept over upper India, carrying away a million people in the United Provinces alone, very seriously effected our Oudh work, because it seriously affected the workers. Many of them lost three or four months out of the year, and a few died. Still, the work was pressed, and our statistical report will show a Christian community of just about three thousand, with three hundred and thirteen baptisms for the year. These new Christians are from all classes, and some have had bitter persecution. One young man of a higher caste, immediately after baptism was dragged and carried to distant city, but on recovery he at once returned to us, and is proving steadfast. Another, baptized but a month ago, has disappeared, and for a time we feared foul play. But the police have found some traces of him, and the report is that he is also standing steadfast.

There are evidences that the movement among the great Chamar caste, numbering its million of adherents, has begun to affect this district, and perhaps half of all the baptisms of the year were from this class. Most of them in Oudh are cultivators of the soil, and when large numbers of them have become Christians we will have a much better basis of self support than we have now. At present most of our converts are dependent for support on the will of others, and at times they are hard pushed. In one city this year every one of our Christians was dismissed by a large landlord simply because they were Christians. In the same place we were refused permission to erect a small house of worship. But we have a foothold and a small school meets in the house of the Pastor and at present our people worship there also.

In Sainsiyaganj, the colony under police supervision, our numbers have grown until the whole colony of a dozen or so persons have become Christians. During the middle of the year the Commissioner of the Lucknow Division visited this place onlook of the police administration there, and was so pleased with the report of the jailor on the conduct of those who had been known only as hereditary thieves that he called on a native preacher to inquire as to the reason for the change. He inspected our school, attended worship in the little Chapel, and on his return to Lucknow called on me and enquired if our mission would assume the supervision of the place, saying the people had so improved in character that the Government was contemplating setting them all at liberty. Pending a second meeting with the Commissioner to discuss the details of arrangement, he died suddenly, and the matter has had to be dropped for the time being. About thirty

miles from this colony is a village of the same kind of people, but not under such strict Government supervision, who have become wonderfully interested in the power that changed their relatives, and some time ago I had a deputation from the village wait upon me and plead for a preacher to come and teach them, saying the village had talked the matter over and had decided that they would all become Christians as soon as they could learn what is the new teaching. I was not able to send them a man.

All over the district there is a gradual, but steady, diminution of hostility to our workers and our work, and a deeper spirit of inquiry is found in many of the villages. At the Misrick and Dalmau *melas* we had forces of workers, and at the great Gola okriannath *mela*, where over a hundred thousand Hindus gathered to bathe in the sacred tank, we had a force of about sixty workers, and aside from continual preaching in various parts of the ground we sold over two thousand scripture portions and distributed over twenty thousand tracts.

The district has a hundred and seventy nine Sunday Schools, ranging from the dozen or so naked little children gathered under the sacred *Nim* tree, to the splendidly organized schools in our centers, and in these we have registered nine thousand six hundred and ninety attendants. We have eleven league chapters with over five hundred leaguers. Recognizing the importance of training the child-life, we have made in special effort to get bright boys and girls into school, and our success has only been limited by our funds. There are in all grades of our seventeen school, 1477 students, of whom four hundred are in our Boarding Schools. Greater care in guiding the thought and aspiration of our young people, as well as training their minds, is bringing as a larger number and a better grade of workers. In our Lucknow and Sitapur Boys' Schools we have about forty young men especially training themselves for the ministry.

Progress in the matter of self support is slow, and will be until numbers enable us to make up for the small amounts our people can give. And yet during the year past our three thousand people raised over Rs. 7,000, all but about two thousand of which came from the native Church. This is about Rs. 2 on the average for our Indian people, or sixty cents per head, a very good showing when it is remembered that at least half of our number are women and children.

Institutions

In the minutes of the Women's Missionary Society for the conference a detailed report of the schools and other institutional work belonging to that society is given in detail. Here it is sufficient to mention that the Girls School in Sitapur has had a successful year, and is one of the factors that is radically affecting our community for good. The Isabella Thoburn College and its departments had a most successful year, with good results in examinations, and numbers only limited by the accommodations available. On August 1st, the corner stone of what will be the Loi Parker High School was laid, and October 25th the corner stone of the Bazzard Memorial was placed. The former will not be begun until the money is in hand, which may be a year from hence. But the money for the latter is in hand and work has been begun. The work in connection with the Deaconess Home has been continued much as usual, but the closing of the home for Homeless Women, on account of the city not being a suitable place for it, is to be noted.

The Methodist Publishing House at Lucknow has had a busy year and has supplied religious literature in large quantities to the Hindi and Urdu speaking portions of the country. A new revision of the Royal Dictionary is now in hand, and other work which will strengthen the press has been taken. Two additions to the already large

building have been erected this year, a type-caster has been installed, and the plant is being continually improved.

The Boys' School at Sitapur has lost somewhat in attendance over last year, and financially has been in very straightened circumstances, as much of its income depended on the money received for our Missionary acting as non-Conformist Chaplain to the British Troops in that station. These have been transferred and it leaves the school in a precarious conditions.

Concerning the Reid Christian College. Rev C. L. Bare, the Principal, writes as follows:—"Last year in the College and affiliated schools and departments was the best in the history of the Institution.

The enrollment rose from 566 to 701, an increase of 135. Results of University examinations were not as good as desired, but quite up to the average in past years and in some departments better.

These would have been more satisfactory, but for several very unexpected and necessary changes on the teaching staff, especially in English and Philosophy. Mr. B. T. Badley had to leave for home for some well-earned rest, and in his absence, the College was compelled to draw on men already loaded with work. Such an arrangement could not be otherwise than unfair to both students and Professors. We are greatly indebted to Messrs. Revis, Briggs and Weak for help cheerfully rendered at a time of great disappointment and need.

The year 1908-09 will stand out in the history of the College as the year in which the Institution, by authority of the Government of these Provinces, was affiliated to the Allahabad University, and thus authorized to teach and prepare students in Physics, Chemistry and Biology for the Bachelor of Science degree. It was necessary to increase the staff in this Department of Science and Mr. O. H. Blackwood, B. A. (Boston University) and Babu Basant Lal Gupta, B. Sc. (Allahabad University) were added to the faculty.

With a man to teach Biology the Science department will be well equipped in staff and laboratories for its great work. Already there are large classes in this department. The College greatly regrets that Rev. R. J. Elliott, who arrived in India in April last to take up work in the College on the staff of Liberal Arts, fell ill first with enteric, then with pneumonia and lastly with malarial fever. His constitution was so completely shattered that the physicians ordered his return to America. All this could not be otherwise than a great disappointment to him and Mrs. Elliott.

The Christian Collegiate School, under Rev. J. R. Chitambar Headmaster, has continued to grow in numbers and efficiency. Increased enrollment, income from fees and grant-in-aid, efficiency of teaching staff, and results in University examinations are a few of the things over which the school rejoices. In the Scripture scholarship examination of the Missionary Educational Union of the Provinces the school again distinguished itself. The highest standing, and consequently highest scholarships, were awarded to students of the Middle and High Sections of the School.

But the school suffers from one great handicap—it has no proper school building. The old school building with only eight class rooms could no longer accommodate nineteen classes. All the upper Middle and High Sections with classes in Science, Drawing, Commerce, Geography, etc., were moved into dormitories in the new Boarding House; and now the Boarding House is crowded. A new school building is an immediate and imperative necessity.

The Nakhas Branch School under Headmaster Frey has done well. Attendance fees, Government grant-in-aid, and staff efficiency have all increased.

"We must have a hostel for Hindus and Mohammedans, but this will come."

Pilibhit District

REV. G. H. FREY, *Superintendent*—The year began with us well and all the dangers and diseases like fever, cholera, and famine had no effect on us. The people were afraid of the epidemic but not many people died of the disease. This district is the home of the malaria and every year our workers and Christians have it. But thank God they after suffering for some days get well and resume their work. The special months for the Revival have been the cause of great blessings to us. Since then the people found out the way to heaven and advanced one step in the Christian experience. Again at the 15th February Revival Meetings the people learnt more of the dear Saviour. Mrs Wilson went to each circuit and held special meetings for them. The result was that all the women received a new heart, found the heavenly way and are walking in it. We are thankful to the Lord that he has at the time of Revival satisfied and fed with the heavenly food the hungry and thirsty souls. He has created in their hearts a desire to love the religion. So the result of all this is that all the Christians come to the Church on Sunday in greater number than last years. Similarly they are giving up their old heathen customs and adopting with pleasure the Christian customs. The spirit has also shown a new effect on the people that the villagers preach Christ without receiving any pay from the mission. They go with great pleasure preaching from village to village. By their help fifty persons have been baptised and fifteen temples of idols have been levelled with the ground. No preacher or any regular ordained Minister preached to these people but these laymen destroyed their temples. They have also promised to spread the glad tidings and their meanings to others. There are many others helping in the work on a very small salary. We hope that in the coming year many more will come out to preach the Gospel and within another few years many will be helping in the work.

In the beginning of the year an edict was issued by the Nawab of the Rampore State and was sent to the Commissioner, Bareilly Division, that all the Christians should leave the State. This order put us to great worry and anxiety but we firmly engaged ourselves in praying. The Preacher-in-Charge went to the Magistrate and spoke to him about the matter. The Magistrate advised them that they should go on working but never baptised any one by force.

We thank God that the people by this order applied to the Magistrate that they would like to receive baptism. The Magistrate ordered them either to go to Moradabad or to their own Pastor. Thus fifty persons both young and old have been baptised in the name of Christ. About 1,000 people of this sect live in the State. Four of our Preachers-in-Charge work in the State, one lives in Rampore and the other three lives in the British possession but work in the State. We have opened our work on three sides of the State but there is no work in the west. We pray God to give us such men who could work in the State and live there. We work in every way in Rampore but we are not allowed to preach in the streets, for the Mohammedans are ready to fight on a slight matter. The village schools are daily progressing. More than ever, we are trying that the people should learn as soon as possible to teach their Bibles. In every place the young men, at least twenty in number,

read their Bible with great love and in certain places they even conduct their meetings when their preacher has not come or he lives very far away.

Our Boarding School is increasing every year. The villagers request us to have their children admitted in our school. We do not take them for there is no room available and there is no other arrangement for them. If we can arrange for some rooms we shall take them.

We are thankful to Mrs. Wilson that she with great pleasure visit each circuit and encourages the women to lead a holy life. She gives gratis the New Testaments and Bibles to even those who can read a little. She also gives them medicines. Mrs. Frey is doing the Boarding and the District work with great energy and activity. When at home, she gives religious instruction to the boys.

The Summer School began in time. We are glad that all people came in time, and valued their time. The result is that those who read the second or the third books writes their reports and read them to the conference. This show that in future we shall have good workers.

We raise a joyful-cry full of gratitude and pleasure that the Bishop F. W. Warne had been present with us and had been a means of bringing many blessings to the people. Many of those who were not the mission workers have promised to preach the Gospel to their relations and try to bring them to Christ by removing idlatory.

We thank God for many have been prepared to preach His word without receiving any pay from the mission.

Last year 667 people were baptised but this year 710. The total number of Christians last year had been 8,500 but this year 9,067. Rupees 770 have been realised as subscription. We pray the Lord God to bless the people here and that the common people should accomplished this work with love.

North India Conference Statistics for 1909.

N.B.—For explanations apparent errors and remarks, see Statistical Report

Many reports of collections contained annas; and as our columns have not space available, the annas are represented by an x. These small items have, however, all been added in making up the totals.

The collection for the Domestic (Desi) Missionary Society appears in the Statistics for the first time, according to the order of the previous Conference.

G. C. HEWES.
Statistical Secretary

NORTH INDIA CONFERENCE STATISTICS

CHURCH MEMBERSHIP

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.					BAPTISMS.			
	CHURCH MEMBERSHIP.		Baptized Children.	Total No. of Christians	Deaths	Children of Christian Parents	Children from among Non-Christians	Adults	Total Baptisms.
	Probationers.	Full Members.							
BAREILLY DISTRICT.									
Bareilly ..	350	603	300	1,253	23	37	8	21	66
" Saddar Bazar ..	261	136	154	551	5	25	2	14	41
Faridpur ..	199	230	191	620	35	25	23	35	83
Jalalabad ..	299	304	268	871	21	16	32	54	102
Khera Bajhera ..	245	204	168	617	5	10	13	25	48
M. ranpur Katra ..	166	143	85	394	31	18	2	12	32
Mohamdi ..	52	28	26	106	4	3	8	13	24
Panahpur ..	59	220	116	395	15	9	3	5	17
Powayan ..	205	208	150	563	20	14	4	19	37
Shahjahanpur East ..	170	129	145	444	3	10	..	5	15
" West ..	126	114	159	399	10	2	41	17	60
" Dilawarganj ..	296	78	143	517	..	3	5	46	55
Tilhar ..	143	245	300	688	12	10	..	12	22
Total ..	2,571	2,642	2,205	7,418	184	182	141	278	601
BIJNOR DISTRICT.									
Bashta ..	274	160	152	586	13	21	3	10	34
Bijnor ..	394	230	199	823	13	12	6	14	32
Dhampur ..	647	170	304	1,121	47	84	10	13	107
Kiratpur ..	252	111	259	622	27	30	2	11	43
Maidawar ..	238	400	204	892	17	35	6	19	60
Nagina ..	267	156	613	1,036	17	36	..	21	57
Najibabad ..	130	111	104	345	4	15	5	6	26
Nurpur ..	288	140	153	581	11	24	27	51	102
Seohara ..	263	175	142	580	22	20	..	8	28
Total ..	2,813	1,653	2,130	6,586	171	277	59	153	489
BUDAON DISTRICT.									
Aonla ..	356	1,005	679	2,040	15	32	20	29	81
Bilsi ..	800	269	591	1,660	77	21	28	36	85
Bhamora ..	400	230	455	1,085	22	25	45	35	105
Bisauli ..	826	706	577	2,103	46	63	19	36	118
Budaon ..	396	393	442	1,231	45	16	11	10	37
Dataganj ..	519	250	348	1,117	80	22	..	3	25
Kekrala ..	211	330	346	947	12	30	20	51	101
Ujhanl ..	590	160	599	1,349	48	40	9	17	66
Total ..	4,098	3,397	4,037	11,532	345	249	152	217	618

FOR THE YEAR ENDING WITH 31st 1909.
AND WORK.

SUNDAY-SCHOOLS.				EPWORTH LEAGUES				CHRISTIAN WORKERS.										
Number of Sunday-Schools	Number of Officers and Teachers	Total Scholars of all ages	Average attendance of Officers, Teachers & Scholars.	Senior Leagues	Senior Members	Junior Leagues	Junior Members	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries	W. F. M. S. Assistants	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers. (Bible Readers Colporteurs Doctors, etc)	Total Christian Workers.	
58	118	4,068	3,432	2	239	1	118	2	3	3	4	3	24	54	1	18	112	
14	10	219	179	2	40	..	..	..	..	..	..	1	2	1	..	..	4	
13	6	332	312	1	14	..	..	..	..	..	..	1	2	2	..	..	11	
10	10	495	325	1	46	..	..	..	..	..	..	1	2	3	3	6	15	
11	11	445	402	1	48	..	..	..	..	..	..	1	3	1	2	5	12	
9	9	365	337	1	16	..	..	..	..	..	..	1	3	2	1	3	10	
4	4	120	100	1	35	..	..	..	..	..	..	..	2	2	1	5	8	
2	10	137	90	1	25	..	..	..	..	..	..	..	3	4	3	4	10	
10	11	365	256	1	18	..	..	..	..	..	..	1	4	2	1	8	14	
12	23	406	380	1	51	1	40	1	1	..	..	1	6	..	2	5	16	
6	15	345	275	2	125	1	60	1	1	1	2	1	1	2	1	4	14	
5	6	211	99	1	16	..	..	..	..	..	..	1	2	2	2	4	11	
12	15	724	613	1	45	..	..	..	..	..	..	1	4	..	4	7	16	
166	248	8,232	6,800	16	718	3	218	4	5	4	6	13	58	74	26	71	253	
14	14	250	239	1	40	..	..	..	..	..	..	..	5	4	..	7	16	
17	15	423	390	1	54	1	60	1	1	..	2	1	2	1	3	13	24	
16	17	411	42	1	27	..	..	..	..	..	..	2	3	5	3	9	22	
8	8	145	161	1	25	..	..	..	..	..	..	..	2	1	3	4	10	
12	12	301	300	1	20	..	..	..	..	..	..	..	4	2	3	10	19	
11	11	210	232	1	30	..	..	..	..	..	..	..	5	1	3	7	16	
6	14	137	110	1	16	..	..	..	..	..	..	1	2	1	4	7	15	
1	13	180	130	1	20	..	..	..	..	..	..	1	2	1	4	7	15	
12	8	238	92	1	18	..	..	..	..	..	..	2	1	1	2	3	9	
107	112	2,295	2,074	9	250	1	80	1	1	..	2	7	26	17	25	67	146	
10	10	1,085	1,020	2	80	..	..	..	..	..	..	1	2	5	4	7	19	
9	9	1,285	1,100	3	151	..	..	..	..	..	..	1	2	6	4	11	24	
10	10	1,100	87	1	150	..	..	..	..	..	..	1	3	5	3	16	28	
11	13	1,187	1,000	6	40	..	..	..	..	..	..	1	2	4	2	10	19	
25	22	795	620	2	126	1	130	..	..	2	3	3	3	4	6	20	41	
10	10	600	561	1	26	..	..	..	..	..	..	1	2	1	4	6	14	
18	16	900	821	4	125	1	60	..	..	..	..	1	3	3	2	6	15	
11	11	245	196	1	25	..	..	..	..	..	..	..	4	4	3	6	17	
104	101	7,197	6,196	20	817	2	190	..	..	2	3	9	21	32	28	82	177	

NORTH INDIA CONFERENCE STATISTICS

CHURCH MEMBERSHIP

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY					BAPTISMS.			
	CHURCH MEMBERSHIP.		Baptized Children.	Total No. of Christians	Deaths	Children of Christian Parents	Children from among Non-Christians	Adults	Total Baptisms.
	Probationers.	Full Members.							
MORADABAD DISTRICT.									
Amroha ..	454	332	223	1,009	29	41	..	9	50
Chandausi ..	570	275	438	1,283	41	2	39	60	101
Babukhera ..	188	136	176	500	13	18	..	2	20
Bahjoi ..	336	249	304	889	72	30	21	49	100
Dh naura ..	389	248	296	933	19	46	..	35	81
Gunnaur ..	540	263	342	1,145	47	44	29	78	151
Hasanpur ..	591	327	212	1,130	16	5	40	42	87
Kanth ..	439	194	355	988	17	31	2	7	40
Kundarki ..	762	307	558	1,627	86	43	41	98	182
Moradabad ..	1,852	633	1,397	3,882	93	61	25	76	162
Rajabpur ..	229	136	203	568	20	16	..	..	16
Rajpura ..	380	149	286	815	11	15	44	62	121
Sambhal ..	522	169	391	1,082	17	22	34	39	95
Sharifpur ..	245	124	168	537	7	13	5	14	32
Sirsi ..	300	142	280	722	18	24	14	34	72
Thakurdwara ..	411	154	221	786	11	4	10	59	73
Total ..	8,208	3,838	5,850	17,896	517	415	304	664	1,383
OUDH DISTRICT.									
Barabanki ..	213	100	131	444	4	5	4	40	49
Rai Bareilly ..	232	60	90	382	32	3	3	26	32
Sitapur ..	106	124	271	561	8	13	14	13	40
Itaunja ..	59	14	15	88	7	2	1	5	8
Sidhauli ..	203	51	67	321	5	3	7	49	59
Lucknow, English ..	87	129	95	261	..	8	..	2	10
Lucknow, Hindustani ..	134	221	149	504	14	8	2	12	22
Lakhimpur ..	171	71	136	378	9	5	34	54	93
Total ..	1,215	770	934	2,930	79	47	65	201	313
PILIBHIT DISTRICT.									
Behari ..	206	336	240	782	28	12	28	32	72
Bisalpur ..	336	152	199	687	32	20	5	18	45
Fatehganj ..	450	750	298	1,498	30	18	10	14	42
Mirganj ..	293	332	365	990	34	25	15	40	80
Nawabganj ..	318	70	80	468	36	30	4	28	62
Puranpur ..	195	111	104	410	3	29	10	5	44
Pilibhit ..	442	209	256	907	17	17	10	43	70
Rampur ..	324	231	370	931	3	10	42	69	121
Sirauli ..	252	734	338	1,324	93	43	31	52	126
Shahi ..	452	344	284	1,080	22	20	12	18	50
Total ..	3,268	3,269	2,540	9,077	298	224	167	319	710

FOR THE YEAR ENDING WITH 31st OCTOBER, 1909.

AND WORK.

SUNDAY-SCHOOLS.				EPWORTH LEAGUES				CHRISTIAN WORKERS									
Number of Sunday-Schools	Number of Officers and Teachers	Total Scholars of all ages	Average attendance of Officers, Teachers & Scholars.	Senior Leagues.	Senior Members	Junior Leagues	Junior Members	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries	W. F. M. S. Assistants	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers (Bible Readers Colporteurs Doctors, etc)	Total Christian Workers.
24	15	500	440	2	70	..	..	..	..	..	..	1	2	3	4	8	18
20	20	540	520	1	52	..	..	..	..	..	..	1	3	3	9	7	23
7	9	295	212	1	25	..	..	..	..	..	..	..	2	3	4	6	15
7	11	290	281	1	30	..	..	..	..	..	..	1	2	1	2	5	11
9	9	205	207	1	22	..	..	..	..	..	..	1	3	2	1	6	13
10	9	420	350	2	44	..	..	..	..	..	..	1	2	2	3	5	13
17	18	588	527	1	40	..	..	..	..	..	..	1	3	1	3	9	17
14	14	295	260	1	30	..	..	..	..	..	..	1	2	3	2	8	16
16	16	675	593	1	31	..	..	..	..	..	..	1	6	3	2	10	22
60	82	1,376	1,114	2	187	1	180	2	2	3	5	2	13	7	13	32	79
6	6	268	250	1	30	..	..	..	..	..	..	..	1	3	4	8	16
10	7	285	270	1	35	..	..	..	..	..	..	..	2	1	2	3	8
18	22	480	390	2	12	..	..	..	..	..	..	1	4	3	7	10	25
9	10	592	450	1	30	..	..	..	..	..	..	..	1	1	4	5	11
6	7	292	145	1	25	..	..	..	..	..	..	1	1	4	4	3	13
11	11	485	354	2	85	..	..	..	..	..	..	1	1	3	10	8	23
244	266	7,593	6,363	21	858	1	180	2	2	3	5	13	48	43	74	133	323
26	23	1,897	998	1	36	1	14	..	..	..	..	1	7	4	1	10	23
35	18	2,370	1,800	1	50	..	..	..	..	..	..	1	10	3	2	13	29
25	34	1,198	1,015	1	65	1	85	1	1	1	2	2	5	5	4	19	40
9	9	298	264	1	22	..	..	..	..	..	..	1	1	1	2	4	9
18	17	696	575	1	54	1	23	..	..	..	..	1	3	4	4	7	19
2	11	140	100	1	95	..	..	1	..	1	..	1	1	..	..	1	4
28	42	925	789	1	65	..	..	8	5	6	1	4	15	6	..	11	56
36	16	2,175	1,840	1	30	..	..	..	..	..	..	1	5	3	1	10	20
179	170	9,699	7,381	8	417	3	122	10	6	8	3	11	47	26	14	75	200
8	8	300	250	1	23	..	..	..	..	..	..	..	2	3	3	5	13
7	7	140	107	1	15	..	..	..	..	..	..	..	5	1	1	7	14
12	12	297	250	1	50	..	..	..	..	..	..	1	4	4	8	9	26
8	8	960	920	1	25	..	..	..	..	..	..	..	3	4	3	6	16
6	6	300	275	1	20	..	..	..	..	..	..	..	3	1	3	4	11
11	10	345	310	1	29	..	..	..	..	..	..	1	2	3	5	3	14
12	12	367	280	1	35	..	..	..	..	..	..	1	3	4	10	11	29
18	12	415	380	1	65	..	..	..	..	..	..	..	3	3	4	6	16
12	10	597	425	1	56	..	..	..	..	..	..	1	3	3	2	9	18
13	13	520	490	1	24	..	..	..	..	..	..	..	2	4	4	6	16
107	98	4,081	3,682	10	322	..	..	..	..	..	..	4	30	30	43	66	173

NORTH INDIA CONFERENCE STATISTICS

CHURCH

NAMES OF CIRCUITS.	CHURCH PROPERTY.											
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of W. F. M. S. Property.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.	Paid on Indebtedness on Churches and Parsonages.	Paid for Buildings, Improving and Purchasing Churches and Parsonages.	Paid for Purchasing and Improving other Property.
BAREILLY DISTRICT.												
Bareilly	4	15,323	5	35,000	35,000	103700	1,89,023	..	..	..	225	300
" Sadar Bazar	1	400	1	300	..	1 000	1,700	..	..	..	..	..
Faridpur	2	400	3	360	..	..	760	..	..	..	00	..
Jalalabad	2	250	3	560	..	..	810	..	..	..	72	..
Khera Rajhera	1	13,000	2	300	..	..	13,300	..	..	..	..	..
Miranpur Katra	..	..	2	500	..	10	510	..	..	..	..	..
Mohamdi	..	..	1	100	..	..	100	..	..	..	20	..
Panahpur	1	500	2	280	..	..	780	..	..	..	98	..
Powayan	1	100	5	340	..	25	465	..	..	..	60	..
Shahjahanpur East	2	6,500	4	5,260	..	12,000	23,760	..	..	..	257	..
" West	1	3,700	3	8,300	29,325	..	41,325	..	..	..	60	..
" Dilawarganj	1	500	2	800	..	..	1,300	..	..	..	..	..
Tilhar	1	500	8	1,000	..	..	1,500	..	..	..	..	..
Total	17	41,173	36	53,100	64,325	116755	2,75,333	..	..	..	852	300
BIJNOR DISTRICT.												
Bashta	1	100	3	1,200	..	..	1,300	..	..	..	54	26
Bijnor	1	20	3	6,250	4,000	..	10 270	..	..	..	..	..
Dhampur	1	500	1	1,500	..	..	2,000	..	..	..	40	..
Kiratpur	..	..	..	..	..	..	..	..	..	..	..	..
Mandawar	..	..	1	300	..	50	250	..	..	..	47	..
Nagina	..	..	..	..	..	..	..	..	..	..	..	..
Najibabad	1	4 000	1	450	..	..	4,450	..	..	..	..	..
Nurpur	..	..	..	..	..	..	..	..	..	..	..	..
Seohara	1	300	2	580	..	..	880	..	..	..	42	..
Total	5	4,920	11	10,180	4,000	50	19,150	..	..	..	183	26
BUDAON DISTRICT.												
Aonla	2	1,000	6	850	..	50	1,900	..	..	..	110	..
Bilsi	1	500	3	550	..	50	1,100	..	..	..	72	..
Bhamora	2	615	3	466	..	..	1 081	..	..	..	..	..
Bisauli	1	150	3	1,200	..	50	1 400	..	..	..	72	65
Budaon	2	19,000	2	7 150	16,000	3,500	45 650	..	..	..	250	..
Dataganj	1	500	4	240	..	..	740	..	..	..	50	25
Kakrala	1	120	5	600	..	40	760	..	..	..	78	..
Ujhani	1	150	3	300	..	..	450	..	..	..	..	..
Total	11	22,035	29	11,356	16,000	3,690	53 081	..	..	..	632	90

FOR THE YEAR ENDING 31st OCTOBER, 1909.

FINANCES.

MINISTERIAL SUPPORT.					BENEVOLENT COLLECTIONS.										OTHER COLLECTIONS.					Total of Ministerial Support and Collections.
Raised by Native Church for Pastor.	Pastoral support from Europeans	Raised for Conference Claimants.	Raised for Mission Claimants.	Total Collected for Ministerial Support.	FOR MISSIONARY SOCIETY		Children's Day Collection for Education.	For Bible Society	For Tract Society.	For Indian Sunday School Union	For Woman's Societies	For all other Benevolences (Schools, Special aid, etc.)	Total Benevolent Collections	For Building Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	For Central Conference Expenses	For Domestic (Desi) Missionary Society		
					From Churches.	From Sunday Schools														
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	s	Rs.	Rs.	Bs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		
512	180	..	33x	725x	60	7	31x	8x	23x	..	96	12x	267x	..	141	..	..	21x	1,155x	
33	..	2	3	37x	2	..	1	1	..	..	..	6x	10x	..	..	..	..	..	48x	
44	..	4	..	48	1x	..	x	x	..	x	..	1	1x	5x	..	..	..	..	53x	
36x	..	4	..	40x	2	x	x	1	..	..	1x	..	5	..	..	..	..	..	45x	
40	..	4	..	44	2	..	x	x	..	x	2	..	5x	..	..	..	x	..	50	
46x	..	7	1x	54x	x	x	x	x	x	x	..	..	3x	..	..	..	..	..	57x	
10	..	x	x	11	1x	..	x	x	x	x	..	x	2x	..	..	..	..	..	13x	
12x	..	..	1	13x	1x	..	5x	1x	..	..	1x	8	10x	..	..	..	..	..	24	
58x	..	3	2	63x	2	..	1	1	..	x	3x	3x	11x	..	..	..	..	..	75	
109	30	12	8	159	21	9	8x	7x	..	2	16	..	64x	..	120	..	..	5	348x	
51x	98	2	5	156x	10x	5	3	3	..	2	..	..	23x	..	..	..	..	3	182x	
42	..	2	..	44	2	..	x	x	..	..	2	..	5	..	..	..	..	..	49	
52	..	..	4	56	2	..	1	1	..	..	2x	..	6x	..	..	..	..	..	62x	
1045x	308	40x	58x	1,452x	108x	22	54x	56x	23x	6	127x	23x	422x	..	261	..	x	29x	2,165x	
45x	..	2	3	50x	1	..	1	2	..	..	2	..	6	..	..	..	..	1	57x	
74x	..	..	12	86x	8x	..	2	6x	2x	1	8	..	28x	..	..	..	..	1	115x	
58x	..	..	9	67x	2	..	1	1x	..	..	2x	..	7x	..	..	..	..	1	75x	
37x	..	..	4	41x	1	..	1	2	..	..	1x	..	5x	..	..	..	..	1	48x	
38x	..	..	3	41x	1	..	1	1	x	x	1x	..	5x	..	..	..	..	2	48x	
41x	..	2	5	48x	1	..	1	2	..	..	1x	..	5x	..	..	..	..	2	56	
36	..	3	..	36	1	..	1	1	..	..	1	..	4	..	..	..	..	1	41	
36x	..	..	4	40x	1	..	1	1	..	..	1x	..	4x	..	..	..	..	1	46x	
17x	..	..	3	20x	1	..	x	1	..	..	1	..	3x	65	..	..	..	1	90x	
383x	..	7	43	433x	17x	..	9x	17x	3	1x	20x	..	69x	65	..	..	..	11	578x	
60	..	..	7	61	3	..	1	1	..	1	2	..	8	..	..	..	..	1	76	
72	..	..	6	78	3	..	1x	1	..	x	1	..	7	..	..	..	..	1	86	
60	..	..	7	67	3	..	1x	2	..	x	1	..	7x	..	..	..	1x	76x		
67	..	..	7	74	3	..	1	1	..	x	1	..	6x	40	..	..	..	1	121x	
250	58	..	34	342	20	..	28	23	14	1	50	60	196	..	..	..	3	541		
48	..	..	4	52	2	..	1	1	..	..	1	..	5	..	..	..	..	1	58	
60	..	..	6	66	2	1	1	1	..	1	1	35	42	..	..	..	1x	109x		
53	..	..	6	59	2	..	1	1	..	1	1	..	1	..	..	..	1	66		
670	58	..	77	805	38	1	35x	31	14	5x	58	95	278x	40	..	..	..	11	1,134x	

NORTH INDIA CONFERENCE STATISTICS

CHURCH

NAMES OF CIRCUITS.	CHURCH PROPERTY.										
	Number of Churches.	Probable Value of Churches	Number of Parsonages.	Probable Value of Parsonages.	Value of W. F. M. S. Property.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.	Paid on Indebtedness on Churches and Parsonages for Buildings, Improving and Purchasing Churches and Parsonages	Paid for Purchasing and Improving other Property.
GARHWAL DISTRICT.											
Pauri ..	1	800	3	10,000	32,000	31,000	73,800	1,700	1,700	60	..
Dikhwali ..	3	500	..	..	..	..	500	..	..	..	..
Lobha Kainur ..	1	200	3	1,400	..	..	1,600	..	..	..	..
Ramnee ..	1	400	3	900	..	..	800	..	..	15	..
Lansdowne ..	..	..	4	2,900	..	..	2,900	..	..	..	..
Total ..	6	1,900	13	14,700	32,000	31,000	79,600	1,700	1,700	615	..
GONDA DISTRICT.											
Bahrach ..	3	2,500	3	700	..	100	3,300	..	..	97	7
Balrampur ..	1	500	2	300	..	..	800	..	..	..	..
Bhinga ..	1	1,700	3	160	..	20	1,880	..	..	..	..
Colonelganj ..	..	..	..	..	..	100	100	..	..	..	..
Gonda ..	2	4,900	4	7,200	28,000	..	2,000	42,100	..	..	..
Kaisarganj ..	1	640	1	250	..	20	910	..	..	12	5
Maukapur ..	1	200	1	250	..	..	450	..	..	..	..
Total ..	9	10,440	14	8,860	28,000	2,240	49,540	..	..	109	12
HARDOI DISTRICT.											
Bilgram ..	1	250	..	..	..	71	321	..	..	..	..
Hardoi ..	1	11,000	3	1,350	35,000	10,050	57,400	..	..	..	..
Mallawan ..	..	..	..	..	..	..	..	..	..	..	..
Pibani ..	..	..	..	..	..	..	..	..	..	..	..
Safipur ..	..	..	1	300	..	..	300	..	..	11	..
Sandi ..	1	135	..	200	..	70	405	..	..	10	60
Sandila ..	..	..	..	..	..	30	30	..	..	..	..
Shahabad ..	4	1,800	3	750	..	..	2,550	..	..	63	..
Unao ..	1	300	2	1,000	..	50	1,350	..	..	60	..
Total ..	8	13,485	11	3,600	35,000	10,271	62,356	..	..	144	60
KUMAON DISTRICT											
Bhabar and Tarai ..	3	3,000	3	2,000	..	..	5,000	..	..	..	..
Bhot ..	4	2,000	4	1,500	3,873	..	7,373	..	..	..	..
Dwarahat ..	1	3,800	4	2,000	5,400	2,800	14,000	..	..	..	225
Naini Tal Eng. Church ..	1	30,000	1	12,000	134,800	280,200	4,57,000	..	350	..	..
Naini Tal Hind. Church ..	1	15,000	2	14,000	..	42,000	71,000	..	..	200	..
Pithoragarh ..	5	4,000	10	4,925	34,000	..	42,925	..	..	..	..
Total ..	15	57,800	24	36,425	178,073	325,000	5,97,298	..	..	350	25

FOR THE YEAR ENDING 31st OCTOBER, 1909.

FINANCES.

MINISTERIAL SUPPORT					BENEVOLENT COLLECTIONS										OTHER COLLECTIONS.								Total of Ministerial Support and all Collections.
Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference (Laimants).	Raised for Mission (Laimants).	Total Collected for Ministerial Support.	From Churches	From Sunday Schools	Children's Day Collection for Education	For Bible Society	For Tract Society.	For Indian Sunday School Union.	For Woman's Societies	For all other Benevolences (Schools, Special aid, etc.)	Total Benevolent Collections	For Building Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	For Central Conference Expenses	For Domestic (Desi) Missionsary Society					
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.				
50	112	..	35	197	18	..	28	30	5	1	30	227	339	..	..	..	..	..	..				
46	..	..	10	56	5	..	..	1	..	1	..	..	7	..	..	..	..	..	..				
19	..	..	5	24	2	..	..	1	..	1	..	..	4	..	..	..	..	..	..				
19	..	..	5	24	2	..	..	1	..	1	..	..	4	..	..	..	..	..	..				
19	..	..	5	24	3	..	..	1	..	1	..	3	8	..	..	..	..	..	..				
153	112	..	60	325	30	..	28	34	5	5	30	230	362	..	..	..	..	..	..				
66	..	..	3	69	2	..	x	1x	x	x	4	..	8x	..	..	x	x	1	79x				
25	..	..	3	31	2x	..	2x	1	..	1	2x	..	9x	..	..	x	x	1	42x				
22	..	..	2	24	2x	..	x	x	..	x	..	..	3x	..	..	x	x	..	28x				
14	..	..	1	15	1	x	x	1	..	..	1	..	3x	..	..	x	x	1	20				
69	130	..	31	230	31	12	21	10	5	4	35	156	274	400	10	2	2	7	925				
33	..	..	6	39	1	..	1	x	x	x	x	..	4x	..	..	x	x	x	44x				
17	..	..	x	17x	5	..	1x	1x	..	..	1	..	8x	..	..	..	x	1	27x				
249	130	..	46x	425x	45	12x	26x	15x	5x	6	44x	156	311x	400	10	4	4x	11x	1,166x				
45x	..	..	5	50x	3	..	2	2	..	..	1	..	8	..	..	..	..	1	59				
132	24	5	12	173	40	6	9x	13x	..	..	..	..	68x	..	..	..	2	3	246x				
22	..	2	2x	26x	2	..	1	x	x	..	..	1x	4x	..	..	x	x	..	30x				
19x	..	3	4	26	3	x	1	1	..	..	1x	..	6x	..	..	..	..	1	33x				
32x	..	3x	4	39x	1x	..	2x	x	..	..	..	..	3x	..	..	1	..	2	45x				
26x	..	..	4x	30x	4x	..	1	1x	..	..	1	1	8x	..	..	..	1	1	40x				
50	..	..	5	35	3	..	1	1	..	..	1	1	7	..	..	..	..	1	43				
60	..	2	5x	67x	3	2	1	1	..	..	3	1	11	..	..	..	1	..	79				
39	..	4	3	46	3	..	2	1x	x	2	2x	30	40x	..	..	..	..	1x	87x				
405x	24	19x	44x	492x	62x	8x	20x	20x	x	2	9x	34x	157	..	..	1x	4x	10x	664				
22x	..	..	4	25x	4	..	3	1	..	..	..	..	8	..	..	..	..	..	34x				
3	2	..	..	5	..	..	2x	..	3	..	..	..	5x	..	..	..	..	..	10x				
87x	35x	..	12	135x	13	..	10x	7	..	2	2	..	34x	..	..	..	..	..	169x				
..	1400	..	18	1418	101	..	70	32x	..	..	18x	111x	333x	152	185	..	..	..	2,088x				
100	200	..	4x	304x	24	..	3x	6x	..	..	..	2x	37x	..	..	..	..	..	341x				
131x	100x	..	5x	237x	33	21x	8x	4x	..	..	..	..	67x	..	..	..	..	..	304x				
344x	1737x	..	44x	2,126x	175	21x	97x	52x	3	2	20x	114x	485x	152	185	..	..	..	2,949x				

NORTH INDIA CONFERENCE STATISTICS

CHURCH

CHURCH PROPERTY.

NAMES OF
CIRCUITS.

	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of W. F. M. S. Property.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.	Paid on Indebtedness on Churches and Parsonages.	Paid for Buildings, Improving and Purchasing Churches and Parsonages.	Paid for Purchasing and Improving other Property.
MORADABAD DISTRICT.		Rs.		Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs	Rs.
Amroha ..	1	840	5	1 350	..	Rs0	2,320	..	..	..	60	..
Babukhera ..	1	100	3	575	..	..	675	..	..	..	40	..
Bahjol ..	1	60	4	611	..	..	671	..	..	..	136	..
Chandauli ..	4	772	..	1,500	..	100	2 372	..	..	..	..	..
Dhanaura ..	1	500	5	225	..	..	725	..	..	..	58	..
Guonaur ..	2	120	3	380	..	..	500	..	..	..	61x	..
Hasanpur ..	3	475	3	1,185	..	..	1 660	..	..	..	79	..
Kundarki ..	1	200	2	650	..	..	850	..	..	..	30	..
Kantha ..	1	80	4	1,200	..	..	1 280	..	..	..	800	..
Moradabad ..	5	35 600	15	14,150	32,000	36,000	1 17 150	..	..	..	..	3,000
Rajabpur ..	1	101	6	600	..	..	700	..	..	..	..	..
Rajpura ..	..	..	1	825	..	..	825	..	..	..	123	..
Sambhal ..	2	1,200	3	5,330	..	..	6 530	..	..	..	..	..
Sharifpur ..	..	..	3	175	..	..	175	..	..	..	32	..
Sirsi ..	1	100	3	500	..	..	600	..	..	..	71x	..
Thakurdwara ..	..	..	2	400	..	..	400	..	..	..	23	..
Total ..	24	39,547	64	29,156	32,000	36,230	1 36 933	..	..	..	1,523x	3,000
ODDH DISTRICT.												
Rai Bareilly ..	3	2,145	2	3,360	..	..	5 505	..	..	..	132	..
Barabanki ..	2	6,000	2	2,000	..	288	8 288	..	..	..	60	..
Sitapur ..	2	8 200	4	10 375	32,400	..	50,975	..	..	..	..	..
Itaunja ..	..	..	1	60	..	..	60	..	..	..	24	..
Sidhauli ..	..	..	1	200	..	..	200	..	..	..	..	..
Lucknow, English ..	1	21,700	1	10,000	..	..	32,700	..	..	..	..	..
Lucknow, Hindustani ..	2	24,000	11	78,000	242,000	320,000	6,64 000	37,000	21,000	2000	10,000	..
Lakhimpur ..	2	3,371	5	1 116	..	..	4,487	..	..	..	105	..
Total ..	12	66,416	27	105,111	274,400	320,288	7 66 215	37,000	21,000	2000	10,321	..
PILIBHIT DISTRICT.												
Behari ..	2	300	2	1 000	..	..	1 300	..	..	..	87	..
Bisalpur ..	1	150	2	200	..	150	500	..	..	..	22	..
Fatehganj ..	1	730	4	1,630	..	200	2 560	..	..	..	150	..
Mirganj ..	1	100	2	300	..	..	400	..	..	..	24	..
Nawabganj ..	1	100	1	90	..	..	190	..	..	..	22	..
Puranpur ..	1	80	1	150	..	..	230	..	..	..	27	..
Pilibhit ..	2	300	5	600	..	..	900	..	..	..	90	..
Rampur ..	..	..	1	300	..	..	300	..	..	..	20	..
Sirauli ..	1	250	3	1,050	..	..	1,300	..	..	..	70	..
Shahi ..	1	30	2	240	..	..	270	..	..	..	30	30
Total ..	11	2,040	23	5,560	..	350	7,950	..	..	..	542	30

FOR THE YEAR ENDING 31st OCTOBER, 1909

FINANCES.

MINISTERIAL SUPPORT.					BENEVOLENT COLLECTIONS.										OTHER COLLECTIONS.				
Raised by Native Church for Pastor.	Pastoral Support from Europeans	Raised for Conference Claimants.	Raised for mission Claimants.	Total Collected for Ministerial Support.	From Churches.	From Sunday Schools	Children's Day Collection for Education.	For Bible Society	For Tract Society.	For Indian Sunday School Union.	For Woman's Societies	For all other Benevolences (Schools, Special aid, etc.)	Total Benevolent Collections.	For Building Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	For Central Conference Expenses	For Domestic (Desi) Missionary Society	Total of Ministerial Support and Collections.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
71x	..	..	10	81x	3	..	1	2	..	x	4	1	11x	..	..	..	1	..	94
40	..	..	4x	44x	2	..	1	x	..	x	2	x	8	..	..	..	..	..	52x
44	..	..	4x	4x	2x	..	1	x	..	x	2	..	6x	..	..	..	..	..	54x
108	..	..	18	126	2	1	1	2	..	1	3	..	10	..	10	1	..	..	148
60	..	6	5	71	1x	x	1	1	..	x	3	..	7x	..	..	x	1	..	80
72	..	..	5x	77x	5	1	1	x	..	x	2	3x	13x	..	..	..	..	1	92
71x	..	..	5	76	3	1x	x	1	..	1	4x	1x	12x	..	..	..	..	..	89
87x	..	..	8x	95x	4	x	1	1x	..	x	4x	..	12	..	..	..	x	x	108x
60	..	..	6	66	2x	x	1	x	..	1	1x	2x	9x	..	..	..	..	..	75x
257	153	..	50	460	107	33	101	23x	5	5	2x	320	597x	..	..	..	..	10	1,067x
47x	..	..	9x	56	3	..	x	1	..	1	1x	..	7x	..	..	..	..	..	63x
38	..	..	3x	41	2	..	x	x	..	x	1x	..	5x	..	..	..	..	..	46x
57	..	..	12	69	2	..	1x	2	..	1	4	..	10x	..	..	..	..	..	80
36	..	..	5	41	2	x	x	1	..	..	2x	x	7	..	..	x	..	..	49
48	..	1	5	54	2	..	1	3	..	1	3	..	10	..	..	..	..	..	64
50	5	5	..	60	2x	..	1x	1x	..	1	2	..	8x	..	..	..	..	..	68x
1146	158	12	149x	1,465	146	38x	115	42x	5	15x	44x	3,99x	737x	..	10	1	3x	12x	2,229
82	..	..	10	92	4x	..	1x	1x	..	1x	2x	74	85x	..	..	2x	..	1x	181x
80	..	..	7	87	3	1	2	2	..	..	2	82x	92x	..	..	1	..	1	180x
126	33	1	20x	437x	26	3x	10x	21x	1x	4	17	..	83x	..	72	2	2	3x	649x
22x	..	..	3	25x	3	x	..	x	..	..	1	..	5x	..	..	..	x	..	32x
37x	..	..	5	42x	1	..	1x	1	..	1x	2	..	8	..	..	1	..	1	52x
..	1533	..	100	1,633	90	10	75	25	..	..	..	275	475	..	2403	..	..	..	4,511
556x	215x	..	60	832x	117x	25	76	35	..	..	..	85	338x	..	231x	..	..	53x	1,436
67x	7	..	17x	93x	7x	..	1x	1x	..	1x	2x	..	14x	..	..	..	..	..	107
972x	2,082x	1	229	3,92x	251x	39x	167x	88x	2x	8x	27x	510x	1,102x	..	2700x	6x	2	40x	7,150x
50	..	..	5	55	2	..	1	1	..	1	..	3	9	..	..	1	..	3	68
48	..	..	3	51	3x	x	x	..	..	1	..	4x	10	..	..	..	..	4	65
78	..	3	8	89	4	1	2	5x	x	1	2	30	46	..	..	..	..	3	138
48	..	1	4	53	2	..	1	x	x	x	1	2	7	..	..	..	..	2	62
36	..	1	4	41	1	..	1	..	..	..	..	3	5x	..	..	..	..	3	49x
50	..	..	3	53	2	1	1	x	x	1	1x	1	8x	..	..	..	..	1	62x
73	..	..	5	78	2	1	1	..	..	1	1	15	22	..	..	..	..	3	103
49	..	2	4	55	3	x	1	1	x	1	1	3x	11x	..	..	..	..	3	69x
64	..	3	5	72	2	..	1x	1	..	1	1	4	10x	..	..	..	..	3	65x
48	..	..	4	52	2	1	1	x	..	x	1x	3x	10	..	..	..	..	2	64
544	..	10	45	599	23x	5	10x	11	3	8x	9	69x	140	..	..	1	..	27	77

NORTH INDIA CONFERENCE STATISTICS

SCHOOLS

VERNACULAR SCHOOLS.

NAMES OF CIRCUITS.	BOYS' SCHOOLS.					GIRLS' SCHOOLS.				
	Number of Boys' Schools.	AVERAGE EN- ROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools.	AVERAGE EN- ROLMENT FOR YEAR.			Number of Boarders.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
BAREILLY DISTRICT.										
Bareilly ..	14	77	123	200	..	14	35	140	175	..
" Sadar Bazar ..	1	10	..	10	..	..	..	..	..	..
Faridpur ..	..	..	..	..	..	..	..	..	..	..
Jalalabad ..	1	26	3	29	..	..	..	..	..	..
Khera Hajhera ..	1	8	31	34	..	1	..	22	22	..
Miranpur Kutra ..	1	14	6	20	..	..	..	..	..	..
Mohandi ..	1	15	4	19	..	..	..	..	..	..
Panahpur ..	1	13	..	13	..	1	10	..	10	..
Powayan ..	1	4	4	8	..	1	4	4	8	..
Shahjahanpur East ..	1	..	10	10	..	3	..	85	85	..
" West ..	..	10	..	10	..	..	..	..	..	..
" Dilawarganj ..	..	..	..	..	..	..	..	..	..	..
Tilhar ..	2	11	31	42	..	..	..	..	..	..
Total ..	25	183	212	395	..	20	49	251	300	..
BIJNOR DISTRICT.										
Bashta ..	6	25	20	45	..	..	..	..	..	..
Bijoor ..	9	33	64	97	..	7	11	55	66	..
Dhampur ..	12	77	42	119	..	3	16	15	31	..
Kiratpur ..	6	34	15	49	..	2	18	2	20	..
Mandawar ..	6	57	24	81	..	3	23	5	28	..
Nagina ..	6	42	17	59	..	2	17	..	17	..
Najibabad ..	2	12	21	33	..	..	..	..	..	..
Nurpur ..	3	20	12	32	..	..	..	..	..	..
Seohara ..	3	27	3	30	..	1	9	..	9	..
Total ..	53	327	218	545	..	18	94	77	171	..
BUDAON DISTRICT.										
Aonla ..	1	26	18	44	..	..	..	..	..	..
Bilsi ..	9	108	25	133	..	3	25	..	25	..
Bhamora ..	9	103	24	127	..	2	..	25	25	..
Bisauli ..	5	59	..	59	..	1	..	25	25	..
Budaon ..	7	115	33	148	..	11	21	139	160	..
Dataganj ..	4	35	10	45	..	1	..	15	15	..
Kakrala ..	3	30	35	65	..	2	16	10	26	..
Ujhani ..	6	39	6	45	..	1	..	14	14	..
Total ..	44	515	151	666	..	21	62	228	290	..

FOR THE YEAR ENDING 31st OCTOBER 1909.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.				GIRLS' SCHOOLS.						Total Number of Schools.	Total Number of Teachers.	Total Average Enrolment.	Total Boarders.
Number of Boys' Schools	AVERAGE EN- ROLMENT FOR YEAR.			Number of Boarders,	Number of Girls' Schools	AVERAGE EN- ROLMENT FOR YEAR.			Number of Boarders.				
	Christians	Non-Christians.	Total.			Christians.	Non-Christians.	Total.					
1	41	209	250	22	1	236	1	237	214	30	40	862	236
..	..	..	..	..	..	..	..	..	..	1	..	10	..
..	..	..	..	..	..	..	..	..	..	1	1	29	..
..	..	..	..	..	..	..	..	..	..	2	2	56	..
..	..	..	..	..	..	..	..	..	..	1	..	20	..
..	..	..	..	..	..	..	..	..	..	1	2	19	..
..	..	..	..	..	..	..	..	..	..	2	2	23	..
..	..	..	..	..	..	..	..	..	..	2	2	16	..
2	86	197	283	130	..	..	..	..	..	6	21	378	130
..	..	..	..	..	1	149	..	149	149	2	11	159	149
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	2	..	42	..
3	127	406	533	152	2	385	1	386	363	50	81	1,614	515
..	..	..	..	..	..	..	..	..	..	6	5	45	..
..	..	..	..	..	1	69	1	70	75	17	12	233	75
..	..	..	..	..	..	..	..	..	..	15	13	150	..
..	..	..	..	..	..	..	..	..	..	8	7	69	..
..	..	..	..	..	..	..	..	..	..	9	9	109	..
..	..	..	..	..	..	..	..	..	..	8	8	76	..
..	..	..	..	..	..	..	..	..	..	2	2	33	..
..	..	..	..	..	..	..	..	..	..	3	3	32	..
..	..	..	..	..	..	..	..	..	..	4	4	39	..
..	..	..	..	..	1	69	1	70	75	72	63	786	75
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	1	2	44	..
..	..	..	..	..	..	..	..	..	..	12	12	158	..
..	..	..	..	..	..	..	..	..	..	11	11	152	..
..	..	..	..	..	..	..	..	..	..	6	6	84	..
1	77	157	234	76	1	102	..	102	111	20	39	644	187
..	..	..	..	..	..	..	..	..	..	5	5	60	..
..	..	..	..	..	..	..	..	..	..	5	5	91	..
..	..	..	..	..	..	..	..	..	..	7	7	59	..
1	77	157	234	76	1	102	..	102	111	67	87	1,292	187

NORTH INDIA CONFERENCE STATISTICS

SCHOOLS

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	BOYS' SCHOOLS.				GIRLS' SCHOOLS.					
	Number of Boys' Schools.	AVERAGE EN- ROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools.	AVERAGE EN- ROLMENT FOR YEAR.			Number of Boarders
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
GARHWAL DISTRICT.										
Pauri ..	2	8	34	42	..	2	7	49	56	..
Dikhwali ..	5	20	62	82	..	..	..	..	..	..
Lobha Kalnur ..	2	12	35	47	..	..	..	..	..	..
Ramnee ..	2	..	27	27	..	..	..	..	..	..
Lansdowne ..	1	2	8	10	..	..	..	..	..	..
Total ..	12	42	166	208	..	2	7	49	56	..
GONDA DISTRICT.										
Bahratch ..	3	12	130	142	..	2	10	39	49	..
Balrampur ..	2	3	56	59	..	..	..	..	..	..
Bhinga ..	1	..	30	30	..	..	..	..	..	..
Colonelganj ..	..	..	..	..	..	..	..	..	..	..
Gonda ..	2	41	154	195	37	..	..	..	..	..
Kalsarganj ..	1	4	24	28	..	..	..	..	..	..
Mankapur ..	1	..	44	44	..	..	..	..	..	..
Total ..	10	60	438	498	37	2	10	39	49	..
HARDOI DISTRICT.										
Bilgram ..	1	15	..	15	..	..	..	..	..	..
Hardoi ..	1	30	26	56	30	..	..	..	..	..
Muliawan ..	2	4	21	2	..	..	..	..	..	..
Pihani ..	..	28	..	28	..	..	..	..	..	..
Safipur ..	2	9	20	29	..	..	..	..	..	..
Saudi ..	3	30	10	40	..	..	..	..	..	..
Sandila ..	1	3	16	19	..	..	..	..	..	..
Shahabad ..	5	75	45	120	..	2	15	10	25	..
Unao ..	2	6	40	46	..	..	..	..	..	..
Total ..	19	200	172	372	30	2	15	10	25	..
KUMAON DISTRICT										
Bhabar and Tarai ..	..	..	..	..	..	1	14	..	14	..
Bhot ..	3	10	58	68	12	1	7	5	12	6
Dwarahat ..	3	..	65	65	..	6	..	100	100	..
Naini Tal Eng Church ..	..	..	..	..	..	..	..	..	..	..
Naini Tal Hind. Church ..	2	5	16	21	..	2	3	107	110	..
Pithoragarh ..	9	28	400	428	22	7	8	290	298	..
Total ..	17	43	539	582	34	17	32	502	534	6

FOR THE YEAR ENDING 31st OCTOBER 1909.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
Number of Boys' Schools	BOYS' SCHOOLS.			GIRLS' SCHOOLS.						Total Number of Schools.	Total Number of Teachers.	Total Average Enrolment.	Total Boarders.
	AVERAGE EN- ROLMENT FOR YEAR.			Number of Boarders,	Number of Girls' Schools	AVERAGE EN- ROLMENT FOR YEAR.			Number of Boarders.				
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.					
1	32	192	224	19	1	70	..	70	75	6	30	392	94
..	..	..	..	..	..	..	..	..	..	5	7	82	..
..	..	..	..	..	..	..	..	..	..	2	4	47	..
..	..	..	..	..	..	..	..	..	..	2	2	27	..
..	..	..	..	..	..	..	..	..	..	1	1	10	..
1	32	192	224	19	1	70	..	70	75	16	44	558	94
..	..	..	..	..	..	..	..	..	..	5	9	191	..
..	..	..	..	..	..	..	..	..	..	2	3	59	..
..	..	..	..	..	..	..	..	..	..	1	2	30	..
..	..	..	..	..	1	97	2	99	95	3	16	294	132
..	..	..	..	..	..	..	..	..	..	1	1	28	..
..	..	..	..	..	..	..	..	..	..	1	1	44	..
..	..	..	..	..	1	97	2	99	95	13	32	646	132
..	..	..	..	..	..	..	..	..	..	1	1	15	..
..	..	..	..	54	1	54	..	54	..	2	10	104	84
..	..	..	..	..	..	..	..	..	..	2	2	25	..
..	..	..	..	..	..	..	..	..	..	2	2	28	..
..	..	..	..	..	..	..	..	..	..	2	2	29	..
..	..	..	..	..	..	..	..	..	..	3	3	40	..
..	..	..	..	..	..	..	..	..	..	1	1	19	..
..	..	..	..	..	..	..	..	..	..	7	9	145	..
1	6	94	100	..	..	..	..	..	..	3	5	146	..
1	6	94	100	54	1	54	..	54	..	23	36	551	84
1	2	70	72	..	..	..	..	..	..	2	7	86	..
..	..	..	..	..	..	..	..	..	..	4	4	80	18
1	14	106	120	13	1	32	..	32	26	11	22	317	39
1	106	..	106	95	1	102	..	102	82	2	29	208	177
1	5	247	252	..	..	..	..	..	..	5	22	383	..
..	..	..	..	..	1	61	..	61	57	17	37	787	79
4	127	423	550	108	3	195	..	195	165	41	121	1861	313

SCHOOLS:

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	Boys' Schools.					Girls' Schools.				
	Number of Boys' Schools.	AVERAGE EN- ROLMENT FOR YEAR			Number of Boarders.	Number of Girls' Schools.	AVERAGE EN- ROLMENT FOR YEAR.			Number of Boarders.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
MORADABAD DISTRICT.										
Amroha ..	6	50	4	54	..	4	14	1	15	..
Babukhera ..	3	18	3	21	..	1	14	10	24	..
Bahjol ..	2	36	20	56	..	1	14	..	14	..
Chandauli ..	10	130	25	155	..	2	12	6	18	..
Dhanaura ..	4	32	10	42	..	2	9	5	14	..
Gunnaur ..	5	57	..	57	..	1	8	..	8	..
Hasanpur ..	1	11	..	11	..	1	..	12	12	..
Kanth ..	8	60	25	85	..	..	..	..	..	..
Kundarki ..	2	58	19	77	..	2	16	..	16	..
Moradabad ..	31	289	112	401	..	23	75	17	292	..
Rajapur ..	4	20	..	20	..	1	10	2	12	..
Rajpura ..	4	30	4	34	..	1	4	..	4	..
Sambhal ..	6	40	50	90	..	4	33	14	47	..
Sharifpur ..	4	30	4	34	..	1	5	..	5	..
Sirsi ..	2	10	10	20	..	2	8	105	113	..
Thakurdwara ..	4	65	4	69	..	4	40	20	60	..
Total ..	96	936	200	1,226	..	50	262	392	654	..
ODDH DISTRICT.										
Barabanki ..	2	8	55	63	7	1	1	23	24	..
Rai Bareilly ..	1	10	35	45	9	..	..	..	..	..
Saharunpur ..	..	..	..	..	..	..	..	..	..	..
Itaunja ..	1	1	17	18	..	1	..	7	7	..
Sidhauli ..	1	16	..	16	..	..	..	..	..	..
Lucknow, English ..	..	..	..	..	..	..	..	..	..	..
Lucknow, Hindustani ..	1	3	63	66	..	..	..	..	..	..
Lakhimpur ..	1	1	20	21	..	1	12	..	12	..
Total ..	7	39	190	229	16	3	13	30	43	..
PILIBHIT DISTRICT.										
Behari ..	6	54	11	65	..	1	17	..	17	..
Bisalpur ..	3	33	..	33	..	1	5	6	11	..
Fatehganj ..	6	90	20	110	..	2	20	10	30	..
Mirganj ..	7	60	23	83	..	..	..	..	..	..
Nawabganj ..	4	120	10	130	..	..	..	..	..	..
Puranpur ..	7	60	13	73	..	2	18	5	23	..
Pilibhit ..	11	125	43	168	..	2	16	11	27	..
Rampur ..	13	140	50	190	..	3	21	5	26	..
Sirauli ..	6	51	..	51	..	1	6	..	6	..
Shahi ..	5	52	..	52	..	1	8	2	10	..
Total ..	68	785	170	955	..	13	111	39	150	..

FOR THE YEAR ENDING 31st OCTOBER 1909.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
Boys' Schools.				Girls' Schools.				Total Number of Schools.	Total Number of Teachers.	Total Average Enrolment	Total Boarders.		
Number of Boys' Schools	AVERAGE EN-ROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools	AVERAGE EN-ROLMENT FOR YEAR.						Number of Boarders.	
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.						Total.
..	..	..	..	..	..	..	..	..	10	6	69	..	
..	..	..	..	..	..	..	..	..	4	4	45	..	
..	..	..	..	..	..	..	..	..	3	3	70	..	
..	..	..	..	..	..	..	..	..	12	9	173	..	
..	..	..	..	..	..	..	..	..	6	6	56	..	
..	..	..	..	..	..	..	..	..	6	6	65	..	
..	..	..	..	..	..	..	..	..	2	2	23	..	
..	..	..	..	..	..	..	..	..	8	8	85	..	
..	..	..	..	..	..	..	..	..	4	4	93	..	
1	160	230	390	150	1	135	13	148	148	56	71	1,231	298
..	..	..	..	..	..	..	..	..	..	5	5	32	..
..	..	..	..	..	..	..	..	..	..	5	4	38	..
..	..	..	..	..	..	..	..	..	..	10	10	137	..
..	..	..	..	..	..	..	..	..	..	5	6	39	..
..	..	..	..	..	..	..	..	..	..	4	5	733	..
..	..	..	..	..	..	..	..	..	..	8	8	129	..
1	160	230	390	150	1	135	13	148	148	148	157	2,418	298
..	..	..	..	..	..	..	..	..	..	3	6	87	7
..	..	..	..	..	..	..	..	..	..	1	3	45	9
1	62	90	152	51	1	89	..	89	83	2	16	241	134
..	..	..	..	..	..	..	..	..	..	2	3	25	..
..	..	..	..	..	..	..	..	..	..	1	1	16	..
3	113	660	773	112	2	151	40	191	137	6	65	1,030	249
..	..	..	..	..	..	..	..	..	..	2	2	33	..
4	175	750	925	163	3	240	40	280	220	17	96	1,477	399
..	..	..	..	..	..	..	..	..	..	7	7	82	..
..	..	..	..	..	..	..	..	..	..	4	4	44	..
1	35	10	45	25	..	..	..	..	..	9	10	185	25
..	..	..	..	..	..	..	..	..	..	7	7	83	..
..	..	..	..	..	..	..	..	..	..	4	4	130	..
..	..	..	..	..	..	..	..	..	..	9	8	96	..
..	..	..	..	..	..	..	..	..	..	13	10	195	..
..	..	..	..	..	..	..	..	..	..	16	13	216	..
..	..	..	..	..	..	..	..	..	..	7	7	57	..
..	..	..	..	..	..	..	..	..	..	6	6	62	..
1	35	10	45	25	..	..	..	..	..	82	76	1,150	25

NORTH INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING
WITH 31st OCTOBER, 1909

COLPORTAGE.

NAMES OF CIRCUITS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.				NAMES OF CIRCUITS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.			
	No of Bibles Sold or Dis- tributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Dis- tributed.	No. of Tracts Sold or Dis- tributed.		No of Bibles Sold or Dis- tributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Dis- tributed.	No. of Tracts Sold or Dis- tributed.
BAREILLY DISTRICT.					GARHWAL DISTRICT.				
Bareilly	..	..	..	..	Pauri	..	..	..	..
" Sadar Bazar.. ..	..	..	..	..	Dikhwali	..	..	..	..
Faridpur	..	..	..	..	Lobha Kainur	..	..	..	..
Jalalabad	2	5	400	2,500	Ramuee	..	..	..	..
Khera Bajhera	..	..	..	..	Lansdowne	..	9	80	4,000
Miranpur Katra	..	..	..	..	Total	..	9	80	4,000
Mohamdi	7	9	204	220	GONDA DISTRICT.				
Panahpur	..	..	..	4,000	Bahratch	3	25	2 301	8,100
Powayan	..	..	40	10,000	Balrampur	..	..	48	6,800
Shahjahanpur East ..	2	5	1,029	1,000	Bhinga	..	..	..	4 300
" West	22	27	1 847	500	Colonelganj	..	..	..	2 600
" Dilawarganj	..	..	..	..	Gonda	10	3	4 0	18,600
Tilhar	..	..	..	..	Kaisarganj	..	..	..	4 300
Total	33	36	3 529	18,220	Mankapur	..	..	..	5,300
BIJNOR DISTRICT.					Total	13	28	2 749	50,000
Bashta	..	..	17	1 280	HARDOI DISTRICT.				
Bijnor	1	..	80	5 000	Bilgram	..	..	..	8,200
Dhampur	10	30	1 000	3,000	Hardoi	20	20	1,560	35,932
Kiratpur	..	..	20	900	Mallawan	5	5	259	5 269
Mandawar	..	2	14	2 000	Pihani	..	..	..	400
Nagina	..	..	25	1,120	Safipur	..	..	..	1,200
Najibabad	..	1	15	730	Sandi	..	..	..	6,000
Nurpur	..	4	33	80	Sandila	6	15	200	2 000
Seohara	..	..	17	720	Shahabad	8	19	1 233	3 933
Total	11	38	1,221	14,830	Unao	5	10	400	2,000
BUDAON DISTRICT.					Total	44	69	3,652	59 534
Aonla	11	36	1,242	250	KUMAON DISTRICT				
Balsi	..	..	..	..	Bharat and Tarai ..	..	..	..	..
Bhamora	..	..	..	..	Bhot	..	..	74	..
Bisauli	4	7	1 242	600	Dwarahat	..	..	50	400
Budaon	..	..	..	..	Naini Tal E Church..	..	..	..	..
Dataganj	..	..	..	..	Naini Tal H. Church..	3	4	20	1,000
Kakrala	1	5	250	1,500	Pithoragarh	1	8	77	1,000
Ujhani	..	..	..	..	Total	4	12	221	2,400
Total	16	48	2,734	2,350					

NORTH INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING
WITH 31st OCTOBER, 1909.

COLPORTAGE.

NAMES OF CIRCUITS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.				NAMES OF CIRCUITS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.					
	No of Bibles Sold or Dis- tributed	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Dis- tributed	No. of Tracts S ld or Distri- buted.		No of Bibles Sold or Distri- buted	No. of New Testaments Sold or Distributed.	No of Portions Sold or Dis- tributed	No of Tracts Sold or Distri- buted.		
MORADABAD DISTRICT.					OUDH DISTRICT.						
Amroha	..	9	17	1 120	5 000	Barabanki	..	14	11	586	1 898
Babukhera	..	..	20	600	2 040	Rai Bareilly	..	4	7	12	3,048
Bahjol	..	..	..	..	3,500	Sitapur	..	12	15	1,065	1,042
Chandausi	..	..	..	..	11,000	Itaunja	..	3	6	420	5,894
Dhanaura	..	..	..	..	5,000	Sidhault	..	8	10	2 134	6,560
Gunnaur	..	..	..	..	2,400	Lucknow, English	..	..	..	..	..
Hasanpur	..	..	..	..	10,848	Lucknow, Hind.	..	..	..	2,000	30,000
Kantha	..	..	..	..	7,956	Lakhimpur	..	5	15	1,448	6 695
Kundarki	..	..	..	..	8 184	Total	..	46	64	7,665	55,187
Moradabad	..	19	30	2,300	24,000	PILIBHIT DISTRICT.					
Rajabpur	..	..	..	..	2,744	Behari	..	..	..	..	..
Rajpura	..	..	..	..	2,400	Bisalpur	..	..	..	..	..
Sambhal	..	..	6	98	3 600	Fatehganj	..	..	5	30	2,000
Sharifpur	..	..	..	..	1,800	Mirganj	..	..	..	..	..
Sirsi	..	..	..	..	1,800	Nawabganj	..	..	..	..	..
Thakurdwara	..	1	5	43	3,500	Puranpur	..	..	..	..	..
						Pilibhit	..	15	33	2,175	3,690
						Rampur	..	..	..	..	..
						Siranli	..	..	..	..	..
						Shahi	..	..	..	..	..
Total	..	29	78	4,161	95,772	Total	..	15	38	2,205	5,690

NORTH INDIA CONFERENCE STATISTICS

SUMMARY OF CHURCH

NAMES OF DISTRICTS	CHRISTIAN COMMUNITY					BAPTISMS.			
	CHURCH MEMBERSHIP.		Baptized Children.	Total No. of Christians	Deaths	Children of Christian Parents	Children from among Non-Christians	Adults	Total Baptisms.
	Probationers.	Full Members.							
Bareilly ..	2,571	2,642	2 205	7,418	184	182	141	278	601
Bljnor ..	2,803	1 653	2,130	6,586	171	277	59	153	489
Budaun ..	4 098	3 397	4,037	11,532	345	249	152	217	618
Garhwal ..	269	289	337	895	17	27	1	6	34
Gonda ..	590	267	295	1 152	39	14	47	69	130
Hardoi ..	1 014	618	565	2,197	45	50	54	133	237
Kumaon ..	464	364	513	1,361	12	44	26	77	147
Moradabad ..	8,208	3,838	5 850	17,896	517	415	304	664	1,384
Oudh ..	1,215	770	954	2 939	79	47	65	201	313
Pilibhit ..	3,268	3,269	2 540	9,077	298	224	167	319	710
Grand Total 1909 ..	24 500	17 127	19 426	61 053	1 707	1,529	1 016	2,117	4 662
Grand Total 1908 ..	23 386	16,002	18 683	58 071	1,600	1,329	1 063	2,020	4 412
Increase ..	1,114	1,125	743	2,982	107	200	..	97	250
Decrease ..	..	..	..	..	..	..	47	..	..

FOR THE YEAR ENDING WITH 31st OCTOBER, 1909.

MEMBERSHIP AND WORK.

SUNDAY-SCHOOLS.				EPWORTH LEAGUES				CHRISTIAN WORKERS											
Number of Sunday-Schools.	Number of Officers and Teachers	Total Scholars of all ages.	Average attendance of Officers, Teachers & Scholars.	Senior Leagues.	Senior Members	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries	W F M S. Assistants	Native Members of Conference	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers (Bible Readers, Colporteurs, Doctors, etc	Total Christian Workers.		
166	248	8,232	6,800	16	718	3	218	4	5	4	6	13	58	74	26	71	253		
107	112	2,295	2,074	9	250	1	60	1	1	..	2	7	26	17	25	67	146		
104	101	7,197	6,196	20	817	2	190	..	..	2	3	9	21	32	28	82	177		
48	61	1,071	792	3	123	5	115	1	1	2	1	4	11	24	16	45	105		
66	80	2,111	1,872	7	230	1	87	1	1	1	4	6	20	11	10	30	92		
84	85	5,202	4,735	9	312	1	59	..	1	..	1	7	33	22	21	54	129		
35	88	1,839	1,597	4	204	2	80	6	6	12	6	2	23	18	17	71	161		
244	266	7,593	6,363	21	858	1	180	2	2	3	5	13	48	43	74	133	323		
179	170	9,699	7,381	8	417	3	122	10	6	8	3	11	47	26	14	75	200		
107	98	4,061	3,682	10	322	..	..	..	..	..	..	4	30	30	43	66	173		
1,140	1,309	49,320	41,492	107	4,251	19	1,111	25	23	32	31	76	307	297	274	694	1,759		
1,097	1,275	53,733	41,310	103	3,996	20	967	22	22	27	34	76	295	271	288	719	1,754		
43	34	..	182	4	255	..	144	3	1	5	..	..	12	26	..	..	5		
..	..	4,413	..	..	..	1	..	..	..	..	3	..	..	..	14	25	..		

NORTH INDIA CONFERENCE STATISTICS

SUMMARY OF CHURCH

NAMES OF DISTRICTS.		CHURCH PROPERTY.													
		Number of Churches.	Probable Value of Churches.		Number of Parsonages.	Probable Value of Parsonages.		Value of W. F. M. S. Property.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.	Paid on Indebtedness on Churches and Parsonages.	Paid for Buildings, Improving and Purchasing Churches and Parsonages.	Paid for Purchasing and Improving other Property.
			Rs.	No.		Rs.	No.								
Bareilly	.. 17	51,173	36	53,100	64,325	116,735	2 75 333	..	..	..	852	300			
Bljnor	.. 5	4,920	1	10,180	4,000	50	19,150	..	..	..	183	26			
Budaun	.. 11	22,035	29	11,356	16,000	3 690	53,081	..	..	..	632	90			
Garhwal	.. 6	1,900	13	14,700	32,000	31 000	79,600	1,700	1 700	..	615	..			
Gonda	.. 9	10 440	14	8,860	28,000	2,240	49,540	..	..	..	109	12			
Hardol	.. 8	13,485	11	3 600	35,000	10,271	62,356	..	..	..	144	60			
Kumaon	.. 15	57,800	24	36,425	178,073	325,000	5 97 298	..	..	350	200	225			
Moradabad	.. 24	39,547	64	29,156	32 000	36,230	1 30,933	..	..	..	1,523	3,000			
Oudh	.. 12	66,416	27	105,111	274,400	320,288	7,66,215	37,000	21,000	2000	10,321	..			
Pilibhit	.. 11	2,040	23	5 560	..	350	7,950	..	..	..	542	30			
Grand Total 1909	.. 118	259,756	232	278,048	663,798	845,854	20,47,456	38,700	22,700	2350	15,121	3,743			
Grand Total 1908	.. 117	244,421	233	250,968	456,998	966,812	19,19 199	48,600	15 050	279	10 934	126,369			
Increase	.. 1	15,335	19	27,080	20,6800	..	1,28,257	..	7,650	2071	4,187	..			
Decrease	.. ..	..	..	..	..	120,958	..	9,900	..	..	..	122,626			

FOR THE YEAR ENDING 31st OCTOBER, 1909

FINANCES.

MINISTERIAL SUPPORT.					BENEVOLENT COLLECTIONS.										OTHER COLLECTIONS.							Total of Ministerial Support and Collections.
Raised by Native Church for Pastor.	Pastoral Support from Europeans	Raised for Conference Claimants.	Raised for mission Claimants.	Total Collected for Ministerial Support.	FOR MISSIONARY SOCIETY		Children's Day Collection for Education.	For Bible Society	For Tract Society.	For Indian Sunday School Union.	For Woman's Societies.	For all other Benevolences (schools, special aid, etc.)	Total Benevolent Collections	For Building Improving and Purchasing Property.	Current Expenses and all other Local Uses	For General Conference Expenses.	For Central Conference Expenses	For Domestic (Desi) Missionary Society				
					From Churches	From Sunday Schools																
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.			
1045x	308	40x	58x	1452x	108x	22	54x	56x	23x	6	127x	23x	422x	.	261	..	x	29x	2,165x			
383x	..	7	43	433x	17x	..	9x	17x	3	1x	20x	..	69x	65	..	..	..	11	578x			
670	58	..	77	805	38	1	35x	31	14	5x	58	95	278x	40	..	..	..	11	1,134x			
153	112	..	60	325	30	..	28	34	5	5	30	230	362	..	..	..	..	..	687			
249	130	..	46x	425x	45	12x	26x	15x	5x	6	44x	156	311x	400	10	4	4x	11x	1,166x			
405x	24	19x	44x	492x	62x	8x	20x	20x	x	2	9x	34x	157	..	.	1x	4x	10x	664			
344x	1737x	1	44x	2,126x	175	21x	97x	52x	3	2	20x	114x	485x	152	185	..	..	..	2,949x			
146	158	12x	149x	1464x	146	38x	115	42x	5	15x	44x	329x	737x	..	10	1	3x	12x	2,229			
972x	2099x	1	229	3,202x	251x	39x	167x	88x	2x	8x	27x	516x	1,102x	..	706x	6x	2	40x	7,150x			
544	..	10	45	599	23x	5	10x	11	3	8x	9	69x	140	..	..	1	..	27	767			
3613x	4617x	50x	796x	11416x	1897x	147x	565x	369x	65	60x	390x	1588x	4,066x	657	3172x	13x	14x	152x	19,492			
5277	3838	167	508	9791	839	108	666	388	87	61	274	4349	6774	1750	1824	8	5	160	20,313			
636	779	..	288	1,625	58	40	..	..	..	..	116	..	..	..	1348	5	9	..	..			
..	..	77	..	..	..	..	101	19	22	1	..	2781	2,708	1093	..	..	..	8	821			

NORTH INDIA CONFERENCE STATISTICS

SUMMARY OF

VERNACULAR SCHOOLS.											
NAMES OF DISTRICTS.	BOYS' SCHOOLS.					GIRLS' SCHOOLS.					
	Number of Boys' Schools.	AVERAGE EN-ROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools.	AVERAGE EN-ROLMENT FOR YEAR.			Number of Boarders.	
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.		
Bareilly	25	183	212	395	..	20	49	251	300	..	
Bijnor	53	327	218	545	..	18	94	77	171	..	
Budaon	44	515	151	666	..	21	62	228	290	..	
Garhwal	12	42	166	208	..	2	7	49	56	..	
Gonda	10	60	438	498	37	2	10	39	49	..	
Hardoi	19	200	172	372	30	2	15	10	25	..	
Kumaon	17	43	539	582	34	17	32	502	534	6	
Moradabad	96	936	200	1 226	..	50	262	392	654	..	
Oudh	7	30	190	220	16	3	13	30	43	..	
Pilibhit	68	785	170	955	..	13	111	39	150	..	
Grand Total 1909	351	3 130	2 546	5 676	117	148	655	1 617	2 272	6	
Grand Total 1908	291	2 662	2 546	5 208	167	154	949	1 739	2 688	87	
Increase	60	468	..	468	..	..	..	..	..	..	
Decrease	..	..	..	..	50	6	294	122	416	81	

FOR THE YEAR ENDING 31st OCTOBER 1909.

SCHOOLS' STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.					Total Number of Schools.	Total Number of Teachers.	Total Average Enrolment	Total Boarders.
Number of Boys' Schools	AVERAGE EN-ROLMENT FOR YEAR.			Number of Boarders,	Number of Girls' Schools	AVERAGE EN-ROLMENT FOR YEAR.			Number of Boarders.				
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.					
3	127	406	533	152	2	385	1	386	363	50	81	1 614	515
..	..	..	..	..	1	69	1	70	75	72	63	786	75
1	77	157	234	76	1	162	..	162	111	67	87	1 292	187
1	32	192	224	19	1	70	..	70	75	16	44	558	94
..	..	..	..	..	1	97	2	99	95	13	32	646	132
1	6	94	100	54	1	54	..	54	..	23	36	551	84
4	127	423	550	108	3	195	..	195	165	41	121	1 861	313
1	160	230	390	150	1	135	13	148	148	148	157	2 418	298
4	175	750	925	163	3	240	40	280	220	17	96	1 477	399
1	35	10	45	25	..	..	..	..	..	82	76	1 15	25
16	739	2 262	3 001	747	14	1 347	57	1 404	1 252	529	793	12 353	2 122
18	783	1 799	2 582	832	14	1 297	60	1 357	1 058	477	737	11 835	2 144
..	..	463	419	..	..	50	..	47	194	52	56	518	..
2	44	..	..	85	..	..	3	..	..	..	..	..	22

NORTH INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING
WITH 31st OCTOBER, 1909.

SUMMARY OF COLPORTAGE.

NAMES OF DISTRICT.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.				NAMES OF CIRCUITS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.			
	No. of Bibles Sold or Distributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Distributed.	No. of Tracts Sold or Distributed.		No. of Bibles Sold or Distributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Distributed.	No. of Tracts Sold or Distributed.
Bareilly ..	33	36	3,52	18,220	Moradabad ..	29	78	4,161	95,772
Bijnor ..	11	38	1,221	14,830	Oudh ..	46	64	7,665	55,187
Budaon ..	16	48	2,734	2,350	Pilibhit ..	15	38	2,205	5,690
Garhwal ..	..	9	80	4,000					
Gonda ..	13	28	2,749	50,000	Grand Total 1909 ..	211	420	28,208	307,983
Hardoi ..	44	69	3,652	59,534	Grand Total 1908 ..	203	300	19,373	170,329
Kumaon ..	4	12	221	2,400	Increase ..	8	120	8,835	137,654
					Decrease ..	..	..	..	..

Report

of the

Forty-Seventh Session

of the

North India Conference

of the

Methodist Episcopal Church

held at

Lucknow, January 4—10, 1911.



Methodist Publishing House,
LUCKNOW.



UNITED PROVINCES OF AGRA AND OUDH

The section East of the River Ganges
is occupied by the
North India Conference.

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Rules of Order.

Qawánín i Tartíb.

1. Kánfarans kí har ek kárrawái, siwáe us ke, ki jis ko Mír i Majlis pesh kare, 'arz karne se shurú hogí; aur kisí ká haqq nahín kí wuh bole, jab tak kí Mír i Majlis us ko nám lekar ijázat na de. Jab tak Kánfarans ke símhne koí 'arz pesh na kí jáwe, kisí bāt par bahs nahín ho saktí.

2. Koí náí 'arz yá rezolushan nahín pesh ho saktá, jab tak us ká kí jis par guftogú ho rahí hai, faisala na ho jáwe; ya'ne k̄hwáh wuh qubúl kiyá jáwe yá ná-manzúr.

3. Har sharík ká haqq hai, kí jis 'arz par wuh bolná cháhe, bole, lekin páñch minaṭ se ziyáda ek hí waqt nahín bol saktá, na kísi mazmún par ek bār se ziyáda, jab tak kí kull shuraká, jo bolná cháhte hai, na bol chuke; siwáe is ke, kí Kánfarans k̄háss ijázat de.

4. Har ek sharík ká haqq hai, kí kisí waqt, jab mubáhisá ho rahá hai, zail kí 'arzon meṇ se, jis ko cháhe pesh kare:—(1) Multawí kiyá jáná. (2) Muqarrar waqt tak multawí rakhná. (3) Mez par rakhná yá (4) Tarmím karná; in 'arzon ká, jis silsile par darj hai, liház kiyá jáwegá.

5. Har ek sharík jab bolná cháhe, apní jagah par khará ho, aur ba-tahzíb Mír i Malis se ijázat máṅge; aur kisí hálát meṇ, kisí kí badgoí yá námunásib báteṇ na kare.

6. Jab koí sharík ijázat pákar bol rahá hai, wuh roká nahín já saktá, táwaqte kí wuh bol na chuke, siwáe 3re aur 8weṇ qánún ke bamújib.

7. Har ek Kánfarans ke sharík ko majáz hai, kí jab us kí samajh meṇ kisí ek bāt par káfi bahs ho chukí hai, 'arz kare, kí bagair aur ziyáda bahs ke us amr par *rote* liye jáweṇ, agar *rote* karnewále shuraká meṇ se do tiháí is 'arz ko qubúl karen, to bilá bahs pahlewáli 'arz pesh kí jáwe.

8. Jab kisí kí samajh meṇ qánún ke k̄hiláf guftogú ho rahí hai, us ko ijázat hai kí fauran is bāt ko pesh kare, aur agar Mír i Majlis us kí bāt ko qubúl kare, us hí waqt se 'uzr ke mutábiq guftogú rokí jáwegí.

9. Mír i Majlis kull qánúní suwál ká faisala karegá, har hál meṇ us ke faisale par 'amal hogá, siwáe is ke, kí agar jamá'at Kánfarans ko *apíl* kare. Tín shuraká, jo Mír i Majlis ke faisale ke k̄hiláf hon Kánfarans ko *apíl* kar sakte haiṇ.

10. Mír i Majlis kull kamíṭṭíyáṇ muqarrar karegá, siwáe un k̄háss ke, jin ko kí Kánfarans muqarrar karná cháhe.

11. Kull 'arzen yá rezolushan, jin ko koí Kánfarans ká sharík pesh kare likhkar pesh karná hongí, agar koí Kánfarans ká sharík yá Mír i Munshí dar̄khwást kare.

12. Khare hoke *rote* liyá jáwegá, agar tín shuraká kisí waqt aisi dar̄khwást karen.

13. Hān aur nahín se *rote* ho saktá hai, agar páñch shuraká aisi dar̄khwást karen.

Officers of the Conference.

Presidents

BISHOP W. F. McDOWELL, D.D. LL.D.

BISHOP F. W. WARNE, D.D.

Secretary

E. STANLEY JONES, P. O., SITAPUR.

Assistant Secretary

G. M. BUCK

Statistical Secretary

G. C. HEWES

Corresponding Secretary

F. L. NEELD

Vernacular Secretary

G. D. PRESGRAVE

Conference Treasurer

CHAS E. SIMPSON

Mission Treasurer

J. N. WEST

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Secretary

F. L. NEELD

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Ex-Officio

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S. S. DEASE

S. B. FINCH

G. H. FREY

J. H. GILL

J. H. MESSMORE

WILLIAM PETERS

J. W. ROBINSON

N. L. ROCKEY

Elected Members

L. A. CORE

B. T. BADLEY

T. C. BADLEY

H. L. MUKERJEE

H. A. CUTTING

GANGA NATH

Alternates

H. H. WEAK

PRABHU DAYAL

Auditing Committee**Chairman**

H. H. WEAK

MRS. THOBURN

MISS LOPER

C. E. SIMPSON

KAY SILAS

H. L. MUKERJEE

ALEX. CORPRON

MISS ORGAN

MISS HOGE

T. C. BADLEY

G. D. PRESCHAVE

E. S. JONES

G. C. HEWES

D. A. CHOWFIN.

Epworth League Board of ControlJ. R. CHITAMBAR, J. W. ROBINSON, MISS RUDDICK, MISS LOPER,
C. E. SIMPSON.**Conference Board of Stewards**L. A. CORE, H. A. CUTTING, T. C. BADLEY, G. C. HEWES,
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MRS. J. H. GILL, *Secretary*.**Trustees of the Bareilly Theological Seminary**

J. W. ROBINSON

D. M. BUTLER

C. L. BARE

L. A. CORE

S. S. DEASE

I. L. INGRAM, ESQ.

N. L. ROCKEY

F. WELSH, ESQ.

J. N. WEST

} Term expires January, 1912.

} Term expires January, 1913.

} Term expires January, 1914.

P. M. BUCK, ROCKWELL CLANCY (North-West India Conference)
DR. F. R. FELT (Central Provinces) BISHOPS J. M. THOBURN,
F. W. WARNE, J. E. ROBINSON AND W. F. OLDHAM, *Ex-Officio*;
F. L. NEELD, *Ex-Officio Secretary*.

Board of Education

President

F. L. NEELD

Secretary and Treasurer

L. A. CORE

R. C. BUSH
WILLIAM PETERS
N. JORDON
C. E. SIMPSON

MRS. ROCKEY
MISS LOPER
MISS WRIGHT
J. N. WEST
MISS A. MEANS

Board of Examiners.

L. A. CORE (*Chairman*)
S. S. DEASE
F. L. NEELD
N. L. ROCKEY
J. R. CHITAMBAR
W. R. BOWEN
H. L. MUKERJEE
D. A. CHOWFIN

B. T. BADLEY (*Registrar*)
JWALA SINGH
J. THOMPSON
MAZHAR-UL-HAQQ
PRABHU DAYAL
J. H. SMART
PREM SINGH
G. D. PRENGRAVE

To Preach the Annual Conference Sermon

F. L. NEELD; *Alternate*, J. R. CHITAMBAR

Visitors to Theological Seminary

B. T. BADLEY, W. T. SPEAKE

Licensed Deaconesses

MISS HOGE, MISS SCOTT, MISS HARDIE, MISS BROWNE,
MISS INGRAM, MISS SHELDON.

Associates

MRS. TUCKER, MRS. C. RICHARDS

Isabella Thoburn College Board of Governors

To retire in 1912: MISS WRIGHT, L. A. CORE, MISS
LAWSON. To retire in 1913: ROCKWELL CLANCY,
F. L. NEELD, SIR HARNAM SINGH. To retire
in 1914: W. E. TOMLINSON, M. B.
CAMERON, ESQ., HON. MR. BILGRAMI,
MISS LOPER. To retire in 1915:
J. N. WEST, MRS. L. S. PAR-
KEB, MRS. E. S. JONES,

Sanitarium Committee

S. S. DEASE, P. S. HYDE, J. N. WEST

Standing Committees**State of the Church.**—F. L. NEELD, F. W. GREENWOLD, PREM SINGH, MAZHAR-UL-HAQQ, W. T. SPEAKE.**Temperance.**—O. M. BUCK, C. M. PARMANAND, F. WITKE, K. WILKINSON, KANHAI SINGH.**Sunday School.**—H. H. WEAK, JOSHUA SOLOMON, G. S. PATRICK, J. H. SMART, S. S. DAVID.**Triers of Appeals.**—L. A. CORE, J. N. WEST, WM. PETERS, G. D. PRESGRAVE.**Conference Relations.**—G. C. HEWES, PRABHU DAYAL, H. H. WEAK, S. PHILLIP, NIZAM ALI, MAZHAR-UL-HAQQ.**Desi Missionary Society.**—O. M. BUCK, *President*; H. L. MUKERJEE, *Secretary*; J. R. CHITAMBAR, *Treasurer*; WM. PETERS, J. W. ROBINSON, G. H. FREY, N. L. ROCKEY, F. W. GREENWOLD.**Publishing Minutes.**—THE SECRETARIES AND THE AGENT, METHODIST PUBLISHING HOUSE, LUCKNOW.**Public Worship.**—DISTRICT SUPERINTENDENT AND PREACHERS-IN-CHARGE MORADABAD.**Deaconess Board.**—S. S. DEASE, *President*; MISS RUDDICK, *Secretary*; H. J. ADAMS, W. R. BOWEN, MATTHEW STEPHEN, MISS MEANS, MISS INGRAM.**Trustees of Reid Christian College.**

WM. PETERS	}	Term expires January, 1912.
F. L. NEELD		
W. E. TOMLINSON	}	Term expires January, 1913.
J. W. ROBINSON		
J. N. WEST	}	Term expires January, 1914.
P. M. BUCK		
J. R. CHITAMBAR	}	Term expires January, 1914.
T. C. BADLEY		
ROCKWELL CLANCY	}	

DR. E. MELLICANS, NOMINATED BY THE ALUMNI ASSOCIATION,
Term expires January, 1912.**BISHOP F. W. WARNE**, *President of the Board*, C. L. BARE,
Secretary and Treasurer.

Trustees of Bishop Parker Memorial High School,

W. A. MANSELL, H. A. CUTTING, 1912; J. N. WEST, L. A. CORE, WM
PETERS, 1913; *Ex Officio* THE DISTRICT SUPERINTEND-
ENT AND THE PRINCIPAL.

Board of Governors, Naini Tal Schools

BISHOP F. W. WARNE, *Ex-officio Chairman*; J. N. WEST,
L. A. CORE, J. W. ROBINSON, F. L. NEELD,
S. S. DEASE, N. L. ROCKEY.

Executive Committee of "Oak Openings"

S. S. DEASE, L. A. CORE, SAMUEL KNOWLES, J. H. MESSMORE,
F. L. NEELD, J. W. ROBINSON, R. C. BUSER.

Official Visitors to Naini Tal Schools

F. L. NEELD, H. H. WEAK.

Board of Managers of the Shahjahanpur Industrial School and Orphanage

J N. WEST, (*Chairman*), F. WELSH, ESQ., C. H. GREENWOLD, PREM SINGH
J. H. WALTER, C. E. SIMPSON, DAVID BARROW, WM. PETERS,
HIRAM BARROW, S. B. FINCH, G. H. FREY,
J. R. MUIRHEAD AND N. L. ROCKEY.

Conference Roll.

CLASS A.—Elders in full connection who have completed
the course of study.

Adams, Horace J.	1874	Lazar Shah	0914
Badley, Brenton T.	1899	Mohammad Hasan Jan	1895
Bahadur Singh	1896	Makkhan Lal	1906
Baldeo Parshad	1893	Mansell, Sabine	1892
Bansi Dhar	1895	Mansell, William A. <i>a.</i>	1889
Bare, Charles L. <i>a.</i>	1880	McArthur, A. G.	1893
Basant Ram	1894	Mazhar-ul-Haqq	1893
Bihari Lal I.	1892	Messmore, James H. <i>a.</i>	1861
Bihari Lal II.	1889	Misri Charan	1906
Bhikki Lal	1894	Mukerjee, H. L.	1886
Bowen, William R.	1875	Mitchell, H. B.	1886
Briggs, Geo. W.	1904	Neeld, Frank L.	1881
Briscoe, Abel	1906	Nizam Ali	1896
Bulaqi Singh	1905	Norton, John W.	1905
Butler, David M.	1893	Parmanand, Charles M.	1907
Childs, Nathaniel R.	1904	Patras, Benjamin	1887
Chitambar, Jashwant R.	1905	Paul, Chiddu S.	1889
Chowfin, David A.	1892	Peters, William	1879
Cocker, Benj. F.	1884	Phillip B. S.	1893
Core, Lewis A.	1889	Philip, Samuel	1891
Craven, Thomas <i>a.</i>	1870	Prabhu Das	1905
Cutting, Hiram A.	1874	Prabhu Dayal	1897
Dease, Stephen S.	1881	Prem Masih	1906
Dysell, Joseph	1896	Prem Singh	1898
Falls, Seneca	1886	Presgrave, Grafton D.	1894
Faucett, Robert I. <i>a.</i>	1899	Roberts, John	1907
Fazl Masih	1893	Robinson, John W.	1892
Finch, Superian B.	1894	Rockey, Noble L.	1884
Franklin, Ram S.	1893	Samuel Joshua S.	1896
Frederick, John	1906	Scott, Thomas J. <i>a.</i>	1866
Frey, Geo. H.	1889	Scott, Warren M.	1888
Ganga Nath	1896	Sigler, H. C.	1907
Gill, Joseph H.	1871	Simpson, Chas. E.	1905
Greenwold, Frederick W.	1879	Smart, Joseph H.	1897
Hancock, Crawford	1886	Speake, William T.	1890
Harris, Mangal L.	1904	Stephen, Matthew	1882
Hewes, Geo. C.	1891	Solomon, Joshua	1896
Hyde, Preston S.	1902	Thompson, James	1898
Ishwari Das	1904	Walter, John H.	1905
Jawala Singh	1894	Weak, Harry H.	1908
Jhukkan Lal	1898	West, John N.	1893
Jordan, James <i>a.</i>	1883	Wheeler, Samuel	1889
Kanhai Singh	1887	Wilson, Dhapjan	1904
Kay Silas	1905	Wittke, Ferris	1904
Kidder, D. P.	1885	Yaqub Shah	1882
Knowles, Samuel	1858	Yaqub Singh	1907

NOTE.—These marked "*a.*" were absent during this session.

Class B.—Members in full connection in studies of fourth year.

Samuel J. Shaw	Deacon	....	1908
Ghungar Money	Elder	....	1908
E. Stanley Jones	Elder	....	1908
Theodore C. Badley	Elder	....	1906
Oscar M. Buck	Elder	....	1910

Class C.—Members in full connection in studies of third year.

Silas S. David	Deacon	....	1909
Mohan Singh	Elder	....	1909

Class D.—Preachers on Trial

Richard C. Busher		I year	....	1909
Nannhe Lal	Deacon	"	....	1911
Guman Singh Patrick	Deacon	"	....	1911
Dhanni Ram Rodgers	Elder	"	....	1911
Peter S. Maurice	Elder	"	....	1911
Samuel S. Falls	Deacon	"	....	1911
Kesri Singh	Deacon	"	....	1911
J. Waskom Pickett	Elder	"	....	1911
Jhandu Singh	Deacon	II year	....	1910
Mangal Singh	Deacon	"	....	1910
Lachhman Singh	Elder	"	....	1910
Albert Gulab	Elder	"	....	1910
Khuliya Wilkinsoh	Elder	"	....	1910

SUMMARY.

Missionaries in full connection	....	23
Hindustani Preachers in full connection	....	76
		—
	Total	 99
Missionaries on Trial	....	2
Hindustani Preachers on Trial	....	9
		—
GRAND TOTAL	....	110

Missionaries Present—Conference 1910.

Bishop F. W. Warne.*

Bishop J. E. Robinson.

Anderson Miss.
Ashwill, Miss.
Badley, B. T.*
Badley, T. C.*
Barber, Miss
Blackwood, H. O.
Blackstock, Mrs. L.
Blackstock, Miss.
Boggess, A. C.*
Briggs, G. W.*
Branch, M. Wells.
Browne, Miss.
Buck, O. M.*
Busher, R. C.*
Corpron, A.
Davis, Miss.
Dease, S. S.*
Dease, Miss.
Easton, Miss C.
English, Miss.
Gill, J. H.*
Hill, Miss.
Hewes, G. C.*
Ingram, Miss.
Jones, E. Stanley.
Kyle, Miss.
Loper, Miss.
Landrum, Miss.

Means, Miss A.
Means, Miss M.
Meek, W. S.
Messmore Mrs.
Neeld, F. L.
Organ, Miss.
Oldroyd, Miss.
Parker, Mrs.
Pickett, J. W.
Robinson, J. W.*
Robinson, Miss R. E.
Robinson, Miss.
Rockey, N. L.*
Ruddick, Miss.
Scott, Miss.
Sellars, Miss.
Simpson, C. E.*
Sullivan, Miss.
Thoburn, Mrs.
Titus, M. T.*
Waugh, Mrs.
Waugh, Miss.
Weak, H. H.*
West, J. N.
Widney, Miss.
Worthington, Mrs.
Wright, Miss.
Yeager, Miss.

Visitors Present.

Mrs. W. F. McDowell.
Rev. Joseph Culshaw, Rev. D. S. Manley, Miss Swan, Bengal Conference.
Dr. P. M. Buck, Rev. W. E. Tomlinson, Mrs. Buck, Miss Buck, Northwest India Conference.
Rev. and Mrs. T. S. Wynkoop, Secretary, N. I. Bible Society.
Rev. and Mrs. R. J. Burgess, Secretary, I. S. S. U.
Miss Blackstock.

* And wife.

Disciplinary Questions.

1. Is this Annual Conference incorporated according to the requirements of the Discipline?

No.

2. Who have been received by transfer, and from what Conferences?

None.

3. Who have been re-admitted?

None.

4. Who have been received on credentials, and from what Churches?

None.

5. Who have been received on trial?

- (a) In studies of first year.

Nannhe Lal,
Guman Singh Patrick.
Dhauni Ram Rodgers.
Peter S. Maurice.
Samuel S. Falls.
Kesri Singh.
J. Waskom Pickett.

- (b) In studies of third year.

None.

6. Who have been continued on trial?

- (a) In studies of first year.

Richard C. Busher.

- (b) In studies of second year.

Jhandu Singh.
Mangal Singh.
Lachman Singh.
Albert Gulab.
Khuliya Wilkinson.

- (c) In studies of third year.

None.

(d) In studies of fourth year.

None.

7. Who have been discontinued?

None.

8. Who have been admitted into full membership?

(a) Elected and ordained deacons this year.

None.

(b) Elected and ordained deacons previously.

Oscar M. Buck (Elder)

Silas S. David (Elder).

Mohan Singh (Elder)

9. What members are in studies of third year?

(a) Admitted into full membership this year.

Silas S. David.

Mohan Singh.

(b) Admitted into full membership previously.

None.

10. What members are in studies of fourth year?

Samuel J. Shaw.

Gunghar Money.

Alexander Corpron.

E. Stanley Jones.

O. M. Buck.

T. C. Badley.

11. What members have completed the conference course of study?

(a) Elected and ordained Elder this year.

Chas. M. Parmanand.

(b) Elected and ordained Elders previously.

Prabhu Das.

Makkhan Lal.

J. W. Norton.

12. What others have been elected and ordained Deacons?

(a) As Local Preachers.

Bhup Singh.

Ata Ullah.

G. S. Patrick.

Kimani Roberts.

C. S. Walter,
James Rose.
Chandar Singh.
Henry Paul.
Tilok Singh.
Kanhai Singh.
Sundar Lal Harris.
Khandari Singh.

(b) Under Missionary rule.

J. Waskom Pickett.
Samuel S. Falls.

(c) Under Seminary rule.

None.

13. What others have been elected and ordained Elders.

(a) As Local Deacons.

Dharam Singh.
Bahadur Shah.
Chamman Wilson.
Harun Andrew.
Abraham Peters.

(b) Under Missionary rule.

J. Waskom Pickett.

(c) Under Seminary rule.

None.

14. Was the character of each Preacher examined?

This was strictly done as the name of each Preacher was called in open Conference.

15. Who have been transferred and to what Conferences?

Frank S. Ditto, Central Tennessee.
Alexander Corpron Bombay.

16. Who have died?

J. L. Humphrey.
J. W. Waugh.

17. Who have been located at their own request?

None.

18. Who have been located?

None.

19. Who have withdrawn?

None.

- 20. Who have been permitted to withdraw under charges or complaints?**
None.
- 21. Who have been expelled?**
None.
- 22. What other personal notation should be made?**
Credentials restored to Mohan Singh Bailey, Local Deacon.
- 23. Who are the Supernumerary Preachers?**
None.
- 24. Who are the Superannuated Preachers?**
Thomas Craven.
Samuel Knowles.
T. J. Scott.
Bihari Lal, II.
B. F. Cocker.
James Jordan.
- 25. Who are the triers of appeals?**
F. L. Neeld.
L. A. Core.
J. N. West.
William Peters.
G. D. Presgrave.
- 26. What is the Statistical Report for this year?**
(See *Statistics*.)
- 27. What is the aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?**
Rs. 3,134-5-9.
- 28. What are the claims on the Conference Fund?**
Rs. 2,052.
- 29. What has been received on these claims, and how has it been applied?**
Full amount has been received and applied.
- 30. What is the amount of the five per cent of collections for the Conference Claimants' Connectional Fund paid by the Treasurer to the Board of Conference Claimants?**
None.
- 31. Where are the Preachers stationed?**
(See *Appointments*.)
- 32. Where shall the next Conference be held?**
Moradabad.

Conference Appointments.

North India Conference.

BAREILLY DISTRICT.

J. N. West, Superintendent (P. O. Shahjahanpur);
Shahjahanpur East, H. H. Weak, Prem Singh;
" West, G. D. Presgrave;
" High School and English work, H. H. Weak;
Dilawarganj, supplied by Abraham Peters, Local Elder;
Panahpur, Warren Scott;
Powayan, R. S. Franklin;
Mohamdi, supplied by Sadal Masih, Local Elder;
Jalalabad, C. S. Paul;
Tilhar, J. H. Walter;
Miranpur Katra, D. P. Kidder;
Khera-Bajera, John Frederick;
Faridpur, Misri Charan;
Bareilly, F. L. Neeld;
" Hindustani Church, W. R. Bowen;
" Sadar Bazar, A. G. McArthur;
" Theological Seminary, F. L. Neeld, Principal;
S. S. Dease, Vice-Principal; O. M. Buck, H. L.
Mukerjee, Jwala Singh, T. J. Scott, Profes-
sor Emeritus, Systematic Theolog.;
Superannuate, T. J. Scott, B. F. Cocker.
On leave to America, W. A. Mausel.

BIJNOR DISTRICT.

G. W. Briggs, Superintendent (P. O. Bijnor):
Bijnor, G. W. Briggs, S. S. Falls;
Chandpur, H. B. Mitchell;
Dhampur, Fazal Masih, H. C. Sigler;
Kiratpur, supplied by Chidda Singh, Local Elder;
Mandawar, supplied by Hiram Barrow, Local Elder;
Najibabad, Albert Gulab;
Nagina, S. S. David;
Nurpur, Seneca Falls;
Seonara, Bansil Dhar.

BUDAON DISTRICT.

William Peters, Superintendent (P. O. Budaon);
Aonla, Basant Ram;
Bhamora, N. R. Childs;
Bilsil, Nizam Ali;
Bisauli, W. T. Spake.
Budaon, Wm. Peters, Makkhan Lal, C. M. Parmanand, Jhandu Singh;
Dataganj, Prabhu Das;
Kakrala, Joshua Solomon;
Ujhani, Magal Singh.

GARHWAL DISTRICT.

J. H. Messmore, Superintendent (P. O. Pauri, Garhwal);
 Dekhwalli, Sabine Mansell (P. O. Pauri);
 Naiyar Valley, Ghungar Money (P. O. Pauri);
 Lobha, F. W. Greenwold;
 Ramnee, to be supplied;
 Pauri, J. H. Messmore, D. A. Chowfin;
 Lansdowne, supplied by K. Roberts, Local Deacon, (P. O. Dogadda).

GONDA DISTRICT.

N. L. Rockey, Superintendent (P. O. Gonda);
 Bhabaich, Samuel Wheeler;
 Balrampur, Ferris Wittke;
 Bhinga, supplied by L. J. McGee, Local Elder;
 Gonda, Samuel Phillips;
 Kaisarganj, J. W. Norton;
 Karnalganj, supplied by Kaliyan Singh, Local Elder;
 Mankapur, supplied by Lal Karan, Local Deacon;
 Nanpara, John Roberts;
 Editor, Sunday School Periodicals, N. L. Rockey.

HARDOI DISTRICT.

S. B. Finch, Superintendent (P. O. Hardoi);
 Bilgram, Jhukkan Lal;
 Hardoi, S. B. Finch;
 Malawan, supplied by Harun Andrew, Local Elder;
 Sandi, supplied by Robert Turner, Local Elder;
 Sandila, Prem Masih;
 Shahabad, Crawford Honcock, Keshri Singh;
 Safipur, Yaqub Singh;
 Unao, Behari Lal, I.
 Pihani, supplied by Nand Ram, Local Elder.

KUMAON DISTRICT.

S. S. Dease, Superintendent (P. O. Naini Tal);
 Naini Tal, Hindustani Church and Station, Prabhu Dayal;
 „ English Church, S. S. Dease;
 „ Philander Smith College, R. C. Busher, Principal and Head
 Master;
 „ Circuit and High School, S. S. Dease;
 „ Financial Agent, Philander Smith College, S. S. Dease;
 Pithoragarh, G. C. Hewes, K. Wilkinson, G. S. Patrik;
 Dwarahat, S. S. Dease;
 Ramnagar, to be supplied;
 Bhabar and Tarai, Benjamin Patras;
 Superannuates, Samuel Knowles and Behari Lal, II;
 Transferred to Bombay Conference, Alexander Corpron.

MORADABAD DISTRICT.

J. H. Gill, Superintendent (P. O. Moradabad);
 Amroha, D. M. Butler;
 Babukhera, P. S. Maurice;
 Bahjoi, Mohan Singh;
 Chaudausi, H. A. Cutting;
 Dhanaura, Dhappan Wilson;
 Gunnaur, Bhikki Lal;

Hasanpur, Lazar Shah;
 Kanth, B. S. Phillip;
 Kundarki, Bahadur Singh;
 Moradabad, C. E. Simpson, M. L. Harris;
 " Bishop Parker Memorial High School, C. E. Simpson
 (N. Jordan);
 Rajabpur, supplied by Nirmal Singh, Local Elder;
 Rajpura, supplied by Mathra Parshad, Local Elder;
 Sambhal, J. Tomkinson;
 Sharifpur, Bulaqi Singh;
 Sirsi Ishwari Das;
 Thakurdwara, Lakshman Singh;
 Superannuate, James Jordan.
 On leave to America, R. I. Faucett.

ODDH DISTRICT.

J. W. Robinson, Superintendent (P. O. Lucknow); 17
 Barabanki, J. S. Samuel;
 Itaunja, Yaqub Shah;
 Fatehpur, Abel Briscoe;
 Lakhimpur, H. J. Adams.
 Lucknow, Hindustani Church and Circuit, Matthew Stephen.
 " English Church, J. Waskom Pickett.
 " Methodist Publishing House, (W. S. Meek), Ganga Nath.
 " Reid Christian College, L. A. Core, Principal; T. C. Badley,
 J. R. Chitambar, (G. F. Henry), (O. H. Blackwood),
 (M. T. Titus), (A. T. Boggess), J. G. Shaw.
 " Department of Commercial Education and Boarding House
 T. C. Badley, (M. W. Branch.)
 Rae Bareilly, J. H. Smart.
 Sidhauli, Baldeo Parshad.
 Sitapur, E. S. Jones, Mazhar-ul-Haqq, Nannhe Lal.
 " Boarding School, E. S. Jones, Kay Silas.
 Editor, *Kaukab-i-Hind*, J. W. Robinson; Associate Editor, Ganga Nath.
 Secretary, Epworth League for India, B. T. Badley.
 Secretary, Bishop Thoburn Special Fund, J. W. Robinson.
 Superannuate, Thomas Craven.
 On leave to America, C. L. Bare.
 Conference Evangelist, E. S. Jones.

PILIBHIT DISTRICT.

G. H. Frey, Superintendent (P. O. Fatehganj West, District
 Bareilly.)
 Bhojeepura, M. H. Jan.
 Bisalpur, supplied by Girdhari Lal, Local Elder.
 Fatehganj West, G. H. Frey.
 Mirganj, D. R. Rogers,
 Nawabganj, Kanhai Singh.
 Pilibhit, supplied by Moti Lal, Local Elder.
 Puranpur, Joseph Dysell.
 Rampur, supplied by James Morgan, Local Elder.
 Shahi, supplied by Sohan Lal, Local Elder.
 Sirauli, supplied by Dharam Singh, Local Elder.

Women's Conference.

BAREILLY DISTRICT.

Bareilly Orphanage, Miss C. Easton,
 " City, Zanana and Village work, Miss A. Means.
 " Medical Work, Miss Kipp, M. D., Miss Anderson.
 " Women's School, Mrs. Buck, Mrs. Mukerjee.
 Shahjahanpur East, Orphanage and Circuit work, Mrs. Weak,
 " Girls' Boarding School, Miss English.
 " City Schools and Zanana work, Mrs. West.
 District and Evangelistic work, Mrs. West.
 On leave, Mrs. Tucker.
 On leave to America, Mrs. Neeld, Mrs. Mansell.

BIJNOR DISTRICT.

Girls' Boarding School, Mrs. Worthington.
 District and Circuit work, Mrs. Briggs.

BUDAON DISTRICT.

Budaon, Girls' Boarding School, Miss Organ.
 " City and District work, Miss Ruddick.
 " Boys' Boarding School, Miss Peters.

GARIHWAL DISTRICT.

Pauri, Girls' Boarding School, Miss Kyle,
 District Work, Mrs. Messmore.
 District Evangelistic work, Miss M. Means.

GONDA DISTRICT.

Gonda, Girls' Boarding School, Miss Wright.
 " City and Village work, Mrs. Rockey.
 District Work, Mr. and Mrs. Rockey.

HARDOI DISTRICT.

Hardoi, Girls' Boarding School, Mrs. Parker.
 " City and District Work, Mrs. Parker, Mrs. Finch.

KUMAON DISTRICT.

Bhot, Miss Sheldon.
 Chandag, Miss Reed.
 Dwarahat, School, Village and Circuit Work, Mrs. Dease.
 Pithoragarh, Women's Home and Girls' School, Miss Sullivan.
 " Medical Work, Miss Sullivan.
 " Circuit Work, Mrs. Hewes.
 " Evangelistic Work, Miss Budden (P. O. Champawat).
 Naini Tal, Hindustani Girls' School, Miss Thoburn.
 " Circuit and Zanana Work, Miss Dease.
 " English work, Miss Dease.
 " Phlander Smith College, Mrs. Busher Miss Thoburn.
 " Girls' High School, Miss Easton, Principal; Miss Sellars
 Vice Principal; Miss Widney, Miss Ashwill.
 District Work, Mrs. Dease.
 On leave to America, Miss Browne.

MORADABAD DISTRICT.

Moradabad, Girls' Boarding School, Miss Blackstock.
 „ Normal Training School, Miss Yeager.
 „ City, Village and Evangelistic Work, Miss Scott.
 „ Circuit Work, Mrs. Simpson.
 „ Boys' Boarding School and English work, Mrs. Simpson.
 Sambhal, Mrs. Blackstock.
 District Work, Mrs. Gill
 On leave to America, Mrs. Faucett, Miss Waugh.

QUDH DISTRICT.

Lucknow, Isabella Thoburn College, Miss Robinson, Principal: Miss
 Davis, Miss Oldroyd, Miss Landrum, Miss Barber, Miss
 F. Robinson.
 „ Deaconess Home and Zanana Work, Miss Hoge.
 „ Christian Work, Mrs. B. T. Badley.
 „ Circuit Work, Mrs. Titus, Mrs. Bogges.
 „ English Work, Miss Hoge.
 „ College and School Work, Mrs. Henry, Mrs. Chitamber.
 „ Boarding Department, Mrs. T. C. Badley.
 Publishing House Work, Mrs. Ganga Nath.
 Sitapur, Girls' Boarding School, Miss Loper.
 „ City, Zanana and Village Work, to be supplied.
 District Work, Mrs. Robinson.
 On leave to America, Mrs. Meek, Mrs. Bare, Mrs. Core, Miss Hill, Miss
 Ingram.

PILIBHIT DISTRICT.

District Work, Mrs. Frey.
 Evangelistic Work, Miss A. Means.

Conference Journal.

First Day.

LUCKNOW, 4th January, 1911

Opening Exercises.

The North India Conference met for its forty-seventh session in the Lal Bagh Methodist Episcopal Church, Lucknow, on Wednesday, the 4th of January, 1911, at 8 A. M. to partake of the Lord's Supper and at 11 A. M. for business under the presidency of Bishop W. F. McDowell D.D., LL.D. The devotional exercises were conducted by the president of the conference, Bishop J. E. Robinson concluding with prayer.

Roll Call.

The Assistant Secretary of the last conference called the roll, to which ninety members and probationers responded.

Election of Secretaries and Treasurers.

The following Officers were elected: Secretary, E. Stanley Jones; Assistant Secretary, O. M. Buck; Statistical Secretary, G. C. Hewes; Treasurer, C. E. Simpson; Assistant Treasurer, H. H. Weak; Vernacular Secretary, G. D. Presgrave.

Conference Bounds.

On motion of J. W. Robinson, the Conference bounds were fixed so as to include the two wings of the church up to and including the fourth seat, and to the second window in the body of the church.

Hours of Session.

On motion of N. L. Rockey, the hours of session were fixed from 11 A. M. to 2 P. M.

Conference Programme.

On motion of N. L. Rockey, the programme was adopted as printed.

Standing Committees.

On motion of S. Phillips, L. A. Core was placed as chairman on the Committee on the State of the Church, in place of P. S. Hyde, on furlough.

Resolution.

J. W. Robinson presented the following resolution which, after remarks by Bishop Warne, was adopted by a rising vote:—

It is with greatest pleasure that this North India Conference welcomes Bishop W. F. McDowell, the General Superintendent appointed to visit and inspect our work this year. Knowing of his work in America we have anticipated his coming with gladness, and now that he is here we welcome him to our country, to our conference and to our homes. We assure him of our heartiest co-operation in his arduous labours while in our midst, and express to him our deep love and respect. We pray for him a prosperous journey when he leaves us, and rejoice to know that when he returns to America he will with sympathy and wisdom represent our work to the home church.

It also gives us peculiar pleasure in welcoming, with Bishop McDowell, his most estimable wife, Mrs. McDowell, the president of that remarkable organisation, the Women's Foreign Missionary Society of our church. We wish to express to her not only our warmest personal regards but also our deep gratitude for what that organisation has done for our India work. Through her we wish to thank the society for the workers it has sent and is sending, for the money they furnish for the building up of our village work and our institutions, and all the warm and loving sympathy the officials of that society have ever shown to us in our planning and working for the up-building of the kingdom in this land. To Mrs. McDowell also we extend warmest welcome to land and conference and home, and are assured that her interest in the work and the closer touch assured by this visit will enable her to effectually represent our women's work before the home church.

While Bishop and Mrs. McDowell are with us, we pray that to them may be vouchsafed strength as their day, and when they go from us on their journey around the world we will pray God's guidance and protection for them.

J. W. ROBINSON,
E. STANLEY JONES.

Introductions.

Mrs. W. F. McDowell, President of the Women's Foreign Missionary Society, was introduced and addressed the Conference.

The following new missionaries were introduced: Dr. A. C. Boggess and Mrs. Boggess. M. T. Titus and Mrs. Titus, J. W. Pickett, Dr. Kipp, Miss Yeager and Miss. Flora Robinson.

Rev. Joseph Culshaw, Editor of the *Indian Witness*, was also introduced.

Resolution.

N. L. Rockey presented the following resolution, which was adopted:—

We welcome again to our conference and to his own first conference in India our beloved Bishop, J. E. Robinson, and pray that his return to India may be in the vigour that will permit him to give many years to the difficult problems that always confront him. We assure him of our love and rejoice with him that he has with him Mrs. Robinson and four of his daughters associated with him in this his chosen field of labour. We cannot forget that he was a chosen agent of the Master in helping guide the laymen's movement at home and pray that his influence may continue to direct it to meet the needs of this field.

N. L. ROCKEY,
H. L. MCKERJEE,
J. W. ROBINSON.

Bishop Robinson then addressed the Conference.

Communication.

The Secretary read a resolution passed by the South India Conference regarding the unofficial return of Bishop McDowell to India for student work, which, on motion of F. L. Neeld, was referred to the cabinet for action.

Conference Board of Stewards.

On motion of H. A. Cutting, L. A. Core was placed on the Conference Board of Stewards in place of J. H. Messmore.

Fourteenth Question.

The fourteenth question (*Was the character of each preacher examined?*) was taken up. The name of J. N. West was called, his character passed, and he gave the report of the Bareilly District. The names of the following were called, their characters passed, and they reported their collections: F. L. Neeld, Prem Singh; W. R. Bowen, R. S. Franklin, A. G. McArthur, J. H. Walter, C. S. Paul, Misri Charan, John Frederick, H. H. Weak, G. D. Presgrave, Warren Scott and D. P. Kidder.

Improper Marriages.

The Secretary read a resolution from the Moradabad District Conference regarding improper marriages and their remedy, which, on motion of Wm. Peters, was referred to the Committee on the State of the Church.

Fourteenth Question.

The fourteenth question was resumed. The name of G. W. Briggs was called, his character passed, and he gave the report of the Bijnor District. The names of the following were called, their characters passed, and they reported their collections: H. B. Mitchell, Fazl Masih, H. C. Sighler, Seneca Falls and Banshi Dhar.

Students for Training Schools.

On motion of F. L. Neeld the portion of the above report concerning the training of young men for the ministry was referred to the Committee on the State of the Church.

Boarding School at Bijnor.

On motion of J. H. Gill the matter of establishing a boarding school for boys at Bijnor was referred to the Finance Committee.

Budaon District.

The name of Wm. Peters was called, his character passed, and he gave the report of the Budaon District. The names of the following were called, their characters passed, and they reported their collections: Basant Ram, N. R. Childs, Nizam Ali, W. T. Speake and Joshua Solomon.

Education of Boys.

On motion of F. L. Neeld, a portion of the above report relating to the education of boys was referred to the Committee on the State of the Church.

Garhwal District.

The name of J. H. Messmore was called and, being absent through illness, D. A. Chowfin gave his report. J. W. Robinson presented the following resolution, which was adopted:—

We, the members of the North India Conference, greatly regret the inability of our senior effective missionary, Rev. J. H. Messmore, to be present at the session of our Annual Conference. We desire to extend to him and to Mrs. Messmore our heartiest congratulations on their completion of fifty years of active labours in India. On the occasion of their jubilee we express

to them our deep regard and brotherly love. We feel that our conference and our work in general is to be congratulated on having had for a full half century the advantages of the personal example, the wise counsel and the effective labours of Brother and Sister Messmore.

We wish for them many more years of life and service among us, and as a visible token of our regard we beg them to accept, from our members and from others, this purse, the contents of which we desire them to use as seems good to them.

The names of the following were called, their characters passed, and they reported their collections: Sabine Mansell, F. W. Greenwold and D. A. Chowfin.

Gonda District.

The name of N. L. Rockey was called, his character passed, and he gave the report of the Gonda District. The names of the following were called, their characters passed and they reported their collections: Ferris Whittke, Samuel Wheeler, John Robert and S. Phillip.

Resolution.

J. W. Robinson presented the following resolution, which was adopted:—

The North India Conference members, remembering with great pleasure the visit of Bishop Henry W. Warren, D.D., to India eight years ago, and recalling with gratitude his able and sympathetic administration of this Conference, and also being reminded that this, the day of our assembling in annual session, coincides with an interesting anniversary in the life of our senior General Superintendent, request Bishop McDowell to convey by cable our congratulations and our love to Bishop Warren on his eightieth birthday.

Lay Missionaries.

On motion of J. W. Robinson, lay missionaries were invited to sit within the bar of the Conference and to take part in the discussions, without having the privilege of voting.

Restoration of Credentials.

J. H. Gill presented a request from the Moradabad District Conference asking that this Conference request the Northwest India Conference to restore the credentials of Mangal Singh, which, on motion of J. R. Chitambar, was referred to the Committee on Conference Relations.

Adjournment.

The Conference adjourned on expiration of time.

Second Day.

LUCKNOW, 5th January, 1911.

Opening Exercises.

The session opened with Bishop F. W. Warne in the chair. After devotional exercises, conducted by W. R. Bowen, the minutes of the previous day's session were read in English and Vernacular, and were approved as corrected.

Ordination Papers.

G. W. Briggs presented a request for the restoration of the ordination papers of Nadir Shah, which were destroyed by fire, which, on motion of J. W. Robinson, was referred to the Committee on Conference Relations.

Introductions.

Dr. P. M. Buck and Rev. W. E. Tomlinson, of the Northwest India Conference, were introduced.

Visiting Missionaries.

On motion of J. W. Robinson, the privilege of sitting within the bar and taking part in discussions, without voting, was extended to the visiting missionaries.

Communication.

The Secretary read a request from Rev. James Lyon, asking that Bihari Lal, who wishes to return to this Conference, be continued as an effective Elder, which, on motion of Wm. Peters, was referred to the Cabinet.

Fourteenth Question.

The fourteenth question was resumed. The name of S. B. Finch was called, his character passed, and he gave the report of the Hardoi District. The names of the following were called, their characters passed, and they reported their collections: Jhakkan Lal, Yakub Singh, Crawford Hancock, Yakub Shah and Bihari Lal I.

District Superintendents' Reports.

On motion of H. L. Mukerjee, the reports of the District Superintendents must hereafter be read before the Conference before being printed.

Kumaon District.

The name of S. S. Dease was called, his character passed, and he gave the report of the Kumaon District. The names of the following were called, their characters passed, and they reported their collections: Prabhu Dayal and Benjamin Patras.

Transfer.

The Bishop announced the transfer of F. S. Ditto to the Central Tennessee Conference, U. S. A.

Memoirs.

On motion of J. N. West, J. H. Gill, S. S. Dease, Prabhu Dayal and W. R. Bowen were appointed a Committee on Memoirs.

Members on furlough or on special duty.

The names of the following members who are on furlough or on special duty were called, and their characters passed: W. A. Mansell, R. I. Faucett, P. S. Hyde, C. L. Bare, L. A. Core, F. L. Neeld, H. L. Mukerjee, Jawala Singh, B. T. Badley, T. C. Badley and J. R. Chitambar,

Moradabad District.

The name of J. H. Gill was called, his character passed, and he gave the report of the Moradabad District. The names of the following were called, their characters passed and they reported their collections: D. M. Butler, H. A. Cutting, Dhappan Wilson, Bhikki Lal, Lazar Shah, B. S. Philip, Bahadur Singh, C. E. Simpson, M. L. Harris, James Thompson, Ishwari Das and Bulaqi Singh.

Oudh District.

The name of J. W. Robinson was called, his character passed and he gave the report of the Oudh District. The names of the following were called, their characters passed and they reported their collections: J. S. Samuel, Abel Briscoe, Prem Masih, H. J. Adams, Matthew Stephen, J. R. Chitambar, Ganga Nath, J. H. Smart, Baldeo Parshad, G. C. Hewes, Mazhar-ul-Haqq and Kay Silas.

Pilibhit District.

The name of J. H. Frey was called, his character passed, and he gave the report of the Pilibhit District. The names of the following were called, their characters passed, and they reported their collections: Kanhai Singh, Joseph Dysell and M. H. Jan.

Translator.

On motion of H. A. Cutting, H. L. Mukerjee was appointed official interpreter for the Presiding Bishop.

Assistant Vernacular Secretary.

On motion of G. D. Presgrave, the Vernacular Secretary was granted an assistant. J. R. Chitambar was elected as Assistant Vernacular Secretary.

Messmore Jubilee.

On motion of L. A. Core, H. A. Cutting was added to a Committee on the Messmore Jubilee Fund.

The Secretary read a letter from J. H. Messmore.

Rev. Thomas Craven.

The Secretary read a letter from Rev. Thomas Craven, Superannuate. On motion of Wm. Peters, the Secretary was instructed to reply with the greetings of the Conference.

Desi Missionary Society.

The Secretary read a resolution from the Bareilly District urging that every town and village circuit give at least one rupee per annum to the Desi Missionary Society, which, on motion of H. A. Cutting, was adopted.

Adjournment.

The Conference adjourned on expiration of time.

Third Day.

LUCKNOW, 6th January, 1911.

Opening Exercises.

The session opened with Bishop McDowell in the chair. After devotional exercises, conducted by the Bishop, the Minutes of the previous day's session were read in English and Vernacular and approved as read.

Twenty-fourth Question.

The twenty-fourth question (*Who are superannuated preachers?*) was taken up. The names of T. J. Scott (absent), B. F. Cocker, Samuel Knowles, James Jordan and Thomas Craven were called, their characters passed and on motion of their respective District Superintendents they were continued in the Superannuate relations.

J. L. Humphrey and J. W. Waugh (deceased).

The Conference then arose. The Bishop announced the transfer of J. L. Humphrey and J. W. Waugh to the Church Triumphant. The Bishop then led us in fervent prayer.

Twenty-Third Question.

The twenty-third question (*Who are the supernumerary preachers?*) was taken up. The name of Behari Lal, II. was called and on motion of S. S. Dease his relation was changed to the Superannuate relation.

Mohan Singh Bailey.

On motion of H. L. Mukerjee, the request of the Northwest India Conference for the restoration of the credentials of Mohan Singh Bailey was granted.

Communication.

The Secretary read a letter from T. J. Scott, Superannuate. On motion of Wm. Peters, the Secretary was instructed to reply with the greetings of the Conference.

Communication.

The Secretary read a resolution passed by the Bombay Conference regarding marriage customs among Indian Christians, which, on motion of Wm. Peters, was referred to a special committee to be appointed by the chair. The Bishop appointed the following Committee: J. W. Robinson, L. A. Core, Wm. Peters, Ganga Nath and H. L. Mukerjee.

The "Indian Witness."

Rev. Joseph Culshaw, Editor of the *Indian Witness*, addressed the Conference, presenting the claims of the *Indian Witness*. After remarks by Wm. Peters and Bishop Robinson, J. W. Robinson presented the following resolution:—

Resolved, that we have heard with great pleasure Bro. Culshaw, the Editor of our official organ, the *Indian Witness*, and desire to express to him our thanks, not only for this representation, but for his having come among us. We congratulate ourselves on our official organ having an Editor so in

touch with our work and so familiar with Indian and foreign affairs as is Mr. Culshaw, thus giving our church and our paper a high standing in all circles in this and other lands.

We rejoice in the success of the *Witness* and extend to the Editor our pledge to do all we can to aid him in his efforts to make it a still greater power among our own people and in the people of the entire empire.

J. W. ROBINSON.

Eleventh Question.

The eleventh question (*What members have completed the Conference course of study?*) was taken up. The name of Charles M. Parmanand was called, his character passed, and he was elected to Elder's orders. The names of Prabhu Das, Makkhan Lal and J. W. Norton were called, their character passed, and they were advanced to the class of effective Elders. The name of T. C. Badley was called, his character passed, and he was continued in the studies of the fourth year.

Tenth Question.

The tenth question (*What members are in studies of the fourth year?*) was taken up. The names of Samuel J. Shaw, Ghungar Money and Alexander Corpron were called, their characters passed, and on motion of their respective District Superintendents were advanced to the studies of the fourth year on condition that each bring up one subject. The name of E. Stanley Jones was called, his character passed, and on motion of his District Superintendent he was advanced to the studies of the fourth year on condition that he bring up a portion of the course to be read.

Sixth Question.

The sixth question (*Who have been continued on trial?*) was taken up. The name of Jhandu Singh was called, his character passed, and on motion of his District Superintendent he was advanced to the studies of the second year. The name of Mangal Singh was called, his character passed, and on motion of his District Superintendent he was advanced to the studies of the second year on condition of bringing up one subject. The names of Lachman Singh and Albert Gulab were called, their characters passed, and they were advanced to the studies of the second year on condition of reading one book each. The name of Khuliya Wilkinson was called, his character passed, and he was advanced to the studies of the second year on condition of bringing up two subjects. The name of R. C. Busher was called, his character passed, and he was continued on trial in studies of the first year.

Eighth Question.

The eighth question (*Who have been admitted with full membership?*) was taken up. The names of O. M. Buck, Silas S. David and Mohan Singh were called, and their characters passed. After a brief address by the Bishop they satisfactorily answered the disciplinary questions, and, on motion of their respective Superintendents, they were admitted into full membership, they being Deacons already. O. M. Buck was continued in the studies of the fourth year and Silas S. David and Mohan Singh were advanced to the studies of the third year.

Introduction.

Dr. J. O. Denning, of the Bengal Conference, was introduced.

Communication.

The Secretary read a communication from the Bombay Conference regarding English work, which, on motion of H. L. Mukerjee, was referred to the Committee appointed to consider Indian Christian Marriages.

Ordination Papers.

On recommendation from the Committee on Conference Relations and motion by T. C. Badley it was decided that the ordination papers of Yaqub Singh, which were destroyed by fire, be replaced.

Communication.

The Secretary read a resolution from the Bareilly District Conference regarding District Conference Examinations, which, on motion of H. L. Mukerjee, was referred to the Board of Examiners.

Mass Movement.

On motion of J. W. Robinson, Dr. P. M. Buck of the Meerut District, Northwest India Conference, was requested to give an account of the mass movements among the Chamars in his district.

Adjournment.

The Conference adjourned on expiration of time.

Fourth Day.

LUCKNOW, 7TH JANUARY, 1911.

Opening Exercises.

The session opened with Bishop Warne in the chair. After devotional exercises, conducted by Joshua Solomon, the minutes of the previous day's session were read in English and Vernacular and approved as corrected.

Introduction.

Rev. D. H. Manley, of the Bengal Conference, was introduced and briefly addressed the Conference.

Fifth Question.

The fifth question (*Who have been received on trial?*) was taken up. On motion of their respective Superintendents, Nannhe Lal, G. S. Patrick, Samuel S. Falls, Kisri Singh, P. S. Maurice, D. R. Rodgers and J. W. Pickett were received on trial in studies of the first tear.

The Twelfth Question.

The twelfth question (*What others have been elected and ordained Deacons?*) was taken up. On motion of their respective District Superintendents, the following were elected to Deacons' orders as Local Preachers and were recommended for ordi-

nation: Bhup Singh, Ata Ulla, G. S. Patrick, Kimani Roberts, C. S. Walter, James Rose, Chandar Singh, Henry Paul, Tilok Singh, Kanhai Singh, Sundar Lal Harris, Khandari Singh. On motion of their respective District Superintendents, J. Waskom Pickett and Samuel S. Falls were elected to Deacons' orders, under the Missionary Rule.

The Thirteenth Question.

The thirteenth question (*What others have been elected and ordained Elders?*) was taken up. On motion of their respective Superintendents, the following were elected to Elders' orders as Local Deacons and were recommended for ordination: Dharam Singh, Bahadur Shah, Chamman Wilson, H. Andrew, Abraham Peters. On motion of J. W. Robinson, J. W. Pickett was elected to Elders' orders under the Missionary Rule.

Desi Missionary Society.

The worker of the Desi Missionary Society, Dharam Singh gave a report of his work during the year.

The Bishop appointed O. M. Buck President of the Desi Missionary Society.

Credentials.

On recommendation of the Committee on Conference Relation and motion of G. W. Briggs, it was decided that the ordination papers of Nadir Shah, which were destroyed by fire, be replaced by duplicate copies.

On recommendation of the Committee on Conference Relations and motion of T. C. Badley, the Northwest India Conference was requested to restore the credentials of Mangal Singh.

Pension Fund.

On motion of S. B. Finch it was decided that Bishop McDowell be requested to deliver a lecture, the proceeds of which to be given to the Pension Fund.

J. N. West moved that the whole matter be placed in the hands of a Committee. The Bishop appointed L. A. Core, Wm. Peters and J. W. Pickett as a Committee.

Board of Examiners.

The Bishop announced the appointment of L. A. Core (Chairman) S. S. Dease, F. L. Neeld, N. L. Rockey, J. R. Chitambar on the Board of Examiners, to fill vacancies.

The British and Foreign Bible Society.

The Rev. T. S. Wynkoop, of the British and Foreign Bible Society, was introduced and addressed the Conference on the work of the Society.

J. N. West presented the following resolution, which was adopted:

Resolved, that we have heard with pleasure Rev. T. S. Wynkoop, Agent of the British and Foreign Bible Society, as he reported the great progress in the spread of the precious word of God, and that we pledge him again our hearty support and co-operation in this blessed work. Further, that while assisting and supporting the colporteurs in their work, we will also personally and through our workers seek to get the word of God into the homes of the people of India.

On motion of N. L. Rockey, the Conference sent a request to the Bible Society that a transliteration of the Bible in Urdu, with the Nagari character, be printed.

On motion of Jawala Singh, another request was sent to the Bible Society asking that the old version of the Urdu Bible be kept on sale as well as the new version.

Isabella Thoburn College Board of Governors.

On motion of J. W. Robinson the Board of Governors of Isabella Thoburn College was appointed. (See *Committees*.)

Board of Governors, Naini Tal Schools.

On motion of S. S. Dease, L. A. Core in place of P. S. Hyde, and N. L. Rockey in place of C. L. Bare were appointed on the Board of Governors of Naini Tal Schools.

Thirty-Second Question.

The thirty-second question was called: Moradabad was chosen as the seat of the next Conference.

Statistical Report.

On motion of J. N. West the report of the Statistical Secretary was made the Order of the Day for Monday.

Bareilly Theological Seminary.

On motion of F. L. Neeld, Dr. Felt in place of T. S. Johnson, and F. L. Neeld in place of W. A. Mansell were appointed on the Board of Trustees of the Bareilly Theological Seminary. N. I. Rockey, F. Welsh, Esq. and J. N. West were continued as Trustees, their term to expire in 1914.

Bishop Parker Memorial High School.

On motion of C. E. Simpson, L. A. Core in place of N. L. Rockey was appointed on the Board of Trustees of the Bishop Parker Memorial High School. The expiration of the trusteeship of Wm. Peters was extended to 1912, and that of H. A. Cutting to 1913.

Shahjahanpur Industrial School and Orphanage.

On motion of J. N. West, a Board of Managers was appointed for the Shahjahanpur Industrial School and Orphanage, the same hereafter to be printed in the list of conference officers in the report. The following were appointed: J. N. West (Chairman), F. Welsh, Esq., C. H. Greenwold, Prem Singh, J. H. Walter, C. E. Simpson, David Barrow, Wm. Peters, Hiram Barrow, S. B. Finch, G. H. Frey, J. R. Muirhead and N. L. Rockey.

Correction.

F. L. Neeld presented the following motion, which was adopted:

On page 34 of the Conference Journal of the session held the 10th of January, 1910, in the report of the select committee on the case of J. F. Samuel, the words, "but though" should read, "but through," so that

the whole should read: "J. F. Samuel did not appear before this committee for trial, but through the Bishop had sent a letter asking permission to withdraw and promising to send his ordination papers to the Bishop."

Local Preachers' List.

On motion of G. C. Hewes, it was ordered that hereafter the list of Local Preachers be so printed as to include the circuit as well as the place of appointment.

Communications.

The Secretary read a resolution from the Budaon District Conference regarding District Conference Examinations, which, on motion of H. L. Mukerjee, was referred to the Board of Examiners.

The Secretary also read a resolution from Budaon District Conference regarding Church Registers, which, on motion of Wm. Peters, was referred to the meeting of the District Superintendents, in April.

Adjournment.

The Conference adjourned on expiration of time.

Fifth Day.

LUCKNOW, *January 9th 1911.*

First Session.

Opening Exercises.

The session opened at 8 A. M. with Bishop McDowell in the chair. After devotional exercises, conducted by Rev. Joseph Culshaw, the minutes of Saturday's session were read in English and Vernacular and were approved as corrected.

Order of the Day.

The Order of the Day was called for. G. C. Hewes gave the report of the Statistical Secretary.

On motion of J. N. West, the Statistical Secretary and Conference Treasurer were requested to confer concerning differences in their reports that may arise, and the same to be reported to the District Superintendent.

On motion of J. N. West, the report of the Statistical Secretary was adopted.

Conference Treasurer.

C. E. Simpson gave the report of the Conference Treasurer which, on motion of Wm. Peters, was adopted.

Bareilly Theological Seminary.

S. S. Dease gave the report of the Treasurer of the Bareilly Theological Seminary, which, on motion of J. N. West, was adopted.

Resolution.

J. N. West presented the following resolution which, was adopted:—

In view of the fact that a General Secretary for the Epworth League in India has been appointed, and that as a Church we are looking to the strengthening of our work among our young people:

Resolved, that there be an Annual Report made to this Conference on the work of the Epworth League, and that the same be published in our report, along with other regular reports.

J.N. WEST.
L. A. CORE.
J. R. CHITAMBAR.
WM. PETERS.

Reid Christian College.

On motion of L. A. Core, the term of the trusteeships of J. R. Chitambar and T. C. Badley on the Board of Trustees of the Reid Christian College were made to expire in the year 1914.

Dr. E. Millicans, the nominee of the Alumni Association, was re-elected to office.

Deaconess Board.

S. S. Dease gave the report of the Deaconess Board, which was adopted. (See *Reports of Committees*.)

Philander Smith College.

B. T. Badley gave the report of the visitors to the Philander Smith College, which, on motion of Wm. Peters, was adopted. (See *Reports of Committees*.)

R. C. Busher, the Principal, gave a very encouraging verbal report of the institution.

State of the Church.

L. A. Core gave the report of the Committee on the State of the Church, which was adopted. (See *Reports of Committees*.)

J. H. Gill moved that the Committee bring in a supplementary report on the question of marriages.

Education of Boys.

The Bishop spoke of the necessity for keeping our work balanced and strong among both boys and girls, and urged that greater care be taken to increase the number of bright, promising boys in our boarding schools. He also urged that the best of them be carried on through College and Seminary, and insisted that the Church in India should be very careful to train both workers and leaders among its laity and ministry.

General Meeting.

On motion of N. L. Rockey, the whole missionary body was requested to meet at 12 o'clock to discuss the subject of furlough.

Adjournment.

On motion of N. L. Rockey, the Conference adjourned to meet at one o'clock.

Second Session.

Opening Exercises.

The session opened at 1 P. M. with Bishop McDowell in the chair. After devotional exercises, conducted by the Bishop, the minutes of the morning session were read in English and Vernacular and were approved as read.

Temperance Report.

Alexander Corpron gave the report of the Committee on Temperance, which, on motion of H. L. Mukerjee, was adopted. (See *Reports of Committees*)

Epworth League.

B. T. Badley gave the report of the Epworth League, which, on motion of J. N. West, was adopted. (See *Reports of Committees*.)

Theological Seminary.

N. L. Rockey gave the report of the visitors to the Theological Seminary, which, on motion J. R. Chitambar, was adopted (See *Reports of Committees*.)

Month for Special Evangelistic Work.

J. W. Robinson presented a petition from the Oudh District Conference asking that the same month as last year be set aside for special simultaneous evangelistic effort. On motion of Wm. Peters it was decided that the same time, namely from February 15th to March 15th, be set aside for this special effort.

Introduction.

Rev. R. Burges, the Secretary of the Indian Sunday School Union and Mrs. Burges were introduced. Mr. Burges addressed the Conference on Sunday School work.

On motion of N. L. Rockey, it was decided that a vote of thanks be rendered to Mr. Burges for his address and that the offers and suggestions made by him be referred to the Sunday School Committee, and also that the custody of the silver shield be entrusted to that Committee.

Closing Session.

On motion of N. L. Rockey it was decided that the closing session be held at 8 A. M. on Tuesday.

Adjournment.

On motion of J. N. West the Conference adjourned, to meet at 4 P. M.

Third Session.

Opening Exercises.

The session opened at 4 P. M. with Bishop Warne in the chair. After prayer by H. L. Mukerjee, the minutes of the previous session were read in English and Vernacular and were approved as read.

Corresponding Secretary.

On motion of J. N. West, F. L. Neeld was elected Corresponding Secretary of the Conference.

Mission Treasurer.

On motion of L. A. Core, J. N. West was elected Mission Treasurer.

Finance Committee.

The Conference proceeded to the election of the Finance Committee: On the first ballot the following were declared elected: L. A. Core, B. T. Badley, T. C. Badley, H. L. Mukerjee, H. A. Cutting, Ganga Nath. Alternatives: H. H. Weak and Prabhu Dayal.

Ministerial Band.

J. R. Chitambar gave the report of the Ministerial Band, which, on motion of Wm. Peters, was adopted (See *Reports of Committees.*)

Desi Missionary Society.

O. M. Buck gave the report of the Desi Missionary Society which, on motion of Wm. Peters, was adopted.

Daily Diary.

Joshua Solomon moved that each worker be required to keep a daily diary, which, on motion of J. H. Walter, was laid on the table.

Committee on Indian Christian Marriages.

J. W. Robinson gave the report of the Committee appointed to consider the question of Indian Christian Marriage customs, the question being raised by a resolution passed by the Bombay Conference and sent to this Conference.

On motion of J. N. West the report was adopted, an answer to be sent, but the report of the Committee not to be printed.

Visitors to the Theological Seminary.

On motion of F. L. Neeld, B. T. Badley and W. T. Speake were appointed official visitors to the Theological Seminary.

Muttra Training School.

The Secretary read the report of the Muttra Training School which was adopted. (See *Reports of Committees.*)

On motion of J. N. West, Miss Wright was elected on the Board of Trustees of the Muttra Training School.

Resolution.

J. R. Chitambar presented the following resolution which, on motion of Wm. Peters, was adopted:—

'Chúñki maujûda intizâm ke mutâbiq un bhâñon ko jo Local Deacon, yâ Local Elder ke 'uhde aur kânfârâns kî sharâkat ke liye muntakhib kiye jâte haiñ apnî sifârish aur Sâlâna Kânfârâns ke darmiyân taiyârî ke liye kâfî mauqa' nahîñ miltâ, lihâzâ ham dardkhwâst karte haiñ kî âyanda ko aise bhañon kî sifârish pahle sih-mâhî Kânfârâns men howe, aur October yâ November ke mahîne men khâss maqâmon men un ke imtihân howeñ jahân we âsânî se hâzîr ho sakeñ, aur we hî ashkhâs Sâlâna Kânfârâns men âne kî ijâzat pâweñ jo us imtihân men kâmyâb howeñ.

English Work.

J. W. Robinson gave the report of the Committee to which had been referred the communication from the Bombay Conference

Committee on English work, which was adopted. The report reads as follows:—

Your Committee, to which was referred the letter from the Bombay Conference Committee on English Work, report that, heartily sympathising with the effort being made by our English-speaking churches to support a missionary for Sunday School and other work among the domiciled community, we recommend our Conference to assure the commission that it will receive heartiest co-operation within our borders in any attempt that may be made to put the matter before our English-speaking congregations.

Naini Tal Schools.

On motion of J. N. West, H. H. Weak and F. L. Neeld were appointed Official Visitors of the Naini Tal Schools.

Communication.

The Secretary read a telegram from Rev. G. Park of Nadiad. On motion of Wm. Peters, the Secretary was instructed to reply with the greetings of the Conference.

J. H. Messmore.

On motion of J. W. Robinson, L. A. Core was selected to send the congratulations of the Conference to J. H. Messmore on the seventy-fifth anniversary of his birthday and the completion of fifty years of missionary service in India.

Credentials.

J. W. Robinson presented a resolution from the Oudh District Conference concerning the matter of the credentials of workers who have left mission work for secular employment, or have gone into the service of other missions, which, on motion of Wm. Peters, was referred to the District Superintendents' meetings.

Epworth League Course of Study.

B. T. Badley presented the matter of the adoption of the Epworth League course of Bible study in our schools, which, on motion of J. N. West, was adopted.

Course of Study for Village and Mohulla Preachers.

Wm. Peters presented the matter of prescribing a course of study for village and mohulla preachers, which, on motion of G. D. Presgrave, was referred to the Board of Examiners.

Adjournment.

On motion of J. H. Gill the Conference adjourned.

Sixth Day.

LUCKNOW, 10th January, 1911.

Closing Session.

The session opened with Bishop McDowell in the chair. After devotional exercises the minutes of the previous session were read in English and Vernacular and were approved as corrected.

Epworth League Bible Study Course.

The Secretary read a request from the General Secretary, Epworth League, that the list of books in the Epworth League Bible study course be inserted in the Conference report, which, on motion of J. R. Chitambar was, granted. (See *Reports of Committees*).

Board of Stewards.

T. C. Badley gave the report of the Conference Board of Stewards, which was adopted. (See *Reports of Committees*).

The request of Behari Lal II for support, on motion of J. N. West was referred to the Finance Committee.

On motion of J. N. West the case of the family of Khandan Lal was referred to the Board of Conference Stewards for action.

Sunday School Committee.

E. S. Jones gave the report of the Committee on Sunday Schools, which was adopted. (See *Reports of Committees*).

Epworth League Officers.

On nomination of J. W. Robinson the following were elected as Conference Epworth League Officers:—

President	..	..	..	..	J. R. Chitambar
Secretary	..	..	..	..	..Miss Lilla Singh.
1st Vice-President..	..	..	..	..	..Mrs. Boggess
2nd " "	..	..	..	..	..Rev. O. M. Buck
3rd " "	..	..	..	..	..E. Stanley Jones
4th " "	..	..	..	..	..Miss Hoge.
Treasurer	..	..	..	..	..Mr. Murray T. Titus
Jr. League Superintendent ..	..	..	..	..	..Miss F. Robinson

Conference Examiners.

Joshua Solomon presented the matter of a course of study for those who have completed the Conference course of study, which, on motion of W. M. Peters, was referred to the District Superintendents' meeting.

Conference Evangelist.

W. M. Peters presented a request to the Bishop that E. Stanley, Jones be appointed Conference Evangelist, which was granted.

Resolution.

J. N. West presented the following resolution from the Cabinet, which was adopted:—

Recognizing the strength and vigour of the inspiring addresses of Bishop William F. McDowell II, D.D., LL.D., to the young people of India, we heartily join in the urgent request that has come from all parts of India that Bishop McDowell return to India and deliver courses of lectures to the large student body of this land. The Christian students of India will welcome such a visit as an inspiration in their training for Christian leadership and statesmanship. The non-Christian students are now in a state of enquiry and transition, and we are firmly convinced that Bishop McDowell's return to India for such a purpose would reach the students who are in this crucial period.

We request Bishop McDowell to carefully consider the possibility of so arranging his arduous labours at home to make this visit possible.

Resolution.

J. R. Chitambar presented the following resolution, which was adopted:—

Ham shurakā i Kāif-āns Khulā ke tah i dil se shukrguzār haiṁ ki us ne apnī barī rah-nat se hamārē 'azīz o buzurg Bishop J. M. Thoburn D. D. L. L. D. ko āj tak salāmatī ke sāth rakhā hai. Ham nihāyat hī khush haiṁ ki āgarchī-āhīoi mausūf Hindustān meṁ nahīṁ haiṁ tāham wuh Hindustān ke kām ke liye batt ul wasa' koshish karte haiṁ aur un ke kām par, Khudā kī barakāt hai. Hamārē dilon meṁ un ke liye babut muhabbat hai aur ham du'ā-go haiṁ ki Khudā un ko a'lā barakatēn 'ālam i balā se 'ināyat farmāwe aur barason tak un ko apnī khidmat ke liye barqārār rakhe.

S. S. DEASE.
J. H. GILL.
L. A. CORE.
GANGA NATH.
WM. PETERS.
H. L. MUKERJEE.
J. R. CHITAMBAR.

Communication.

The Secretary read a communication from the Chhattisgarh Missionary Association concerning the Divorce Law, which was referred to the District Superintendents' meeting.

Literature Secretary.

On motion of E. S. Jones the following were appointed to report this Conference for the papers noted:

The Indian Witness—O. M. Buck.
The Christian Advocate—N. L. Rockey.
The Western Christian Advocate—G. C. Hewes.
World Wide Missions—L. A. Core,
Northwestern Christian Advocate—F. L. Neeld.
California Christian Advocate—G. W. Briggs.
Central Christian Advocate—Alex. Corpron.
The Scandinavian.—H. H. Weak.
Swedish Advocate—C. E. Simpson.

O. M. Buck was appointed Conference Correspondent to the *Indian Witness*.

Resolution.

The Secretary read the following resolution from the Indian members of the Conference, which was adopted by a rising vote:—

The Indian members of the North India Conference desire to put on record their profound gratitude to God for having brought our beloved General Superintendent, Bishop W. F. McDowell, D. D., L.L.D., into our midst. His addresses have given us ample evidence of the fact that he is our sincere well-wisher and his sympathetic interest in all our work has endeared him to us all and we shall always have a very warm place for him in our hearts. His powerful and inspiring sermons will never be forgotten. We also esteem it a very rare privilege to be able to meet Mrs. McDowell, the President of the Women's Foreign Missionary Society. We pray that the Lord may bestow upon them his richest blessings and take them safely back to their homeland and in his wise providence bring them again into our midst. We are confident that their visit to India will result in definite good for our work in this needy field.

WM. PETERS.
H. L. MUKERJEE.
J. R. CHITAMBAR.
GANGA NATH.
J. THOMKINSON.

Bishop Warne then tendered the sincere and heart-felt thanks of the Conference for the visit of Bishop McDowell to the Conference.

Resolution.

S. B. Finch read the following resolution, which was adopted:—

Resolution janāb buzurg Bishop F. W. Warne, D. D. sāhib ke liye.
Ham shurakā i Kānfarans Khudāwand Karīm ke nihāyat hī shukrguzār haiṅ, ki us ne apnī kamāl rahmat se abhī tak hamāre buzurg aur 'azīz Bishop F. W. Warne, D. D. sāhib ko sālāmāt rakhtā; aīsā kī āp is kār i 'azīm meṅ jo rūḥ meṅ ke bachāne se ta'alluq rakhtā hai, hamārī madad kar sakte.
1. Apnī 'umda aur rūhānī ta'ālīm se jis kī ham ko hamesha zarūrat hai ya'ne Revival Meetings meṅ jagah ba jagah tashrif le jāne aur un ko chālāne se.

2. Apnī nek salāh o nasīhat dene se; jis kī ham ko hamāre kām meṅ har waqt zarūra hotī hai.

3. Apne har ek District Conference ko apnī tashrif-āwarī se raunaq o zīnāt bakhshī aur sārī kārrawāī ke mu'āmalā meṅ baṛī imdād pahunchāī agarchī us waqt āp kī tabī'at jaisā chāniye achchhī na thī.

4. Kī jaise Bishop -āhib ham meṅ darkār haiṅ waise hī hamāre buzurg aur 'azīz Bishop sāhib haiṅ. Ham Khudāwand Karīm se du'ā haiṅ kī wuh āp ko kāmīl sīhat kī hālat meṅ rakhe tākī āp bahut dīnag tak Munjī kī khidmat hamāre bīch meṅ kar sakeṅ aur kī rūhānī dānāī aur fazl se roz o roz ziyāda ma'mūr hote jāweṅ, aur kī Khudāwand Karīm kī muhābbat kā bāth un par aur un ke khāndān par un kī salāmātī ke liye hamesha rahe.

S. B. FINCH.
J. H. GILL,
GANGA NATI,
J. R. CHITAMBAR,
J. A. SOLOMON,
H. L. MUKERJEE.

Resolution.

Wm. Peters read the following resolution, which was adopted:—

Ham shurakā i Kānfarans buzurg Bishop J. E. Robinson D. D. sāhib ke tah i dil se shukrguzār haiṅ kī unhoṅ ne apnī tashrif-āwarī se ham sabhoṅ ko musharrāf farmāyā. Un ke salāh o mashwara se sābit hūā kī āp hamāre kām ke sāth purī hamdardī rakhte haiṅ. Apne nihāyat dānāī aur hoshyārī ke sāth Kānfarans meṅ hamārī hidāyat kī. Ham nihāyat hī khush haiṅ kī agarchī Bishop sāhib hamārī Kānfarans ke Mitr-i Majlis nahīn haiṅ tāham un kī do beṭiān hamāre darmiyān nihāyat hī wafādārī ke sāth apnī khidmat ko anjām de rahi haiṅ. Hamārī du'ā hai kī Khudā Ta'ālā āp ko, aur 'azīz mem-sāhibā aur kull khāndān ko baṛī barakat bakhshē aur barasoṅ tak is mulk kī khidmat ke liye salāmāt rakhe. Ham āp ko yaqīn dilāte haiṅ kī jab kabhī āp hamāre bīch tashrif lāweṅge ham āp ko nihāyat hī muhābbat o garm-joshī ke sāth qubūl farmāeṅge.

WM. PETERS,
J. R. CHITAMBAR,
H. L. MUKERJEE,
G. D. PRESERVE,
H. A. CUTTING,
F. L. NEELD.

Standing Committees.

J. W. Robinson, as Secretary of the Cabinet, presented the nominations of the Cabinet for the Standing Committees and certain Boards, which were approved. (See *Committees*).

Resolution.

Prem Singh presented the following resolution, which was adopted:—

Ham Hindustānī shurakā i Kānfarans Lucknow ke Pādri J. W. Robinson, M. Stephen, J. R. Chitambar, Miss Harriet Singh aur digar Walāet aur Hindustānī bhāṣiṅ ke dil se nihāyat hī shukrguzār haiṅ kī unhoṅ ne hamāre rahne kā intizām kiya aur purī taur par hamārī khātir kī aur ham ne bakhūbī āram pāyā. In bhāṣiṅ ne hamāre rūhānī aur jismānī fāida ke liye bhī khātir-khwāh intizām kiya. Khudā un ko barakat bakhshē.

WM. PETERS,
J. THOMKINSON,
G. D. PRESERVE,
J. H. WALTER,
W. M. SCOTT,

The Bishops handed the Secretary the following certificates of Ordination:—

This is to certify that at Lucknow, India, on the 8th of January, 1911, I ordained as Deacons: Bhup Singh, Ata Ulla, C. S. Walter, James Rose, Chandar Singh, Henry Paul, Tilok Singh, Kanhai Singh, Sundar Lal Harris, Khandari Singh, Samuel S. Falls and J. Waskom Pickett.

FRANK W. WARNE.

This is to certify that I ordained as Elders, with the assistance of the Bishops present and the District Superintendents, Dharam Singh, Bahadur Shah, Chamman Wilson, H. Andrew, Abraham Peters, Chas. M. Parmanand, and J. Waskom Pickett.

WILLIAM FRASER McDOWELL.

Adjournment.

On motion of J. W. Robinson, after the reading and approval of the minutes and the reading of the appointments, the Conference adjourned *sine die*.

WILLIAM FRASER McDOWELL,

FRANK W. WARNE,

Presiding Bishops.

E. STANLEY JONES,

Secretary.

Sessions of the North India Conference.

No.	Place.	Time.	President.	Secretary.
1	Lucknow	Dec. 8-14, 1864	Bishop E. Thompson	J. T. Gracey.
2	Moradabad	Feb. 1-7, 1866	Rev. J. Baume	T. J. Scott.
3	Shahjahanpur	Jan. 10-17, 1867	Rev. J. T. Gracey	Do.
4	Bijnor	Jan. 16-21, 1868	Rev. J. M. Thoburn	Do.
5	Bareilly	Jan. 14-22, 1869	Rev. C. W. Judd	J. D. Brown.
6	Bareilly	Jan. 20-27, 1870	Bishop C. Kingsley	Do.
7	Lucknow	Jan. 21-28, 1871	Rev. J. W. Waugh	J. H. Messmore
8	Moradabad	Jan. 18-23, 1872	Rev. J. L. Humphrey	S. S. Wetherby.
9	Bareilly	Jan. 18-22, 1873	Rev. T. S. Johnson	Do.
10	Lucknow	Jan. 7-13, 1874	Bishop W. L. Harris	J. D. Brown.
11	Shahjahanpur	Jan. 6-21, 1875	Rev. T. J. Scott	Do.
12	Cawnpore	Jan. 13-18, 1876	Rev. D. W. Thomas	B. H. Badley.
13	Moradabad	Jan. 3-9, 1877	Bishop E. G. Andrews	Do.
14	Bareilly	Jan. 9-15, 1878	Rev. J. H. Messmore	Do.
15	Lucknow	Jan. 9-14, 1879	Bishop T. Bowman	Do.
16	Cawnpore	Jan. 7-12, 1887	Rev. E. W. Parker	Do.
17	Bareilly	Jan. 5-11, 1884	Bishop S. M. Merrill	Do.
18	Moradabad	Jan. 11-17, 1882	Rev. S. Knoules	Do.
19	Lucknow	Jan. 10-16, 1883	Bishop R. S. Foster	Do.
20	Cawnpore	Jan. 9-15, 1884	Rev. T. J. Scott	C. L. Bare.
21	Bareilly	Jan. 7-12, 1885	Bishop J. F. Hurst	B. H. Badley.
22	Lucknow	Jan. 7-12, 1886	Rev. H. Mansell	Do.
23	Moradabad	Jan. 5-10, 1887	Bishop W. X. Ninde	Do.
24	Cawnpore	Jan. 4-9, 1888	Rev. J. H. Gill	Do.
25	Bareilly	Jan. 9-15, 1889	Bishop J. M. Thoburn	Do.
26	Lucknow	Jan. 2-7, 1890	Do. do.	Do.
27	Moradabad	Jan. 7-12, 1891	Do. do.	J. H. Gill.
28	Cawnpore	Jan. 6-11, 1892	Do. do.	Do.
29	Bareilly	Jan. 11-16, 1893	Do. do.	W. A. Mansel
30	Lucknow	Jan. 3-8, 1894	Do. do.	Do.
31	Moradabad	Jan. 3-7, 1895	Do. do.	Do.
32	Bareilly	Jan. 8-13, 1896	Do. do.	Do.
33	Lucknow	Jan. 7-12, 1897	Do. do.	Do.
34	Bareilly	Jan. 5-11, 1898	Bishop Cyrus D. Foss	J. W. Robinson
35	Shahjahanpur	Jan. 4-10, 1899	Bishop J. M. Thoburn	Do.
36	Lucknow	Jan. 10-15, 1900	Do. do.	Do.
37	Bareilly	Jan. 9-14, 1901	Bishop F. W. Warne	J. C. Butcher.
38	Moradabad	Jan. 9-14, 1902	Do. do.	B. T. Badley.
39	Lucknow	Jan. 2-7, 1903	Bishop J. M. Thoburn	Do.
40	Bareilly	Jan. 7-12, 1904	Bishop F. W. Warne	Do.
41	Lucknow	Jan. 5-11, 1905	Bishop H. W. Warren	Do.
42	Moradabad	Jan. 4-9, 1906	Bishop J. M. Thoburn	Do.
43	Bareilly	Jan. 3-7, 1907	Bishop F. W. Warne	Do.
44	Lucknow	Jan. 3-8, 1908	Bp. J. N. Fitz Gerald	P. S. Hyde.
45	Moradabad	Jan. 6-11, 1909	Bishop F. W. Warne	Do.
46	Bareilly	Jan. 5-10, 1910	Do. do.	Do.
47	Lucknow	Jan. 4-10, 1911	Bishop W. F. McDowell	E. S. Jones.
			Bishop F. W. Warne	

PROGRAMME OF SERVICES

January 3rd to 9th, 1911.

TUESDAY,		Examinations.
	5-00 P.M. ..	Annual sermon, Rev. Makkan Lal.
WEDNESDAY,	8-00 A.M. ..	Sacrament the Lord's Supper.
	11-00 A.M. ..	Conference Session.
	3-00 P.M. ..	Epworth League Conference.
	4-30 P.M. ..	Epworth League Rally, N. L. Rockey, Chairman; address by Bishop McDowell.
THURSDAY,	8-00 A.M. ..	Devotional meeting.
	9-00 A.M. ..	League business session.
	11-00 A.M. ..	Conference session.
	3-30 P.M. ..	Conference on Epworth League work.
	5-00 P.M. ..	Literary and Historical Societies Anniversaries. Indian Legends, Miss Rue Sellers. Report of Chronicler, N. L. Rockey.
FRIDAY,	8-00 A.M. ..	Devotional Service, J. O. Denning.
	9-15 A.M. ..	Lilavati Singh Memorial Exercises, Bishop W. F. McDowell. Placing of corner stone, Mrs. W. F. McDowell.
	11-00 A.M. ..	Conference Session.
	3-30 P.M. ..	Laymen's Conference, address by Bishop McDowell.
	5-00 P.M. ..	Methods of giving the Gospel; Bishop Warne, Chairman. By public preaching, Wm. Peters. By personal work in mohallus and villages, Nizam Ali. By lay workers, N. K. Mukerjee; N Jordan. Truths to be most presented in evangelistic work, J. N. West.
SATURDAY,	8-00 A.M. ..	Devotional Service, Rockwell Clancy.
	11-00 A.M. ..	Conference Session.
	5-00 P.M. ..	Sunday School Methods; L. A. Core, Chairman. For schools in villages, S. S. David. For schools in mohallus, Mazhar-ul-Haqq. Through students, O. M. Buck. For women and girls, Miss Sarisivati Singh. System of lessons best adapted for non-Christian work, S. S. Dease.
SUNDAY,	8-00 A.M. ..	Sermon by Bishop McDowell and Ordination of Deacons.
	11-00 A.M. ..	Conference Love Feast, conducted by F. L. Neeld. Memorial Service; S. Knowles, Chairman.
	4-00 P.M. ..	Sermon by Bishop Warne and Ordination of Elders.
	6-00 P.M. ..	Sermon by Bishop J. E. Robinson.
MONDAY,	8-00 A.M. ..	Devotional Service, P. M. Buck.
	8-30 A.M. ..	Conference Session.
	11-00 A.M. ..	Conference Session.
	4-00 P.M. ..	Conference Session.

Reports of Committees.

The State of the Church.

In the preparation of this report, your committee prepared and sent out to the District Superintendents a series of questions; the essential facts from the answers to these questions are embodied in this report.

A comparison of the figures of the year under review with the figures of the previous year will show along almost all the lines of our work a substantial and encouraging progress. We note an increase of 214 in the number of those in full membership. We would urge that the probationers be prepared as rapidly as possible and that when ready they be gathered together at the time and place of the quarterly conference of the circuit for reception into full membership. The total number of members of the church is 17,341, while that of the probationers is 25,558, being 1,058 in advance of last year. These, together with the 20,457 baptised children, make a Christian community of 63,356. We wish to point out a discrepancy in these figures. The number of baptisms was 4,592, while there were 1,198 deaths, yet the increase in the Christian community, instead of being three thousand and some over last year, is only two thousand three hundred and three, leaving about one thousand persons to be accounted for. We would urge the District Superintendents and pastors to use all diligence and care in keeping the church registers, making entries just as soon as possible after the occurrence of the event to be recorded. More care in keeping the registers will prevent such slumps in the future.

Attention should be called to the slight growth of the Epworth Leagues in the period under review. There are two more Senior Leagues than last year, while we are faced with a decrease of some three hundred in the membership. But on the other hand there are ten new Junior Leagues, with a membership of four hundred over that of last year. Now that we have a Secretary for all India with no other burdens on his shoulders we predict as a result, under God's blessing, of his untiring zeal, a great growth in the work of Christ among young people.

The questions sent out have elicited the fact that there has been a healthy growth of the temperance sentiment among our people. The use of intoxicants and of the various sorts of narcotic is steadily decreasing. Among the simple village communities they are comparatively unknown. But in the towns and cities our people are not entirely free from the use of intoxicants and of drugs of various kinds. We are glad to note, however, that temperance principles are being pushed among the people, in many cases by the people themselves. We would urge an active and ceaseless warfare against all manner of intoxicants as well as against the use of all drugs such as opium, bhang, charas, etc., and that temperance instruction be given in schools and villages showing the evils attendant upon the use of them.

As regards the observance of the Sabbath, much remains to be done. Progress is reported, but the village communities as a rule do not very generally avail themselves of the day of rest and of the opportunities of attending divine service."

Complaints have come from some quarters that there is a tendency to revert to the heathen marriage customs and that men, after the manner of their forefathers, sometimes sell their wives and take others as fancy, or desire to improve their material condition, may suggest. We would urge that where such is the case and no other remedy will prove effective, if a clear case can be made out, the parties be put into court and suffer the penalty of the law for his offence. One of two cases of punishment will have a wholesome effect on the whole community.

Very little progress is reported in vernacular schools. These have been in former days the thin edge of the wedge. Baptisms generally soon followed the establishing of village or mohalla schools. In recent years, as the work has expanded less stress has been laid on them and their number has been slowly diminishing. The need was never so great, but what can be done in the absence of funds with which to support teachers? There seems to be but one remedy. Let every preacher have at least one school where he may daily, or nightly, if need be, teach the boys and girls, so that they may be at least able to read the Bible in their homes and in the village communities where they live.

Trained men are needed for the work everywhere. Funds are not available for the opening of training schools in every place where the need exists. But every preacher in charge of a Circuit should have in training one or more men and women who shall be in training for the work. This can be done in a way that will involve little or no expense.

Attention has been directed in other years to the disparity in the number of boys and girls respectively in our boarding schools. Reports show that the number of boys is only about one-half that of the girls. This is creating an unbalanced condition of affairs in our community. While the evil results are at present not apparent, yet unless this condition be remedied, and the number of boys and girls in our boarding houses be equalised, there will soon be an abnormal and highly undesirable condition of things developed that will require years to remove. Measures should be speedily adopted ere the evil becomes aggravated to bring about an equalisation of the number of the sexes in the schools.

The solution of the problem of self-support is not yet. We are glad to report that in every part of the field it is receiving the emphasis it deserves. Some progress has been made but we have yet reached the desired goal. *Delhi hanoz dur hai*. We urge the following as helps in reaching the fulfilment of our ideal. (1) Let no pains be spared to get something each month from each family. Unsparing efforts should be made to reach the last man. We should take anything he is willing to give, be it money, grain, bread, eggs, chickens and what-not. We believe that increased interest in giving will be created among the women, who as yet have had little part in the contributions to the pastors' fund, by the "rice collection" method. There should be in each home a vessel into which a handful of rice or grain can be cast every time the family meal is prepared. This plan has upon it the seal of success.

(2) In other fields, where the gifts are necessarily small by reason of the poverty of the people, they have been led to give to the Lord for his work a certain amount of time each month. In this way in a small community the gifts of so many days or hours of free active service for the Master each month have amounted to months, and even years, of service for one man. We urge this method.

(3) Larger service on the part of the laymen of the church. This is the age of the laymen. On them must rest in a large measure the evangelisation of India. We have rich resources of material from

which to draw. The preacher should ever be on the alert to discover strong men who, with a little training, can do Christian work. One of the most important features of the work of every preacher is to discover suitable material, dig it out, mould and fashion and fit it to be a "vessel meet for the Master's use."

In this connection we welcome the organisation of the laymen in the church at Lucknow. The leading purpose of this organisation is to aid the pastor in every way. They propose to release him from the financial burdens of the church, to stimulate people to increased giving, to aid him in his pastoral work and in taking prayer meetings, in holding Sunday Schools and in carrying on bazar preaching, and have made themselves responsible for the support of one worker in the district. We heartily commend this movement to the consideration of all our preachers and pray for this organisation a healthy growth and development in all parts of the field. When the laymen begin to take upon their own shoulders the burdens of church work the problem of self-support will have gone a long way toward solution.

This report would be incomplete without some reference to the truly marvellous way in which God is opening doors for gospel effort. At no time since Christian missions have begun the evangelisation of India have the opportunities been so abundant, the calls for the gospel so pressing. India, with the whole of the East, in a state of religious unrest. A few days ago in a company of Indian preachers we heard a student of religious problems and a keen observer of men and things make this remark: "At no time since the age of Buddhism has there been so great religious unrest in the land." We do not know if the facts warrant so sweeping a conclusion. But the statement is significant and challenges attention and prayerful consideration. The lesson is obvious. The church must be ready. Hinduism is changing its front. Eagerly she is seeking to adapt herself to changing conditions. Ancient and hoary creeds are now coming under the bright searching light of education and investigation. The critical spirit is stirring into life. We must strengthen our position all along the line of action. We need to be alert, watchful and zealous. We believe that it is the Father's good pleasure to give us the kingdom. India endowed with a capacity for spiritual things, spiritual longings as no other people have been, is hungering for the things which only Christ can give. She will enter into the fulness of her inheritance only when she shall have given to Him the pre-eminence in all things.

L. A. CORE.
H. J. ADAMS.
S. PHILLIP.
R. S. FRANKLIN.
M. L. HARRIS.

Statistical Report.

The Statistical Report for 1910 is as follows:

Christian Community.				
	1910.	1909.	Increase.	Decrease.
Members	.. 17,341	17,127	214	..
Probationers	.. 25,558	24,500	1,058	..
Baptised Children	.. 20,457	19,426	1,031	..
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Total	.. 63,356	61,053	2,303	..

In the year 1887 the Christian Community of the North India Conference numbered 9,226, in 1891 the number was 32,992. The next year

the number was only 480 less, although the North-west Conference had been set off, and by 1896 we had a community of 52,247. This number was not reached again for ten years, 1906 showing 53,128. The last four years show a gain of 10,228. Last year our gain was 2,982, this year it is 2,303. Our Christian community now numbers 63,356.

Deaths.—The reports show 1,198 deaths, or 509 less than last year. The death rate was 28 per 1,000 last year, but only 19 per 1,000 this year.

Baptisms.

The number of baptisms in 70 less than last year.

	1910.	1909.	Increase.	Decrease.
Children of Christian parents ..	1,448	1,529	..	81
Children of non-Christian parents	1,086	1,016	70	..
Adults ..	2,058	2,117	..	59
Total ..	4,592	4,622	..	70

Sunday Schools.

The number of Sunday Schools has increased by 40, being 1,140 last year and 1,180 this year. The number of officers and teachers remains the same, 1,309.

Epworth League.

There is a gain of 2 Senior Leagues and 10 Junior Leagues, there being 109 Senior and 29 Junior Leagues. The number of senior members has fallen from 4,251 to 3,913 or a loss of 338, but this is more than made up by a gain of 407 by the Juniors who number 1,518 (not 1,482 as printed.)

Christian Children under Instruction.

	1910.	1909.	Increase.	Decrease.
Boys in Vernacular Schools ..	3,028	3,130	..	102
Boys in Anglo-Vernacular Schools	815	739	76	..
Girls in Vernacular Schools ..	652	655	..	3
Girls in Anglo-Vernacular Schools	1,479	1,347	132	..
Boys in Boarding Schools ..	842	864	..	22
Girls in Boarding Schools ..	1,406	1,258	148	..

In the Vernacular Schools we have 102 boys less and 3 girls more than last year, while in our Anglo-Vernacular Schools we have 76 more boys and 132 more girls. In the Boarding Schools there are 22 boys less and 148 girls more than last year. Girls are attending the Boarding Schools in larger numbers, and the number of boys in Boarding Schools is decreasing year by year. Two or three years ago their numbers were nearly equal, but at the present rate of change in about two years more there will be in the Boarding Schools twice as many girls as boys. Out of 20,457 baptised children, 3,843 boys receive instruction in school and 2,131 girls, or a total of 5,974, that is less than one-third,

Church Finance.

Ministerial Support.

	1910.	1909.	Increase.	Decrease.
From Indians	.. 6,254	5,912	342	..
From Europeans	.. 5,447	4,617	830	..
TOTAL	.. 11,701	10,529	1,172	..
	1910.	1909.	Increase.	Decrease.
For Conference Claimants	.. 136	90	46	..
For Mission Claimants	.. 791	796	..	5
TOTAL	.. 927	886	46	5

The contributions by Indians and Europeans show a good increase this year. The whole gain for Ministerial support is Rs. 1,213, or nine and a half per cent.

Benevolent Collections.

	1910. Rs.	1909. Rs.	Increase. Rs.	Decrease Rs.
Missionary Society	.. 1,113	1,044	69	..
Domestic Missionary Society	.. 160	152	8	..
Children's Day Collection	.. 520	565	..	45
Bible Society	.. 440	369	71	..
Tract Society	.. 84	65	19	..
Indian Sunday School Union	.. 76	60	16	..
Central Conference	.. 12	14	..	2
Women's Societies	.. 405	390	15	..
General Conference	.. 30	13	17	..
Other Benevolences	.. 1,745	1,568	177	..
TOTAL COLLECTIONS	.. 4,585	4,240	345	..

Only the Children's Day collection has decreased, but as this had also decreased the year before, we should make an effort to bring this important collection up to its old standard. All other benevolent collections have advanced, and the missionary collection and the Bible society collection have much the largest advances. The total of all collections for ministerial support and for benevolences is Rs. 20,404-2-0. This is an advance of Rs. 912 over the preceding year.

G. C. HEWES, *Statistical Secretary.*

Domestic (Desi) Missionary Society.

1. We have received during 1910 the following contributions from the districts of the Conference:

				Rs.	A.	P.
Bareilly District	..	..	..	64	3	0
Bijnor	..	..	..	10	5	0
Budaon	..	..	..	10	0	0
Garhwal	..	..	..	1	12	0
Gonda	..	..	..	10	11	0
Hardoi	..	..	..	9	0	0
Kumaon	..	..	..	2	0	0
Moradabad	..	..	..	33	8	0
Oudh	..	..	..	80	7	3
Pilibhit	..	..	..	33	0	0
Total	..	..	..	254	14	3

This year's collections exceed those of last year by the sum of Rs. 30-13-0. Deducting the salary of the worker supported by the society, we have a balance at the beginning of January 1911 of Rs. 117-11-3.

2. From this fund we are supporting a Local Elder, by name Dharam Singh, who works at Nawabganj in the Pilibhit District. The district superintendent reports favourably concerning his work, and he himself has given an account of the work of the past year to the Annual Conference.

3. The society is planning for greater things in the future and desires your continued and increased support. As soon as the requisite funds are in hand we shall put on another worker. The action of the conference requiring the payment of at least one rupee from each circuit and sub-circuit will help us make the progress we desire. The Editor of the *Kaukab-i-Hind* has kindly offered to place one issue this year at our disposal in order to promote the interests of the society.

4. We conclude by urging each pastor, preacher-in-charge and district superintendent to take the work of our society on his heart and to further it in every way possible. We recommend the formation of branch societies in each district and circuit, a special meeting for this society in each District Conference this year, annual and if possible monthly collections in each church or sub-circuit, and the general spread of information in regard to our motives, our work and our needs.

O. M. BUCK, *President*.
H. L. MUKERJEE, *Secretary*.
J. R. CHITAMBAR, *Treasurer*.

Deaconess Report.

The Deaconess Board for the North India Conference met in the Deaconess Home, Lucknow, January 7th, 1911. The characters of the following were passed and their licenses renewed: Miss Scott, Miss Hoge, Miss Hardie, Miss Sheldon, M.D., Miss Ingram, Miss Browne, Mrs. Tucker, Caroline Richards, Associate Deaconesses. The following officers were elected for the coming year: President, S. S. Dease, Secretary, Miss Ruddick. The other members of the Board are H. J. Adams, W. R. Bowen, Matthew Stephen, Miss Means, Miss Ingram.

MISS RUDDICK, *Secretary*.

Report of the Muttra Training School for the year 1910.

The Teachers.

The staff of teachers has been reinforced by Miss Adelaide Clancy, who came to us in January of this year. She has done practically all the teaching of the Bible in the English department since her arrival. Miss Gregg has devoted her teaching time to the Bible in the vernacular department. Miss McKnight, being normal trained, has conducted the class in methods of teaching. These missionaries here been ably assisted by Miss Ogilvie and Miss Wells, both graduates of the English department of the training school, and excellent Bible teachers. Four other teachers devote their entire time to teaching in the various departments of the school. Thus the teaching force is strong.

The Students.

The enrolment for the year has been seventy-seven, and the number of graduates eighteen; thirteen from the regular training school course, and five from the Bible-readers' course.

These have come to us from six different missions and twenty-one different mission stations. As would be expected from a school of this kind, practically all the students go directly into Christian work after leaving us. Year by year better educated girls come to us, and we are thus able to raise the standard, and require a higher grade of work.

The Outlook.

The Government is now doing much to encourage female education and is therefore laying much stress on normal training for teachers. Many places are open and pressure is brought to bear in these lines. We feel that the time has come to agitate in the line of evangelistic work. Many educated girls from our schools all over the country would, we feel, be glad to answer the call for evangelistic work if it were put before them. While we feel that educational work should not be hindered, it should not be carried on at the expense of evangelistic work, but the two should go side by side. The normal schools stand for preparation of the teachers for their secular subjects. The training school stands for the preparation of those who wish to give the gospel message and the Bible to the people.

While the missionaries are selecting teachers—let them not forget the evangelists.

Miss Wright was nominated as a member of the Board of Trustees for a term of two years, thus making Miss Ruth Robinson and Miss Wright the representatives of the North India Conference for 1911.

MARY EVA GREGG,

Secretary, Board of Trustees.

Ministerial Volunteer Band.

Imsál Mír i Munshí ko waqt kí qillat aur tabí'at kí ná-sázi ke bá'is se kull jagahon mein házir hone ká mauqa' na millá. Lekin táham hatt ul imkán us ne apní khidmat ko anjám dene kí koshish kí. Ba'z maqám mein chand sahit diqqatein darpesh hain, jin ke bá'is se un jawánon ke shumár mein tanazzulí hai, lekin Khudá ká shukr ho kí ba'z jagahon mein taraqqí hai. Imsál ek nayá Band Gouda mein qáim kiyá gayá hai. Madrasa i 'Ilm i Iláhi ke imsál ke sanad-yáfton mein 4 is Ministerial Band ke sharík the, aur ummed hai kí imsál qaríb 6 us madrase ko bheje jáwenge. Agarchi sháyad yih kull jawán Masíhí khidmat ko iktiyár na karenge lekin táham un sabhon se jo apne wa'da ko púrú karenge, Masíhí khidmatguzáron ke shumár mein taraqqí hogí aur kám mein madad milegí.

Mír i Munshí sál mein faqat ek hí martaba in se muláqát kar saktá hai, liházá agar we sáhibán jin kí nigrání mein yih jawán hain un kí khabargirí na karen to kám khútirkhwáh taur par na chalegá, aur andesha ná-kámyábi kí hai. In jawánon ká shumár qaríb 300 ke hai, aur un ke bands 11 mukhtalif jagahon mein qáim hain.

Bishop Warne sáhib Mír i Munshí ke har súrát se mu'áwín hain aur banda un ká dil se mashkúr hai.

Ap ham sabhon ko apní du'áon mein yád farmáíye.

J. R. CHITÁMBAR,

Mír i Munshí.

Bareilly Theological School Report.

Your committee, one Indian and one American member of Conference, visited the Theological School in November. Students and professors had about completed their year's work together. We had a frank talk with principal and professors and others, and endeavoured to get material for a frank report concerning the initial qualifications of the students, their number and the localities from which they came. Most of this has been presented in the principal's report. As food for reflection we present the following on qualifications: Out of eighty enrolled only one student had passed a university matriculation examination, one had read up to that standard, thirteen held certificates of having passed the anglo-vernacular middle class and nine the vernacular middle. So far well, but of the remaining fifty-six, forty-four have been through only the upper primary and twelve have completed only the lower primary grade. The day was when the school would have been glad to obtain students with the qualifications of even a primary grade, but that day has passed and we need better material to put into training for our work. District superintendents and summer schools may be counted on now to train workers who cannot attain to higher than primary class work. We urge upon our districts the necessity of sending their best men to this institution. Educational standards in every department in India have been raised and our theological school must endeavour to keep abreast of the times.

The school closed long before the usual time because the plague was raging about them. We have heard them criticised for this, to the effect that Christians ought to be brave men and not flee from epidemics. The answer to be given is that they fled because they were Christians and not fatalists. When we looked into the conditions we did not feel like blaming them. The unsanitary condition of the old barracks, where many families must live, where light cannot penetrate and cleanliness cannot be obtained, makes them mouldy rat haunts, dangerous to the whole community. It was wisdom to disperse and not tempt Providence in such buildings. If India is to be saved from this terrible epidemic it must build houses rat and vermin proof where the sunlight can enter to dispel the germs of these fell diseases. We rejoice that new barracks are now under construction, according to approved sanitary plans. They were sadly needed. The students are to be congratulated on their improved prospects.

The question of the relations of students to the local congregation and to other institutions is always one of importance. There must be great care taken to prevent friction and to ensure courteous consideration of others, especially towards officials of church and government. Students should be gentlemen always. The niceties of oriental customs should be rigidly enforced. We saw much to assure us that these subjects have been before the students, but they have been somewhat forgotten in practice. The Epworth League and the lessons in Christian courtesy that it may inculcate should go far toward inculcating Christian manliness. If these young men do not benefit thus from the Epworth League what hope is there that they will make worthy leaders when they leave the seminary.

We believe in the mission of our theological school and the men who have been selected to train our young men. They have a difficult task and have need of our sympathy and prayers. May the Lord of the harvest prepare through this institution harvesters to help meet the needs of the great Hindustani-speaking territories of beloved Hindustan.

Conference Visitors. } N. L. ROCKEY.
 } PREM SINGH.

Philander Smith College, Visitors' Report.

With an attendance of 133, with a staff of twelve competent teachers, and with an income sufficient to meet all current expenses, Philander Smith College has enjoyed a good year. Your conference visitors inspected the college, one in May, the other in September, and were very favourably impressed with what they saw. A nicer, better disciplined or more enthusiastic lot of lads is seldom seen. The moral and religious tone of the school is high, and we feel that our boys are in safe hands as regards education of both head and heart. The health advantages of the school are exceptionally good, and the youth who roams these hills, breathes the pure, bracing air of these altitudes, and shares in the vigorous games in which our boys have proved champions, cannot be a weakling. Such surroundings are beneficial to body, mind and spirit.

We went through kitchen and dining-room, saw the boys at dinner, partook of their hospitality, visited their dormitories, and found nothing in all the arrangements except what will deserves commendation. Evidently Mr. Busher has made a careful study of this most difficult problem,—the European boarding school in India.

The institution has as large a body of students as the class-rooms and dormitories can properly accommodate, and stands greatly in need of a new college building and a gymnasium. The present small gymnasium building has, for lack of class-room space, had to accommodate three classes during the year. Plans are under way for a new building for the college, and the principal is happy in a promise on the part of Government, though it is yet unofficial, of a building grant of Rs. 45,000. It is sincerely to be hoped that the conditions on which the money may be given will not make it impossible for the school to take advantage of this generous amount.

Your committee would call attention to the severe drain on the financial resources of the school on account of the annual repairs. The principal informed us that Rs. 1,500 are every year sunk in putting and keeping the buildings and property in proper condition. This is not the result of poor management, but is made necessary owing to the age and unsatisfactory condition of the buildings.

The institution during 1910 has enjoyed the advantages of telephone connection with the station. This has been of particular benefit in making it possible to be in constant touch with the Civil Surgeon and the Ramsay Hospital, and when the connection with Kathgodam has been established—as it is to be—the school will enjoy still greater advantages.

The results were again excellent in the university examinations, and your visitors were particularly gratified to learn that the two young men who appeared for the London matriculation both passed. The number of boys who appear for this examination in England from our college is not only a matter of pride and satisfaction to us, but results in much credit to the institution.

The school has been honoured through the publication on the part of the principal of a very valuable book entitled, *A Complete Urdu Course for European Schools*. Mr. Busher's ability and experience, and the patronage of the Government, which has already been accorded, will doubtless put this book in the front rank among text-books of this kind.

With such an institution as this available, it is strange that many people still think that it is necessary to send boys "home" for their schooling. It is sad to think that more lads from the heated plains and the immoral surroundings in which they live cannot have the advantages of Philander Smith College.

In conclusion we wish to express our appreciation of the fact that our Girls' School, "Wellesley," has again maintained its excellent work, and that such a good companion school is in existence at Naini Tal, where the sisters of the boys of Philander Smith College can be in school.

N. L. ROCKEY, } Committee.
BRENTON T. BADLEY.

The Epworth League.

The North India Conference contains the oldest League work in India, the Epworth League having been organised within its bounds nearly twenty-three years ago. The work spread very rapidly during the first ten years, but the years between 1900 and 1908 saw a considerable abatement of League activities. Some two years ago an effort was made, with some success, to rejuvenate the League in this region, and since then the work of this organisation has been receiving more attention.

The latest statistics for this Conference give 109 (increase 2) Senior Leagues with 3,913 (decrease 337) members, and 29 Junior Leagues (increase 10) with 1,518 (increase 407) members. This is a very creditable showing for one Conference, but there is reason to believe that the statistics include a good many members who cannot strictly be included under the head of young people. A strict census, in the village communities especially, would probably result in a reduction of membership.

The Epworth League in this Conference needs many things, among which may be mentioned the following: (1) More thorough organisation in the bulk of the chapters, a co-ordinating and unifying process which will more effectually link the chapters together and make both District and Conference Conventions really valuable; (2) a larger use of literature along all the lines of League activity; (3) more work on the part of young people themselves, looking towards the development of leaders among them. Each chapter is living too much to itself, and as a consequence has not the enthusiasm which comes from a sense of union, and is not doing much real missionary work among the people. (4) Greater emphasis on the League in the village communities.

The League will yield to the church as much as the church will put into it. Give it the time, the prayer, the faith, the energy it requires, and the Epworth League will become the most efficient branch of our great church organisation. When we have helped it as we ought, it will help us as it only can.

The conditions, however, for aggressive work are all present, and the near future will see in this Conference some of the finest work that the Epworth League has ever done in India. The Conference has the advantage of a large body of educated young men and women, who need nothing but the descent of the Holy Spirit to make them mighty in doing exploits for our God. The large boarding schools, the two colleges, and the great number of second and third generation boys and girls, furnish exceptionally fine conditions for an aggressive work both for and by young people. Nor is the desire lacking to take advantage of these things, and all are beginning to realise that we are on the eve of a new movement—one which will sweep our young people into the current of activity, and make them the greatest power of the church. A few of our choice young men and women have seen the vision and are preparing to give their best to the service of the Master, and others are feeling their way to the mountain-tops, where they will behold India through the eyes of their Master, and be transformed with the vision.

The tread of a mighty army is in our ears, and the shout of a vast host is borne to us on the breeze, and we thrill with the realisation that the Christian youth of our church are beginning to march forth to the battle of the Lord. This is what our fathers toiled and prayed for in the days of the beginnings, and let us rejoice in the privilege of what we are about to see,—a consecrated young manhood and young womanhood, yielded up to God as chosen instruments in his hand, to prepare India as a diadem for his glorious crown.

BRENTON T. BADLEY,
General Secretary for India.

The Epworth League Bible Study Course.

Approved by the Executive Board of the Methodist Episcopal Church in Southern Asia, for use in the Scripture classes of the day and boarding schools in the field. These books are all up-to-date text-books written especially for teaching the Bible to young people and may be had from the General Secretary of the Epworth League, Lucknow. All the books will be available in English before the new school year begins, and those for classes A, B, I, II, III should be ready by then in Roman-Urdu also. The aim is to make the whole course available ultimately in the leading vernaculars of India. For particulars, address the General Secretary of the Epworth League, Lucknow.

Class	A.	Parts 1-3 "Memory Work, No. 1."	..	Price 6 pies.
		and first half of "The Junior Catechism"	..	4 annas.
"	B.	Second half of "The Junior Catechism"	..	4 annas.
		and the selections on page 4 of "Memory Work No. 1."	..	6 pies.
"	I.	Bible Stories for the Primary Section	..	8 annas.
"	II.	"Memory Work, No. 2", Old Testament Portion	..	1½ annas.
		and New Testament part of "Bible Stories" (reviewed).	..	8 annas.
"	III.	"Memory Work, No. 2", New Testament portion	..	1½ annas.
		and "Stories of Bible Victories"	..	12 annas.
"	IV.	"Short Studies of Christ the Ideal Hero"	..	Re. 1-10
"	V.	"Short Studies of Heroes of the Early Church"	..	Re. 1-10
		And "The Story of Our Bible"	..	Re. 1.
"	VI.	"Short Studies of Old Testament Heroes"	..	Re. 1-10
		and "In His Footsteps", a Study of Palestine	..	Re. 1-10
"	VII.	"Studies in the Life of Christ"	..	Rs. 2-4
		and "Junior History of Methodism"	..	Re. 1.
"	VIII.	"Studies in the Early Church"	..	Rs. 2-4
		"A Young Man's Questions", Speer (to be read)	..	Rs. 2-8
"	IX.	"Studies in the Old Testament"	..	Rs. 2-4
		and "The Victory Life" by Manhood (to be read)	..	15 annas.
"	X.	Mission Study: Text, "Princely Men in the Heavenly Kingdom" (China) by Harlan P. Beach	..	Re. 1-8
		and "India and Missions", by V. S. Azariah	..	4 annas.

A "Home Bible Study Course" is also recommended, as an optional course, to be used by pupils (Classes V—X) in connection with the Morning Watch. It takes up the Life of Christ in question form, with

questions for each day of the week, and blank spaces for indicating the verses which answer the questions (taken from prescribed portions) Price 6 annas, to be ready in English and Roman-Urdu by the time schools re-open in July.

N.B.—The text-books in this course are intended for teachers only. The Bible itself is the only text to be furnished to pupils. They should early be familiarised with it and taught to handle it.

Temperance Report.

Your Committee in Temperance is glad to report that in all districts of the North India Conference more or less systematic temperance instruction has been given this year, the amount of emphasis put upon this phase of our work being largely determined by the extent to which the evil we seek to combat prevails in the various districts. It is very gratifying to note that a real gain in temperance sentiment is reported and that the use of intoxicants among our Christian people is becoming less prevalent. It is, however, greatly to be regretted that the use of tobacco, especially cigarette smoking, is so widespread. Reports seem to indicate that cigarette smoking is on the increase in nearly all districts and your committee urges that all our workers definitely set themselves to oppose this evil.

In Garhwal and Kumaon our people do not use intoxicants, but in and around Naini Tal, where so many of our Christians are in service, this evil prevails and constitutes perhaps the greatest problem confronting the Hindustani Church in Naini Tal. However, the temperance forces are active and much good is being done by distributing literature and by giving definite temperance teaching. In Bareilly District temperance instruction is given in the Epworth League and by all the preachers. Temperance meetings are held almost weekly in the cities, while outstation meetings are held every two or three months only. The servant classes here as in other districts are most exposed to temptation.

A great gain in temperance sentiment is reported in the Philibit District. The use of intoxicants by Christians is perceptibly diminishing and our preachers and teachers take a very active interest in creating and strengthening temperance sentiment. Satisfactory reports came also from Moradabad, Gonda, Bijnor and Oudh districts.

The district superintendent of Hardoi District reports that temperance sentiment is spreading rapidly. In Budaon also temperance sentiment is increasing. The district superintendent reports that the Christians of Budaon have made a rule that if any Christian is found drinking or frequenting liquor shops he shall be fined Rs. 2. The effect of this rule has been most salutary.

Gratifying as these reports are it is to be regretted that temperance literature is not more freely made use of by our workers, also that in many places the Sunday schools and Epworth Leagues are the only agencies that are giving systematic temperance instruction.

Your committee urgently recommends that special temperance literature be prepared and sent to every circuit, also that every minister and worker in our widely extended fields shall in his personal contact with individuals as well as by preaching, teaching and writing, strive to banish the use of intoxicants and tobacco from among our membership.

A. CORPRON.
FAZAL MASIH.
W. SCOTT,
J. H. SMART.

Sunday School Committee.

Judging from the bare figures the report of last year's work is not very encouraging. The record shows a decrease of 1,634 in total attendance as compared with 1909. The average attendance was 1,386 less than the previous year, while the number of teachers and officers did not fluctuate either way. Only in the matter of the number of Sunday schools is there an increase of 40. If these figures show true conditions there has evidently been a leakage somewhere. It has evidently been easier to establish new Sunday schools than to conserve the old. It has been said that the Methodist Church exceeds the Presbyterian Church in the *grasp*, but that they exceed us in the *grip*. It would be well for us to remember that we are not only to *grasp* new Sunday school scholars but we are to *grip* those we have already grasped.

There are many very encouraging things, however. Rev. R. Burges, General Secretary of the I. S. S. U., reminds us that the I. S. S. U. was founded by no other than our own Dr. T. J. Scott and that one third of the total number of Sunday school scholars in Southern Asia are now in Methodist Sunday schools. Further encouragement is received from the fact that a large majority of our preachers are personally conducting classes for the training of lay workers in the Sunday school. This cannot but be productive of good. Every preacher should have such a class. The laymen's movement in India can properly begin its activity in the Sunday school. It is a most inviting and productive field. Advantage should be taken of the near visit of Mr. Arnett to deliver a course of lectures on teacher training. The Committee suggests that as far as possible delegates be sent from the Sunday schools to the centres which he proposes visiting. This could be done by those living near the centres, at least.

Moreover, the liberal offers made by the General Secretary should stimulate effort. A silver shield has been placed at the disposal of the Conference for the Sunday school showing the best results in the all-India examinations in July. He also offers to send a beautiful picture in colours entitled the "Sunday School Crusaders" to any Sunday school, contributing Rs. 2-8, and a silver medal will be given to the best candidate in these examinations from any school contributing Rs. 5.

Beside this, the India S. S. Union offers to pay the salary and travelling expenses of an Indian agent for three to six months to travel throughout the Conference promoting Sunday schools, especially teacher training. These offers are exceedingly liberal and should be eagerly taken up.

This committee suggest that the Conference appoint a suitable man who can devote a few months out of the year to this splendid work. If possible he should be appointed now.

We cannot now complain of no outside help. It is being given freely. It is for us now to bestir ourselves within. The possibilities are tremendous, the opportunity is almost unlimited, and the need presses. Will we arise to a mighty campaign in the name of Him who said: "Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

E. STANLEY JONES.

J. H. WALTER.

KAY SILAS.

LAZAR SHAH.

PRABHU DAY L.

Board of Conference Stewards.

Pension Fund for 1911.

	Rs. A. P.	Rs. A. P.
Sūd jo 1911 men wasūl hogā	.. 475--0-0	
Sarkitōn kā chanda	.. 927-13-0	1,402-13-0
Jō sūd par rakhā jāegā	.. ....	70--0-0
Bāqī	.. ....	1,832-13-0
Lucknow Chhāpe-ḡhāne se	.. ....	500--0-0
San 1911 men haqqdār ke wāste	.. ....	1,832-13-0
Collection Bishōp's lecture	.. ....	193--6-0
TOTAL	.. ....	2,026-3-0

Nām.	Māhwārī Rupae.	Pata.
	Rs.	
Mrs. Mangal Singh	.. 4	Sitapur.
Mrs. J. W. McGee	.. 4	Lucknow.
Sadal Masih	.. 5	"
Mrs. Dempster	.. 4	"
Lailaso	.. 2	Hardoi, S. B. Finch.
Hulasi ki Bibi	.. 2	"
Mrs. Govind-Ram	.. 4	Aonla.
Mrs. Jaimal	.. 1	"
Mrs. Bihari Lal	.. 2	Fatuhganj.
Sobran Singh	.. 2	Budaon.
Randir Singh	.. 3	"
Jahori Mal	.. 1	Thakurdwara.
Mrs. Kallu Dass	.. 2	Kundarai.
Jahori Singh	.. 5	
Mrs. Bala Dass	.. 5	Moradabad.
Mrs. Phebe Singh	.. 5	"
Mrs. Mauladad Khan	.. 5	"
Mrs. Fazl Ullah	.. 5	"
Mrs. Sukhiya Barrow	.. 2	"
Mrs. Jhabbu Lal	.. 4	"
" " children	.. 4	"
Mrs. Nathiya Singh	.. 3	"
Sadiq Masih	.. 4	Amroha.
Mrs. Movashi Singh	.. 2	Moradabadi.
Mul Chand	.. 2	"
Mrs. Lincoln	.. 4	Phillibit.
Mrs. Kallan	.. 3	Shahai Rev. Sohan Lal.
Gurdayal	.. 2	" "
Khiyali	.. 3	" "
Asi Ram	.. 6	Bisalpur.
Sadal Singh	.. 6	Shahjahanpur, H. H. Weak.
Mrs. Manphul Singh	.. 4	Bareilly, Miss Means.

Nám.	Máhwáří Rupae.	Pata.
	Rs.	
Rahil Masih ..	2	Shahjahanpur, Rev. J. N. West.
Karona Singh ..	1-8	" "
Mrs. Jonothan ..	5	" "
C. Fish ..	6	" "
Mrs. Dulla Singh ..	2	" "
Mrs. K. Cornelus ..	5	Mathra, Rev. R. Clancy.
Risali ..	3	Sadar Bazar, Bareilly.
Rani Cornelius ..	4	Unao.
Mrs Isa Dass ..	1	Gonda.
Prem Dass, children ..	2	"
Mrs. Luqa ..	3	Paori.
Mrs. Mahet Singh ..	2	"
Mrs. Andrias ..	2	"
Panchan Singh's mother ..	2	"
Mrs. Pahunchai ..	3	Dwarahat.
Sarup Singh ..	3	Haldwani.
B. Megregor ..	10	Najibabad.
Bahal Singh ..	31	Bijnor.
	168-8	
	×12 = 2022-0	

Conference Claimants.

Nám.	Máhwáří Rupae.	Pata.
	Rs.	
A. C. Paul ..	13	Lucknow.
Mrs. Paul ..	10	"
Frank's children ..	8	"
Chhote Lal's children ..	15	"
Mrs. Yaqub Ali ..	10	"
Mrs. Tupper ..	20	"
Mrs. Grey ..	4	Gonda.
A. Sweet ..	6	Shahjahanpur.
H. K. List's children ..	10	"
Mrs. F. S. Budden ..	6	Bareilly.
B. T. Coker ..	15	Shahjahanpur.
James Jordan ..	12	Moradabad.
Mrs. Jacob ..	13	Saharanpur.
Mrs. Solomon ..	5	Fathganj West.
Mrs. Shipley ..	10	Lucknow.
Bihari Lal ..	12	Champawat, Kumaon.
D. Hukil's childr ..	10	Miss Budden.
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Courses of Study

For Missionaries

Who are studying and appearing for Examinations in the Vernacular; as approved by the Bishops.

- (1) Admission on Trial. Full Course as in the Discipline.
- (2) I Year,
 1. Divine Library of the Old Testament.—Kirkpatrick.
 2. System of Christian Doctrine, pp. 1—322 Sheldon.
 3. Lectures on Homiletics—Kern.
 4. Written Sermon.
To be Read:
 1. Sermons (Vol 1.) I,XXXIII, Wesley.
 2. A Compendious History of American Methodism, Stevens.
 3. How to be Pastor, Cuyler.
 4. Methodist Review,
- (3) II Year,
 1. The Ancestry of our English Bible, Price.
 2. System of Christian doctrine pp. 325—635, Sheldon.
 3. Essay.
To be Read:
 1. Sermons (Vol. 1), XXXIV-LVIII, Wesley.
 2. History of Methodism Vol. II, Stevens.
 3. History and Exposition of [the Twenty-five Articles of Religion of Methodist Episcopal Church, Wheeler.
 4. The Pastor and Modern Missions, Mott.
 5. Methodist Review.
- (4) III Year,
 1. Biblical Hermeneutics, Terry.
 2. Outlines of Descriptive Psychology, Ladd.
 3. History of the Christian Church, Vol. 1, Hurst.
 4. The Governing Conference in Methodism Neely.
 5. Written Sermon.
To be Read:
 1. The Christian Faith, Curtis, pp. 1—253.
 2. History of Methodism, Vol. II, Stevens.
 3. Ecclesiastic Architecture, Martin.
 4. The Bible: Its Origin and Nature, Dods.
 5. Methodist Review.
- (5) IV Year,
 1. Ground of Theistic and Christian Belief, Fisher.
 2. Analogy of Religion, Butler.
 3. Ethical Principles, Seth.
 4. History of the Christian Church, Vol. II, Hurst.
 5. Essay.
To be Read:
 1. The Christian Faith, Curtis, pp. 257—531.
 2. History of Methodism, Vol. III, Stevens.
 3. The Study of the Child, Taylor.
 4. Methodist Review.

Vernacular Studies.

I.—This course shall consist of three standards of two sections each, *viz.*, Lower, Middle, and Proficiency Standards, in both the Urdu and Hindi languages.

II.—The Urdu and Hindi of the Lower Standard shall be compulsory, and one section, either the Urdu or Hindi, of the Middle and Proficiency Standards, respectively.

III.—The candidate will be expected to pass the first section of the Lower Standard examination within, or at the close of his first year's residence, and he may be allowed to complete both sections in that time; but must pass in both within two years from the time of joining his Conference in India.

IV.—All Conference examinations shall take place under the direction of a board of six or more examiners appointed by the Bishop, which board shall, as far as possible, remain unchanged from year to year.

V.—The annual Conference examination shall begin on the morning of the day preceding the day fixed for the opening of the Conference, a majority of the board being present.

VI.—The following course of study, in accordance with Rule I, is proposed:—

Lower Standard.**A.—URDU: FIRST YEAR.**

- | | |
|--|-----|
| 1. GRAMMAR: Platt's, omitting chapters on Arabic and Persian Constructions and Derivations and Syntax .. | 100 |
| 2. READING (Roman, Lithograph and Type):
Matthew and Mark's Gospels.
Haqiq ul Maujudat .. | 100 |
| 3. TRANSLATION .. | 150 |
| (1) Urdu-English: 10 lines from Urdu Sec. Bk. C.L.S. .. | 50 |
| (2) English-Urdu: 10 lines from Eng. Sec. Bk. C. L. S., half written in Persian and half written in Roman .. | 60 |
| (3) Definition .. | 40 |
| 4. PRONUNCIATION .. | 100 |
| 5. CONVERSATION .. | 100 |

Read: Bishop Thoburn's "India and Malaysia."

B.—HINDI: SECOND YEAR.

- | | |
|---|-----|
| 1. "GRAMMAR: Kellog's .. | 100 |
| 2. READING (Nagri): Matthew and Mark's Gospels and Dharm Tula .. | 100 |
| 3. TRANSLATION .. | 150 |
| (1) Hindi-English: 10 lines from Hindi Sec. Bk. C. L. S. .. | 50 |
| (2) English-Hindi: 10 lines from Eng. Sec. Bk. C. L. S., half written in Nagri and half written in Roman .. | 60 |
| (3) Definition .. | 40 |
| 4. PRONUNCIATION .. | 100 |
| 5. CONVERSATION .. | 100 |

Read: Hunter's "Brief History of the Indian People."

Middle Standard—Third Year.

(Urdu or Hindi Optional.)

A.—URDU.

1. GRAMMAR: Platt's, the whole, Kempson's Syntax and Idioms, Forbes' Persian 100
2. READING (Lithograph and Type) :
 Luke and John's Gospels.
 Din-i-Haqq ki Tahqiq.
 Taubat un Nasuh.
 Mark and John in Persian 100
3. TRANSLATION 150
 - (1) Urdu-English: 10 lines from Urdu Third Bk.
 C. L. S. 50
 - (2) English-Urdu: 10 lines from Eng. Third Bk.
 C. L. S., half written in Persian and half in
 Roman 60
 - (3) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
 Read: Muir's "Life of Mohammad."

B.—HINDI.

1. GRAMMAR: Review 100
 Ballantyne's Elementary Sanskrit.
2. READING: Luke and John's Gospels 100
 Sakuntala (edited by Raja Lakshman Singh.)
3. TRANSLATION 150
 - (1) Hindi-English: 10 lines from Hindi Third Bk.
 C. L. S. 50
 - (2) English-Hindi: 10 lines from English Third Bk.
 C. L. S., half written in Nagri and half in Ro-
 man 60
 - (3) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
 Read: Wilkins' "Hindu Mythology."

Proficiency Standard: Fourth Year.

(Urdu or Hindi Optional.)

A.—URDU.

1. GRAMMAR: Balmer's Arabic (Optional).
2. READING: Mizan-ul-Haqq.
 Gulistan.
 Forbes' Arabic Reader (Optional) 100
3. TRANSLATION 150
 - (1) Urdu-English: 20 lines from Urdu Fourth Bk.
 C. L. S. 50
 - (2) English-Urdu: 20 lines from English Fourth Bk.
 C. L. S., half written in Persian and half in
 Roman 60
 Short Sermon in Persian character.
 - (3) Definition 40
4. PRONUNCIATION 100
5. CONVERSATION 100
 Read: Sell's "Faith of Islam."

B.—HINDI.

1. GRAMMAR: Hindi Review	..	..	100
Monier Williams' Sanskrit (Optional.)			
2. READING: Sat Mat Nirupan	..	..	100
Prem Sagar.			
Hithopadesha, First Book (Optional.)			
3. TRANSLATION	..	..	100
(1) Hindi-English: 20 lines from Hindi Fourth Bk.			
C. L. S.,	..	..	50
(2) English-Hindi: 20 lines from English Fourth Bk.			
C. L. S., half written in Nagri and half in Roman	..	..	60
Short Sermon in Nagri character.			
(3) Definition	..	..	40
4. PRONUNCIATION	..	..	100
5. CONVERSATION	..	..	100
Read: Monier Williams' "Religious Life and Thought in India."			

VII.—The candidate, in order to pass, must obtain at least one-half the aggregate marks, in each subject.

VIII.—The Board of Examiners, through the Registrar, shall, at the close of the examination, inform the candidate and the Secretary of the Conference of the result.

Sálana Kánfarans kí K̤hwáṇdagí.

DAKHILE KE LIYE.

1. Ummedwár Middle pass-shuda yá us ke barábar ho.
2. Masíhí kámiliyat. (Wesley.)
3. General Knowledge of English History, Inglistán kí Tawáriḡh se 'ámm waḡfiyat (Badley yá koí aur.)
4. Discipline.
5. Scripture History.
6. Manáhi isti'mál Tambákú.

PAHLA SAL.

1. Filásafí dar báḡ Tadbír i Naját, or Walker's Philosophy of the Plan of Salvation.
2. Intíkháb i Kalisiyá. (Caleb.)
3. Moral Science in English or Lithograph-Urdu. (Wayland yá aur koí.)
4. Baibál Bar Haqq.
5. Yúhanná ká Pahlá Khatt ma' Dr. T. J. Scott sáhib kí Tafsír.
6. Masíhí Ta'límát ká Khulása, (Buck.) First half.
7. Qadím Tawáriḡh ká Ikhtisár.
8. Tahríri Wa'z.

Mutála'a ke liye.

1. Stobart's Islám or Tawáriḡh Mohammadí or Awígawan Richár.
2. Dín i Islám aur us kí tardíd in Roman-Urdu or in Lithograph-Urdu.
3. Popiyat ká Ahwál, (Ullman.)

DUSRA SAL.

1. Binney's Compound, or Maḡhzan 'Ilm i Iláhi.
2. What think ye of Christ? (Vaughan's) or Masíhí Ibn Ulláh yá Dharam Pustak se áḡhe bháḡ meḡ Khrisṡ ká Samáchr.

3. Masíhí Ta'límát ká Khulása. (Buck) Second half.
4. Paidáish aur Khurúj par suwāl o Jawāb, (Lucas.)
5. Hidáyat ul Wá'izín, (T. J. Scott.)
6. Rúmíon ká Khatt ma' Tafsír.
7. Tahrirí Wa'z.

Mutála'a ke liye.

1. Áryá Samáj, (Clark yá Forman yá koí aur.)
2. Asmár i Shirín, (Sweet First Fruits.)
3. Tawárikh i Kalísiyá. (Wherry.)

TISRA SAL.

1. Bushnell's Character of Jesus or 'Isá kí sírat.
2. Butler's Analogy yá Millat i Tashbíhí.
3. Fisher's Manual of Christian Evidence in English or 'Iswí Subút Roman-Urdú men, (Hoskins.)
4. Iláhiyat i Baibal, Hissa Auwal (T. J. Scott.)
5. Teg o Sipar.
6. 'Ibráníon ká Khatt, ma' Tafsír.
7. Tahrirí Wa'z.

Mutála'a ke liye.

1. Murdoch's Popular Hinduism or Lakshmi Shankar's Primer or Biology in Urda or in Hindi.
2. With Christ in the School of Prayer, (Murray.) Maktab i Masíhí men Du'á kí Ta'lím.
3. Aína i Dil.

SUWALAT CHAUTHE SAL KE LIYE.

1. Rúhání zindagí ká hál? Us kí asliyat bayán karo.
2. Kyúnkar ma'lúm hotá hai, ki ham men rúhání zindagí hai?
3. Wá'iz ko kis tarah ma'lúm hotá hai, ki Khudá ne mujh ko wa'z ke kám ke wáste talab kiyá hai?

FASL 1.

DINDARÍ AUR AUQÁT-GUZARÍ KE BAYÁN MEN:—4. Khádim ud dín ke kháss kám bayán karo, aur yih batáo ki is khidmat ke wás-te kaun kaun se wasf cháhien?

5. We kaun se tariqe hain, jin se yih ausáf parhte játe hain?
6. Batláo, ki logon ke gharon par ahwál-pursí ke liye jáná kaisá zurúr hai, aur yih kaho, ki tumhári is kám men kis qadr tawajjih hai?
7. Yih batáo ki kis tarah parhte likhte ho?
8. Jo se tum kánfarans kí imtihán-bardári men ho, tab se tum ne jitni kitáben har sál dekhí hain, un sab ke nám batáo?
9. Kutub i Muqaddasa ke parhne men tumhárá kitná waqt sarf hotá hai, aur kis tariqe se parhte ho?

FASL 2.

BAIBAL KÁ IMTIHÁN;—1. Kis i'tibár se tum Baibal ko Kalám i Iláhí jánte ho, aur kin daláil se tum yih ráe rakhte ho?

2. Kis dalíl se Majmú'a i 'Ahd i 'Atiq ko, jo ham men murauij hai mu'tabar jánte ho? Khulása bayán karo.
3. Kis dalíl se we sab kitáben, jo is Majmú'a i 'Ahd i Jadíd men dákhil hain, mu'tabar o sahíh jánte ho? Mukhtasar bayán karo.
4. Kis tarah Mohammadíon ke is da'wá ko ki Kutub i Muqaddasa mansúkh ho galí hain, galat sábit karte ho?

5. K̄hurúj i Misr se Yashú' kí maút tak, Isrá'elíon kí táríkh-ká k̄hulása batáo?

6. Das firqon kí bagáwat ke muta'alliq jo k̄háss wáqí'át hai, un-hen bayán karo.

7. Yahúdíon kí sálána 'íden aur niz yih kí kis bát ke wáste mu-qarrar húi thín, aur kis tarah par adá kí játfi thín, batáo?

8. K̄háss k̄háss nabíon ke nám aur jis zamáne men unhon ne nabúwateṅ kí, wuh zamáne aur niz yih, kí we nabúwateṅ kis báre men thín? bayán karo.

9. Khudáwand Masíh kí báton se kuchh aisí misálen do, jin se zāhir hotá hai, kí we Puráne 'Ahd ke nawi hton ko mu'tabar samajh-tá thá.

10. Kaun sí pesh-khabarián Masíh se muta'alliq hai, k̄hususán us kí ámad aur sirát aur kám aur maút se?

11. Masíh kí zindagí ke hálát kis kis waqt ke ma'lúm hai, aur muddat 'ahd risálat kis qadr thí?

12. Us kí risálat ke k̄háss wáqí'át aur jahán jahán kí we guzre hai, batáo.

13. K̄háss k̄háss báteṅ mundarija i A'amál i Rasúl batláo.

14. Mu'jiza kyá hai aur mu'jizon se kyúnkar ma'lúm hotá hai, kí Kútub i Muqaddasa min-jānib Allāh hai?

FASL 3.

BAIBAL KÍ TA'LÍMAT KE BAYAN MEN:—1. K̄hudá ká wujúd Baibal se kis tarah sábit hotá hai?

2. Baibal se Taslís ká kyá subút hai, ya'ne kí ek K̄hudá men tín aqnúm hai?

3. K̄hudá kí sifat batláo aur har sifat ká subút Pák Nawishton se do?

4. K̄hudá ke mujassam hone ká masala jo Kutub i Muqaddasa men páyá játfá hai, use bayán karo, aur yih batláo, kí us ta'lím ko ná-ját ke bandobast se kyá 'iláqa hai?

5. Masíh kí Ulúhiyat Kutub i Muqaddasa se sábit karó?

6. Baibal kí kaun kaun sí áyát ulúhiyat i Masíh ke mukhálif Musalmán pesh karte hai, aur tum un ke kyá ma'ne lete ho?

7. Rúh i Quds kí aqnúmiyat ká aur ulúhiyat ká aur us ke kám ká pák Nawishton se subút do?

8. Ádam ke gunáh ká natíja us kí aulád ke haqq men kyá húa?

9. Masíh ke kaffáre aur gunáhon kí mu'áfí men kyá 'iláqa hai?

10. Masíh ke jí uthne ká subút do.

11. Masíh kí shifá'at kí asliyat aur fáida, jaisí Kutub i Muqaddasa men ta'lím hai, bayán karo.

12. Rúh ul Quds kí gawáhí kí nisbat kyá ta'lím o dalíl ha?

13. Masíhí kámiliyat ká masala jo Wesley sáhib ne sikhlayá hai, use mukhtasaran bayán karo, Baibal se us ká subút do?

14. Nái paidáish aur kámil pákízagí ke darmiyán jo farq hai, use samjhá do.

15. Is da'we ke báre men, kí "Jo koí az sar i nau paidá hotá hai, is taur se nahín giregá, kí ákhir i kár halák ho jáe." Hamárá kalísíyá kí kyá ráe hai? Sábit karo kí yih ráe Kalám i Iláhí ke ba-mújib hai?

16. Batláo kí baptisma kaisí rasim hai, aur kis garaz se hai, aur kyún farz hai, har bát ká subút do?

17. Sábit karo, kí bachchon ko baptisma dená munásib hai?

18. Baibal men 'Ashá i Rabbání kí nisbat kaun kaun se miháware áe hai, aur wuh kis garaz se hai, aur Masíhíon par us ká mánná kyún farz hai?

19. Hindúon ke masala i tanásukh, ya'ne káyá-palat ko kyúnkar ga'at sábit karte ho?

20. Jism ke jí uthne ke báb men Kutub i Muqaddasa men kyá ta'lím hai? hawála do.

FASL 4.

KALÍŠIYÁ KE INTIZÁM O TARTÍB KE BAYÁN MĒN:—1. Kalísiyá ke tarah tarah ke intizámāt bayán karo.

2. Methodist Episcopal Kalísiyá meṇ General Conference aur Annual Conference aur Quarterly Conference ke muta'alliq kyá kyá kám haiṇ?

3. Kalísiyá ke 'uhdedáron meṇ "Bishop," "Prízídíng Eldar" aur "Eldar" aur "Díkan" aur "Khádim-ud-dín" aur "Lokal Wá'iz" aur "Muḡhtárkár" aur "Amánatdár" aur Kilás ke Hádí jo haiṇ, un meṇ har ek ká kitná ikhtiyár hai, aur kyá kám muta'alliq hai, aur kis ke sámbhne jawábdihí hai.

FASL 5.

TAWARÍKH I KALÍSIYÁ:—1. Yahúdíon ke ḡháss firqe Masíh ke waqt meṇ kitne the, un ká bayán karo?

2. Awáil zamánon meṇ jo azyát-e Masíhíon ne uṡháí haiṇ, un ká kuchh bayán karo.

3. Un was ilkí bayán karo, jin ke sabab ibtidá meṇ Masíhí mazhab bahut phailá. (Mather sáhib kí Tawaríkh i Kalísiyá, tísrá báb daf'a 1, 2, 3, ko dekho.)

4. Gnostikon kí kyá ta'lím thí aur us se qadím kalísiyá par kyá ḡharáb asar pará? (Mather sáhib kí Tawaríkh i Kalísiyá, tísrá báb daf'a 85.)

5. Luther sáhib se 'ain qabl Dín i 'fswí ká kyá hál hai?

6. Barí Isláh i mazhabí jo Luther sáhib ke waqt meṇ hūí, us ká hál batláo, kis sabab se wuh isláh hūí thí, aur kaun kaun log us meṇ sharik i hál the?

7. Britániya i 'Uzmá meṇ Methodist Kalísiyá ke muqarrar hone ká sabab batláo aur Wesley sáhib kí tārīkh meṇ ḡháss log kaun the?

8. Methodist Episcopal Kalísiyá kis sabab aur kis waqt meṇ auwal kahán baní? (Discipline ká báb i auwal dekho.)

9. Hinúd ke muḡhtalíf firqe aur yih kí we kahán se nikle aur un ká bānī aur un ke ḡháss 'aqíde batláo.

10. Mohammadíon ke dín kí ibtidá aur Mohammad sáhib ká kuchh bayán karo aur muḡhtalíf firqon ká aur un ke hádíon ká kuchh zikr karo?

11. Sikhon ke mazhab kí ibtidá kahán se hai, aur use Hinúd o Islám ke mazhab se kyá 'iláqa hai?

12. Brahmo mazhab ká ágáz o taraqqí aur hálát i maujúda aur ḡháss 'aqídon ká bayán karo.

Hidáyat.—Cháhiye kí chauthe sál kí ḡhwáṇdagí ke suwálát ke jawáb ek kitáb meṇ sahíh taur se likhe jáen, aur imtihán kí kamitṡí ko diye jáen. Kamitṡí is kitáb ko jānche, aur agar munásib jáne, 'aláwa in ke aur bhí suwál kar saktí hai.

'*Amm Hidáyat*.—(Har sál ke liye.) Har ek mutála'a kí kitábon ká ḡhulása tahrír karke kamitṡí ko dená cháhiye.

Report of the Board of Examiners.

The following bretheren passed their examinations in the books noted:—

Missionaries.

- IV Year—English*, T. C. Badley:—Written sermon, Church History and Butler's Analogy.
 O. M. Buck:—Grounds of Theistic Belief, Ethical Principles, History of the Christian Church, Governing Conferences of Methodism and Written Sermon.
- ” ” *Vernacular*, T. C. Badley:—Mizan ul Haqq, Urdu Translation, Conversation and Pronunciation.
- III* ” *English*, Alexander Corpron:—Governing Conferences of Methodism, Biblical Hermeneutics and Church History.
- ” ” ” E. Stanley Jones:—Church History, Biblical Hermeneutics, Written Sermon and Governing Conferences of Methodism.
- ” ” *Vernacular*, Alexander Corpron:—Hindi Grammar Reading, Translation, Conversation and Pronunciation.
- ” ” ” E. Stanley Jones:—Taubat un Nasih, Din Haqq ki Tahqiq, Platt's Grammar (entire), Persian Grammar, and Reading, Kempson's Syntax, and translation and conversation in Urdu.
- ” ” ” H. H. Weak:—Taubat un Nasih, Din Haqq ki Tahqiq, Translation and Conversation.
- I* ” *Vernacular*, O. M. Buck:—Urdu Reading, Translation, Conversation and Pronunciation.
- ” ” ” O. H. Blackwood:—Passed in everything in the I year Urdu, except Haqiq ul maujudat.
- Note.*—C. E. Simpson and R. C. Busher did not appear for any examinations.

Hindustani Ministers.

- IV Year—Makhan Lal and J. W. Norton* in Fasl V, Prabhu Das in Fasl II, III, IV and V, and C. M. Parmanand in Fasl I, II, III, IV, and V. (*Note.*—C. M. Parmanand to hand in written answers to the questions on the 4th year course).
- III* ” S. J. Shaw and Ghungar Money passed in all the books of the 3rd year except “Ilahiyyat i Baibal.”
- II* ” S. S. David and Mohun Singh passed in all the books of the 2nd year.
- I* ” Albert Gulab, Jhandu Singh, Mangal Singh and Lachhman Singh passed in all the books of the 1st year. Khulia Wilkinson passed in all except Qadim Tawarikh. (*Note.*—All five candidates to read “Tawarikh Mohmdī.”)
- For admission.*—Nanhe Lal, G. S. Patrick, D. R. Rodgers, P. S. Morris, S. S. Falls, Kesri Singh and J. W. Pickett.
- For Local Elders' Orders.*—Dharm Singh, Harun Andrew, A. Peters, C. Wilson and Baha'ur Shah.
- For Local Deacons' Orders.*—S. L. Harris, Kanhai Singh, Khandhari Singh, Bhup Singh, G. S. Walter, Henry Paul, Trilok Singh, James Rose, Ata Ullah, Kimani Roberts, Chandar Singh and G. S. Patrick.

Examination Scheme for 1911-1912.

American Missionaries' English Studies.

SUBJECTS.	EXAMINERS.
Kirkpatrick's Divine Library, (1)	L. A. Core.
Sheldon's Christian Doctrine, (1) and (2)	F. L. Neeld.
Kern's Homiletics, (1)	S. S. Dease.
Written Sermon and Essay, (1) (2) (3) and (4)	N. L. Rockey.
Price's English Bible, (2)	S. S. Dease.
Biblical Hermeneutics, (3)	L. A. Core.
Descriptive Psychology, (3)	B. T. Badley.
Governing Conference in Methodism	N. L. Rockey.
Church History, (3) and (4)	S. S. Dease.
Butler's Analogy, (3) and (4)	F. L. Neeld.
Seth's Ethical Principles, (4)	S. S. Dease.
Grounds of their Belief, (4)	N. L. Rockey.

Vernacular Studies.

SUBJECTS.	EXAMINERS.
Hindustani Grammar	J. R. Chitambar.
Hindustani Reading and Translation and Conversation	"
Hindi Grammar	S. S. Dease.
Hindi Reading and Translation and Conversation	J. Thomkinson.
Persian.	J. R. Chitambar
Arabic	Jawálá Singh.

Hindustani Members of Conference.

Shash-máhi Imtihán 1911 ke Wáste.

Imtihán July mein hogá. Tárikh ká ishtihár mauqa' par diyá jáe-gá.

Imtihán do jagahon, Bareilly aur Lucknow mein hogá. Bareilly mein Rev. W. R. Bowen Superintendent honge, aur Lucknow mein Rev. L. A. Core.

Sab imtihán denewálon ko cháhiye, ki ek din peshtar háziq hoke imtihán ke Superintendent ke pás jákar imtihán kí jagah aur intizám ke báre mein daryáft karen.

I SAL.

Imtihán kí kitábey.

Imtihán lenewále.

Filásafí dar báb Tadbír i Naját,

Mazhar ul Haqq.

Intikháb i Kal'isiyá,

Jawálá Singh.

Baibal bar Haqq,

Prem Singh.

Yohanná ká Khatt,

D. A. Chowfin.

Note. Examiners desiring to take mid-year examinations must arrange with the registrar if any other than the appointed examiner takes the examination. Missionaries are permitted to arrange with examiners in the hills according to their convenience for mid-year examinations.

II SAL.

Imtihán kī kitābey.

Maḵhzan 'Ilm i Ilāhī
Rúmīon kā khatt,
Hidāyat ul Wá'izín,

Imtihán lenewále.

Prabhú Dayál.
Prem Singh.
D. A. Chowfin.

III SAL.

Imtihán kī kitābey.

'Isá kī Sīrat,
'Iswí Subūt,
'Ibránīon kā Khatt,

Imtihán lenewále.

J. Thompson.
W. R. Bowen.
J. R. Chitambar.

IV SAL.

Imtihán kī kitābey.

Fasl I,
Fasl II aur III,

Imtihán lenewále.

J. R. Chitambar.
J. H. Smart.

Imtihaan Denewale.

I Sál.—Nanhe La'l, G. S. Patrick, D. R. Rodgers, P. S. Morris, S. S. Falls, Kesrí Singh.

II Sál.—Iachhman Singh, Mangal Singh, Khullia Wilkinson, Jhandú Singh, Albert Guláb.

III Sál.—S. S. David, Mohan Singh.

IV Sál.—Ghungar Money, S. J. Sháh.

Kánfarans ke waqt ká Imtihaan, wáste 1911.

I SAL.

Imtihán kī kitābey.

Wayland's Jamá'at ul Faráiz,
Tahzīb i Akhlāq,
Qadīm Tawárikh,
Tahrírí Wa'z,
Mutála'a kī kitābey,

Imtihán lenewále.

Mazhar ul Haqq.
W. R. Bowen.
Jawálá Singh.
G. D. Presgrave.

II SAL.

Imtihán kī kitābey.

Masíhí ta'límát ká kḥulása,
Paidáish o Khurúj,
Tahrírí Wa'z,
Masíh Ibn Ulláh.

Imtihán lenewále.

Prabhú Dayál.
Prem Singh.
D. A. Chowfin.
G. D. Presgrave.

III SAL.

Imtihán kī kitābey.

Millat i Tashbíhí,
Teg o Sipar,
Tahrírí Wa'z,
Iláhiyat i Baibal
Mutála'a kī kitābey ká kḥulása,

Imtihán lenewále.

J. Thomkinson.
" J. H. Smart.
G. D. Presgrave.
"

IV SAL.

Imtihán kī kitābey.

Fasl IV,
Fasl V,

Imtihán lenewále.

J. R. Chitambar.
J. H. Smart.

Imtihán Denewále.

Jaise shash-máhi men diye gaye.

Lokal Dikan ke liye.

Imtihán lenewále.

- | | | |
|---|---|------------------|
| 1. Lokal Prichar kí khwāndagí kí
nazar i sání, Maḵzan i 'Ilm
i Iláhi. | } | H. L. Mukerjee.. |
| 2. Haqíqat i Gunáh, | | Jawálá Singh. |
| 3. Hidáyat ul Wá'izin, | | D. A. Chowfin. |
| 4. Millat i Tashbíhi, | | J. Thomkinson. |
| 5. Tahrirí Wa'z, | | Jawálá Singh. |

Lokal Elḡar ke liye.

Imtihán lenewále.

- | | |
|---|----------------|
| 1. Lokal Dfkanon kí khwāndagí
kí nazar i sání, | J. H. Smart. |
| 2. Filásafí dar báb Tadbír i Naját, Mazhar ul Haqq. | J. Thomkinson. |
| 3. 'fsá kí Sirat, | |
| 4. Teg o Sipar, | " |

Dákhile ke liye.

Imtihán lenewále.

- | | | |
|--|-----------------|-----------------|
| 1. Ummedwár Middle pass-shuda,
yá us ke barábar ho, | Prem Singh. | |
| 2. Masíhi kāmiliyat (Wesley,) | H. L. Mukerjee. | |
| 3. General Knowledge of Eng-
lish History, Inglístán kí
Tawáriḡh se 'ámm wáqfi-
yat, (Badley yá koí aur,) | } | Jawálá Singh. |
| 4. Discipline, | | Prem Singh. |
| 5. Scripture History, | | H. L. Mukerjee. |
| 6. Manáhi Isti'mál Tambákú, | | W. R. Bowen. |

Imtihán lenewále mihrbání karke apne suwálon ko taiyár karke kam se kam do hafte imtihán ke waqt se peshtar zurúr Registrar ke pás bhej dewen. Fí imtihán utne suwál ke parchon ko taiyár karná cháhiye, jitne us imtihán men imtihán denewále hongé.

Lokal Dikan aur Elḡar aur Dákhile ke liye tén tén parche taiyár karke bhejen.

BRENTON T. BADLEY, *Registrar.*

Memoirs.

Rev. James Walter Waugh, D.D.

James Walter Waugh was born in Mercer, Penn., U. S. A., 27th February, 1832, and died in Moradabad, 21st January, 1910, aged 78 years. Dr. Waugh was educated in Alleghany College and Garrett Biblical Institute. Immediately on completing his studies he sailed for the mission field and arrived in India, August 21st, 1859. He faithfully served the church in Shahjahanpur, Bareilly, Lucknow, Cawnpore, Dwarahat, Naini Tal and Allahabad. He was missionary-in-charge, Presiding Elder, agent of the Methodist Publishing House, and indeed founder of the same, superintendent of the printing Press. He had a practical knowledge of printing, was treasurer of the North India Conference, also treasurer for all of India, principal of the Theological school, Bareilly, principal of the boys' high schools in Naini Tal, Cawnpore and Lucknow, editor of the *Kaukab-i-Hind* and *Shams-ul-Akbar*.

In the Lucknow Publishing House belonging to the mission there was placed a tablet about 18 months ago which reads as follows:—"This tablet was placed August 21st. 1909, the fiftieth anniversary of the landing in India of Rev. J. W. Waugh, D.D., the founder and four times the agent of the Methodist Publishing House, established in Bareilly in 1861, removed to Lucknow in 1866." His family consisted of two daughters and five sons, who all grew up to adult life, Miss Norah Waugh being a missionary of the W. F. M. S., now in our midst. The young men of the family and the married daughter, Catherine, all occupy honourable positions in the home land. Sister Waugh still survives and moves among us, greatly honoured for her long and useful life in companionship with the good man whom God called home this past year. She and her beloved children have our sincerest and deepest sympathy in their bereavement.

But we, as fellow missionaries, cannot mourn the death of our sainted brother. We rather rejoice in his translation from the church militant to the church triumphant. Seventy-eight years of life is more than the three score and ten allotted to favoured souls. And half a century of missionary life and activity is a record for the church to be proud of. Not many months ago Bishop Warne met a traveller in the railway train who spoke with pride and affectionate remembrance of having been once a pupil of Dr. Waugh's and of the doctor's influence in shaping his life when young. This man said of his old teacher, "*He was the best Christian that I ever knew.*" Many other could join in the testimony. How many of our India Preachers were his pupils?

Dr. Waugh had a fluent use of the Hindustani language, which he spoke with accuracy, and it was always a pleasure to listen to its pronunciation from his lips. Dr. Waugh was a sweet singer. A number of our hymns in the Hindustani hymn-book were his composition. He was a good translator. He was an excellent accountant and business man. He was a loving husband and most affectionate father. He was of a cheerful spirit and he entertained and enlivened the company which he graced with his presence.

It is difficult in a hurried sketch, written in the midst of the Conference business, to say all that might be said of Dr. Waugh.

In the absence of a bishop his brethren elected him president of the North India Annual Conference. He served us in the honoured place as our delegate to the General Conference of our church.

It was a thoughtful Indian preacher who said in our hearing as he stood in the cemetery by the grave of a venerable man of God—"He loved us and in proof of it he left his body in our midst, buried here in India, not in the home land." So it will be said of Dr. Waugh. He loved us, he worked for us, and died here among us.

What a gathering of missionaries there will be some sweet day by and by in Heaven—men whom we have known and loved. Among them in some honoured place will be our dear departed brother, James Walter Waugh. Servant of God! well done.

Rev. J. L. Humphreys, M.D.

Rev. Dr. Humphreys was born in America on August 11th, 1829. He early manifested a desire to devote his life to the church. In 1852 he was admitted to the Black River Conference and for the following six years he held charges in that Conference. Being called of God to the work of a foreign missionary he offered himself to the missionary society of his church and was sent to India in January, 1857. On arrival in Calcutta he was unable to proceed to his field because of the Mutiny. After six months he went to Naini Tal, which was to be the scene of his labours for most of the time that he served in India. He was privileged to baptise the first Methodist convert in India, Zahur ul Haqq. Feeling the great importance of a medical knowledge as an aid in evangelising the country, he returned to America in 1861 and took a course in medicine at Albany, and received the degree of doctor of medicine. In 1868 he returned to India and was appointed to Naini Tal; he here established a dispensary and taught a class of men and women, preparing them for the practice of medicine. This was the first class of women taught medicine in Northern India. Dr. Humphreys's health failing, he returned to America in 1874 but was back again in 1881 and was again stationed in Naini Tal, where he remained till 1885. Sickness again took him home and he did not return for ten years. He was pastor of the English Church at Naini Tal for five years and then finally returned to America, making a visit, however, to India to attend the jubilee of the mission in 1906. Dr. Humphreys was always dignified and scholarly in the pulpit, indefatigable in the discharge of his pastoral duties, and was always the same gracious, kindly and cultured gentleman. The spirit he manifested was so Christ-like that his name was revered wherever it was known. In Naini Tal on one occasion a leading Hindu resident was speaking to Sir Henry Ramsay and telling him the trouble he was having with his boys. Sir Henry recommended him to send his boys to the mission school. "They may become Christians if I send them there", said the Hindu. "Would you not like your sons to be men like Dr. Humphreys?" asked Sir Henry. "Sir, if I was sure my sons would be like Dr. Humphreys I would not have the slightest objection to their being Christians," said the Hindu gentleman. Dr. Humphreys' life was a beautiful example of what the religion of Christ can do for one who has submitted his will to the will of God. Dr. Humphreys died on September 5th, 1910, and this strong and saintly soul was translated to a more spiritual and congenial sphere.

Mrs. H. J. Wilson, M.D.

Mrs. Helen Johnston Wilson was born near Dundee, Scotland, on November 22nd, 1840, of godfearing parents, being the eldest daughter of J. Johnston, Esq. She had a younger brother and sister. The mother died when the children were very young and an aunt had supervision of the children; but at the age of 14 Mrs. Wilson took charge of the entire household affairs. Mrs. Wilson's younger sister died at the age of nineteen, and the loss was such a grief to her that she never smiled for six months, when suddenly one day a boy did something which brought a smile on her face; this shows her strong feelings and attachment for friends. Mrs. Wilson looked after her father's house until her brother married, and this gave her father a home. Then she went to the London School of Medicine, and went through the prescribed course of studies. She came out to India under the Baptist Missionary Society in 1879 and was stationed at Agra as medical missionary. There she met Dr. Wilson of the Methodist Mission, to whom she was married on December 1st, 1883; they worked together in Agra till 1886, supporting themselves by their medical work.

In 1883, Mrs. Wilson with her husband joined the North India Conference and was stationed at Budaon. Mrs. Wilson had charge of the Girls' Boarding School as well as the circuit. In 1893 Dr. and Mrs. Wilson went on furlough to America, and while there won many friends to themselves and the work in India.

In 1895 they were stationed at Sitapur, and while there Dr. Wilson was called to the home above; Mrs. Wilson took full charge of the work till the close of the year. In 1899 Mrs. Wilson took charge of the zanana work in Noini Tal. in 1900 she came to the Bareilly orphanage, in 1901 she took over the Bareilly zanana work, in 1902 she went to Agra, and had charge of the medical home for young Indian Christian women studying medicine. She was a wise counselor and held the love of the girls by her motherly interest and kindness to them. She had many hard problems to face while there, but through them all she showed by her patience, faith and love the spirit of the Master she was serving.

In 1907 Mrs. Wilson was reappointed to the Bareilly girls' orphanage, and continued there until August 27th, 1910, when she was called up for higher service. Mrs. Wilson was untiring in her devotion to her work, and never took vacations excepting the two furloughs in thirty-one years' service. She was a true friend to the Indian Christians, and many in the North India Conference can testify to her love and kindness always extended to them.

Mrs. Pyáří Kidder kí Yádgár.

Mrs. Pyáří Kidder Lucknow men san 1857 men paidá. húi thín we ek raís nawáb ke khándán men se thín, un ko Pádrí George W. Bailey ne muríd kiya thá, aur un kí shádí san 1876 men Pádrí D. P. Kidder sáhib ke sáth kí gai thí. Unhon ne apní 'umr men se 35 baras M. E. Mission kí khidmat ke wáste diye. Unhon ne apná kám Khudá-wand ke wáste Pílbhít, Mathrá, Mohamdí, Lakhimpúr aur Matra men kiya thá. Pílbhít ká kám unhon hí ne shurú' kiya thá waháin ká kám niháyat hí mushkil thá kyúinki us jagah ke logon men kám karná barí mushkil ká kám thá. Unhon ne Khudá ká kám apní nekí aur sídhepan aur khush-mizáji ke sáth anjám diya thá aur waháin ke logon ko apní nekí kí wajh se jít bhí liya thá.

Mrs. Kidder kí ta'lím se ek Hindú 'aurat ne Masíh ko qubúl kiya thá aur buton ko púná ek dam chhor diya thá aur jab us 'aurat ke ghar ke logon ko ma'lúm húa to unhon ne us bechári 'aurat kí sab Masíhí kitáben jalá diin aur kuchh dinon ke ba'd us ko zahr dekar már bhí dála aur yih kah diya kí us ko haiza ho gaya thá is se wuh mar gai. Us 'aurat ke dil men Khudá kí itní muhabbat thí kí wuh barábar apní eháatí se Bible ko lagáe rakhtí thí aur us ke marne par us kí eháatí par Bible pái gai thí. Is se ma'lúm hotá hai kí Mrs. Kidder ke kám aur ta'lím se logon ko bahut asar hotá thá.

Mrs. Kidder ko bahut dinon se dame kí bímárití thí aur unhon 'ne apní bímárití ko bare sahr aur du'á ke sáth bardáshít kiya thá aur unhon ne apní ján bhí isí bímárití men de dí, un kí maut January 13 san 1910 men húi hai. Mrs. Kidder ek namúnedár nek bíbí thín aur sab jog un ko bahut piyár karte the.

List of Local Preachers.

NAME.	ORDERS.	APPOINTMENT.
Bareilly District.		
A. Sweet ..	Local Elder, 1896	Panahpur.
Lakhan Singh ..	do. 1905	Ramapur.
Sadal Masih ..	do. 1910	Mohamadi.
Sadal Singh ..	Local Deacon 1890	Deoras.
John Higginbottom ..	do. 1895	Madnapur.
Daniel Sigler ..	do. 1896	Sadar Bazar.
Kallu Porter ..	do. 1902	Khudaganj.
William Newton ..	do. 1907	Shahjehanpur East
Abraham Peter ..	do. 1908	Dilawarganj.
Devi Das ..	do. 1908	Nigohi.
Thamman Das ..	do. 1910	Khutar.
Jai Singh ..	Local Preacher	Shahjehanpur East
Prem Singh ..	do.	Ranmastpur.
Heli Jacob ..	do.	Shahjehanpur East
Bhup Singh ..	do.	Nahal.
Wazir Khan ..	do.	Shahjehanpur.
Rahu Singh ..	do.	Miranpur Katra.
Sewa Ram ..	do.	Raksha.
S. L. Harris ..	do.	Pasgawan.
Devi Din ..	do.	Khera Bajhera.
B. H. Barnes ..	do.	Tilhar.
W. Alexander ..	do.	Bareilly.
C. H. Greenwold ..	do.	do.
Samuel Bowen ..	do.	do.
C. S. Baily ..	do.	do.
Masih Charan ..	do.	Faridpur.
Thomas Joel ..	do.	Bareilly.
Henry Paul ..	do.	do.
J. H. Hakim ..	do.	do.
F. Welsh ..	do.	do.
G. Luke ..	do.	do.
Ram Sukh ..	do.	Fatehganj.
Ishwari Dayal ..	do.	Shahpur.
Ram Parshad ..	do.	Akbarpur.
Balmukand. ..	do.	Sonha.
Ragbhar Dayal ..	do.	Mirzapur.
Patras Singh ..	do.	Shahjehanpur.
Mangal Sain ..	do.	Jaitipur.
Risali ..	do.	Manpur.
Thakuri Kesri ..	do.	Bhains Sara.
Walter Khan ..	do.	Bareilly.
Bhawani Din ..	do.	Miranpur Katra.
John Brown ..	do.	Kamarlainpur.
Mukand Chand ..	do.	Kundariya.
Gur Bakhsh ..	do.	Kandharpur.

NAME.	ORDERS.	APPOINTMENT.
Robert Benjiman ..	Local Preacher	Bareilly.
A. P. Fish ..	do.	do.
Bakhtawar Singh ..	do.	do.
Bande Masih ..	do.	do.
Bhagani Sharan ..	do.	do.
Mumtaz Masih ..	do.	do.
Nathaniel Wilson ..	do.	do.
Pitambar Das ..	do.	do.
Sohan Lal ..	do.	do.
Chunni Lal ..	do.	do.
Haweli Ram ..	do.	do.
Hira Lal ..	do.	do.
Ram Lal ..	do.	do.
Khuda Bakhs ..	do.	do.
Martin John ..	do.	do.
Maqbul Singh ..	do.	do.
Patras Singh ..	do.	do.
Umed Masih ..	do.	do.
Mohan Singh ..	do.	do.
Nanneh Lal ..	do.	do.
Kanhai Lal ..	do.	do.
M. L. Harrison ..	do.	do.
I. L. Lawrenee ..	do.	do.
Hardeo Parshad ..	do.	do.
Rodgers Sukh ..	do.	do.
Jitar Singh ..	do.	do.
Umrao Singh ..	do.	do.
Lachhman Singh ..	do.	do.
Arjun Singh ..	do.	do.
Lakshmi Chand ..	do.	do.
Bijnor District.		
Peter Merrill ..	Local Elder	Jhalu.
Gulab Singh ..	do.	Najibabad.
Albert Gulab ..	do.	do.
Chidda Singh ..	do.	Kiratpur.
Kaliyan Singh ..	do.	Najibabad.
B. McGregor (Superannuate) ..	do.	do.
S. S. David ..	Local Deacon	Nagina.
Buddha Singh ..	do.	Barhapura.
B. Johnson ..	do.	Tisotra.
Saml. S. Falls (on Trial) ..	do.	Bijnor.
Kanhai Singh ..	do.	Gohawar.
James Rose ..	do.	Sherkot.
C. S. Walter ..	do.	Tajpur.
Sadhu Singh (Colporteur) ..	Local Preacher	Dhampur.
Bahal Singh ..	do.	Nagina.
Gokal Prashad ..	do.	Nagal.
Gopi Charan ..	do.	Mohammadpur.
Chhidu Mal ..	do.	Kot Qadir.
N. Wilson ..	do.	Mandawar.
Bakhtawar Singh ..	do.	Bijnor.
Muntaz Masih ..	do.	do.

NAMES.	ORDERS.	APPOINTMENTS.
M. Johnson (4th Year) ..	Local Preacher	Puraini.
Gulab Singh ..	do.	Bashta.
J. S. Walter (2nd year) ..	do.	Ganj.
Chunni Singh ..	do.	Bashta.
Samuel Singh ..	do.	Dhampur.
Samuel George ..	do.	Nahtaur.
Budaon District.		
Baldeo Dass ..	Local Deacon, 1902	Bhatauli.
Bahal Singh ..	do. 1902	Islamnagar.
Chet Ram ..	do. 1910	Bhamora.
Sobran Singh ..	do.	Badan, Nawada.
Cornelius Singh ..	do.	Usait.
Itwari Lal I ..	Local Deacon, 1910	Sahaswan.
Paran Mal ..	do.	Alapur.
Rundhir Singh ..	do.	Kachla.
Munna Lal I ..	do.	Dataganj.
Khamani ..	do.	Bhamora.
Heera Lal ..	do.	Kakrala.
Daya Ram I ..	do.	Bisauli.
Gulab Singh ..	do.	Bhamora.
Rohan Singh ..	do.	Budaon.
Yaqub Singh II ..	do.	Ujhani.
Moti Lal ..	do.	Budaon.
Munna Lal II ..	do.	do.
Baldeo Prashad ..	do.	Aonla.
Gonda District.		
J. J. Todd ..	Local Deacon	Nepalganj Road, Bahraich.
L. J. Magee ..	Local Elder	Bhinga, Bahraich.
Robert Peters ..	Local Preacher	Bahraich, "
Patan Singh ..	do.	Pyagpur, "
John Claudius ..	do.	Bahraich, "
Tilok Singh ..	do.	Ikauna, "
D. C. Richard ..	do.	Lachhmanpur Ba- zar, Bahraich.
Chhimmi Lal ..	do.	Fakhrpur, "
Kandhari Singh ..	do.	Jarwal, "
Barsati Barkhu ..	do.	Bahraich, "
James Paul ..	Local Deacon	Gonda, "
Buddha Singh ..	do.	Bargaon, Gonda.
Pophi Singh ..	Local Preacher	Kauria, "
Jacob Massey ..	do.	Gonda, "
Nattha Masih ..	do.	Pachhperwa, "
Bhopal Singh ..	do.	Colonelganj, "
Kalyan Singh ..	Local Elder	do.
Lal Karan ..	Local Deacon	Mankapur, "
Lalji Mal ..	do.	Kattra, "
John Net Ram ..	Local Elder	Basti City, "

NAMES.	ORDERS.	APPOINTMENTS.
Garhwal District.		
E. Thomson ..	Local Elder	Pauri.
C. Khiyali ..	Local Elder	Pauri.
Sangram Mani ..	Local Deacon	Nishni.
Dhan Singh ..	Local Preacher	Lobha.
Daud ..	do.	Dekhwali.
I. Silas ..	do.	Srinagar.
K. Roberts ..	do.	Lansdowne.
Balwant Singh ..	do.	Pauri.
N. Khiyali ..	do.	do.
J. S. Rawat ..	do.	Ramnee.
Sangram Sinha ..	do.	Dogadda.
Walter Scott ..	do.	Paidal.
Hardoi District.		
R. Turner ..	Local Elder	Sandi.
Nand Ram ..	do.	Pihani.
H. Andrew ..	do.	Mallawan.
Baldeo Parshad ..	Local Deacon	Hardoi.
C. L. Samuel ..	do.	Bawan.
Ram Gopal ..	do.	Todarpore.
D. S. Paul ..	do.	Rudamau.
Chhote Lal ..	do.	Purwa.
Gurdayal Singh ..	Local Preacher	Hardoi.
J. Prown ..	do.	Tandiyaon.
Durga Parshad ..	do.	Sandi.
Chandan Dass ..	do.	Baghrai.
Misri Lal ..	do.	Manjhla.
Mool Chand ..	do.	Bangarmau.
Baldeo Parshad ..	do.	Ausanpore.
Mohan Nathan ..	do.	Hassanganj.
Indar Nath ..	do.	Unao.
H. D. Jacob ..	do.	Achalganj.
Maqbool Singh ..	do.	Sandila.
Laltu Singh ..	do.	Kachhauna.
Charan Dass ..	do.	Diggiya.
Faqir Chand ..	do.	Para.
J. Harvey ..	do.	Shahabad.
Isa Dass ..	do.	Pihani.
Kanauj District.		
S. W. Tadd ..	Local Elder, 1901	Umeri.
J. Lawrence ..	do. 1893	Dhapla.
Balli M. Dass ..	Local Deacon, 1898	Ranikhet.
J. Barker ..	do. 1890	Upron.
C. Wilson ..	do. 1899	Bhim Tal.
Yusaf ..	do. 1910	Dwarahat.
G. S. Patrick ..	Local Preacher	Pithoragarh.
Chandar Singh ..	do.	do.
Umsad Singh ..	do.	Gungati Hath.
Jawahir Singh ..	do.	Deolthal.

NAMES.	ORDERS.	APPOINTMENTS.
Ranjit Singh ..	Local Preacher	Askot.
Faqir Singh ..	do.	do.
Tirlo Chand ..	do.	Lohaghat.
J. Abraham ..	do.	Dwarahat.
Tara Chand ..	do.	do.
Kamal Datt ..	do.	do.
Har Singh ..	do.	Uprari.
C. A. Newton ..	do.	Dwarahat.
Ratan Singh ..	do.	Masi.
Bhawani Datt ..	do.	Kelam.
L. W. Gown ..	do.	Naini Tal.
Chhiddu Singh ..	do.	Ganja.
Bir Singh ..	do.	Detu Dhura.
Kalam Singh ..	do.	Ganai.
Dilawar Singh ..	do.	Naini Tal.
Dungar Singh ..	do.	Babiliya.
Prabhu David ..	do.	Bijaon.
Fateh Singh ..	do.	Kaladhengi.
Moradabad District.		
Nirmal Singh ..	Local Elder, 1897	Rajabpur.
Mathra Parshad ..	do. 1892	Rajpura.
P. S. Maurice ..	do.	Babukhera.
Chirag Masih ..	do.	Riwar.
Fazl Masih ..	Local Deacon, 1906	Saiyad Nagli.
D. C. Robinson ..	do. 1907	Sambhal.
Baldeo Parshad ..	do. 1907	Rajpura.
Prabhu Dass ..	do. 1895	Sirsi.
Dalla Singh ..	do. 1891	Moradabad.
Mangal Singh ..	Local Preacher	Chandausi.
B. Milton ..	do.	Anchola.
S. Hastings ..	do.	Moradabad.
J. Little ..	do.	do.
M. C. Hermit ..	do.	do.
Munna Lal ..	do.	do.
Gurmukh Dass ..	do.	do.
Ata Ullah ..	do.	Kundarki.
Narain Dass ..	do.	Saundra.
Hulasi Ram ..	do.	Munda.
William Rose ..	do.	Bilari.
Gatru Lal ..	do.	Kanth.
S. S. Maurice ..	do.	Moradabad.
M. S. Cutting ..	do.	Chandausi.
Piyare Lal ..	do.	Gunnaur.
Dharm Dass ..	do.	Machkhera.
B. Benjamin ..	do.	Amroha.
Mithan Lal ..	do.	Dhanaura.
Siman Lal ..	do.	Uncha Gown.
Mare Singh ..	do.	Gajraula.
Ram Bux ..	do.	Sambhal.
Rudda Singh ..	do.	Moradabad.
Puran Dass ..	do.	Dhanaura.
Alfred Nelson ..	do.	Sambhal.

NAMES.	ORDERS.	APPOINTMENTS.
Daniel Seymour ..	Local Preacher	Moradabad.
Gulzar Masih ..	do.	Bhojpur.
Zulfi Singh ..	do.	Pithkhara.
Bhola Singh ..	do.	Amroha.
Patras Bhundu ..	do.	Sambhal.
Iaran Smart ..	do.	Bahjoi.
Karan Singh ..	do.	Sambhal.
H. S. Thomas ..	do.	Chandausi.
Robert Benjamin ..	do.	Moradabad.
George Chand ..	do.	Babukhera.
N. L. Newton ..	do.	Shariffpur.
Robert Christopher ..	do.	Moradabad.
Samuel Dutt ..	do.	do.
Pran Sukh ..	do.	Kanth.
J. C. Cutting ..	do.	Anroha.
I. P. Harrison ..	do.	Kundarki.
Badlu Singh ..	do.	Hasanpur.
Masih Charan ..	do.	Rajabpur.
Oudh District.		
W. A. Comfort ..	Local Deacon, 1893	Misric.
Qaisar ..	do. 1899	Rae Bareilly.
Jiya Lal ..	do. 1897	Golagokranath.
Jawahir Lal ..	do. 1889	Sitapur.
W. Gunsalvis ..	do. 1903	Salon.
Phillip Andrews ..	do.	Lucknow.
Din Dayal ..	Local Preacher	Barabanki.
Kesho Lal ..	do.	Lalganj.
Sharaf-ud-din ..	do.	Safdarganj.
Sunder Lal ..	do.	Laharpur.
Din Dayal ..	do.	Sitapur.
Jisukh Lal ..	do.	Lucknow.
Rufes Singh ..	do.	Aurangabad.
F. J. Brown ..	do.	Mailani.
Tulsi Ram ..	do.	Lakhimpur.
Nain Sukh ..	do.	Dalman.
E. I. Joel ..	do.	Lakhimpur.
W. E. Crawshaw ..	do.	do.
Gur Sahae ..	do.	Harchandpur.
J. David ..	do.	Lucknow.
J. Todd ..	do.	Rae Bareilly.
Baldeo Singh ..	do.	Kamalpur.
BhoRa Nath ..	do.	Jhakrasi.
J. Barrow ..	do.	Lucknow.
Tika Ram ..	do.	Sidhauli.
Kiddu Singh ..	do.	Sainsiyaganj, Kheri.
Isae A. Birkett ..	do.	Khairabad.
Hori Lal ..	do.	Lucknow.
M. C. Dhar ..	do.	do.
G. B. Noyes ..	do.	do.
D. Barrow ..	do.	Chandan Chauki.
Dal Singh ..	do.	Rae Bareilly.
Peter Lal ..	do.	Jagatpur.

NAMES.	ORDERS.	APPOINTMENTS.
Mulla Singh ..	Local Preacher	Bahramghat.
P. L. Nathaniel ..	do.	Biswan.
B. S. Bakhsh ..	do.	Rae Bareilly.
J. Briscoe ..	do.	Barabanki.
Pilibhit District.		
Asi Ram ..	Local Elder, 1896	Bisalpur.
Kallu Singh ..	do. 1895	Nawabganj.
Girdhari Lal ..	do. 1896	Bisalpur.
Moti Lal ..	do. 1894	Bhojpur.
Sohan Lal ..	do. 1904	Shahi.
D. R. Rodgers ..	do. 1909	Mirganj.
J. Morgan ..	do. 1909	Rampur.
Bahadur Shah ..	Local Deacon, 1907	Bihari.
Ghasi Ram ..	do. 1897	Jahanabad.
S. A. Judson ..	do. 1908	Serauli.
Baldeo Prashad ..	Local Preacher	Rampur.
Baljit ..	do.	Mirganj.
Har Sahae ..	do.	Kalinagar.
Jhau Singh ..	do.	Tiliyapur.
Karhe Mall ..	do.	Nawabganj.
Karhe Ram ..	do.	Bisalpur.
Munna Mahtab ..	do.	Rampur.
Sohan Lal ..	do.	Shahabad.
Beldeo Dass ..	Local Deacon, 1909	Fatehganj.
Sohan Lal ..	Local Preacher	Jahanabad.
Juman Dass ..	do.	Shisgarh.
Tej Singh ..	do.	Mirapur.
Tika Ram ..	do.	Milak.
Bhikari ..	do.	Gurgun.
Baldeo Prashad ..	do.	Sagalpur.
Juhri Lal ..	do.	Pipalsana.
Khamani Singh ..	do.	Bisalpur.
C. L. Thomas ..	do.	Pilibhit.
Basant Lal ..	do.	Fatehganj.
Khunni ..	do.	Pipalsana.
Narain Singh ..	do.	Dhaura.
Mohan Singh ..	do.	Nawabganj.
Khandari ..	do.	Bhaurwa.

District Superintendents' Reports.

BAREILLY DISTRICT.

Rev. J. N. West, District Superintendent.

It may be set down as a principle almost axiomatic that a District Superintendent and his co-workers will achieve about what they plan for with care, work for with zeal and pray for in faith.) The main object in the work of the Bareilly District the past year has been to teach, to revive and to spiritually uplift our Christian community and we gratefully report a considerable measure of success. We did not aspire to enroll a large number of baptisms, and hence the number baptized during the year was only 495 compared with larger numbers in preceding years. We do not desire to convey the idea that a small number of baptisms indicate a large degree of spiritual progress. The ideal condition is where numerical increase and spiritual progress both reach the high water mark. But when we found that there were thousands of Christians in our district who neither knew the fundamentals of Christianity nor illustrated its precepts in their lives, we felt that it was time to do more foundation work, and that there was more need of intension than of extension. Hence while the number of baptisms have not been so great, we believe the candidates were better prepared. Those who have come from probation to full membership have been carefully taught and prepared, and the general tone of spiritual life among the people has been greatly strengthened.

Revival Work.

We not only observed the months set apart for evangelistic services but have endeavored to have such services in connection with our quarterlies and on our itinerating tours. In the mohullas and villages as well as in our schools and Churches definite effort, in every meeting, has been made to get our people truly converted and fully saved. Thousands of our people have responded to the call for new hearts and new lives, and the simplicity of the Gospel has reached them with its power. Every day we labor among our people we have a heart-break over their sins, but every day we also have a heart-joy over some trophy for our Christ.

Teaching.

As a foundation for revival work we are emphasizing the necessity of our people knowing the Lord's Prayer, the Ten Commandments, the Apostles' Creed and the simpler truths of our religion. We make our workers feel that it is their business not only to teach the people these things but also to teach in such a manner that they can be repeated by the people. It is amazing that so many of our village and mohalla Christians can now give these truths. It is not an un-

common thing in meetings in distant villages for many of the men, women and children to arise one after another and repeat these fundamental statements of truth.

Women's Work.

Mrs. West has been able to accompany me almost constantly to my quarterlies, to melas and on daura, always doing at least one-half of the work, hence the work among women both Christian and non-Christian has been well cared for. Mrs. West always carries with her a small stock of medicines and this is used with great effect among the people, not only alleviating suffering but also serving as a key to unlock their hearts to the reception of the balm of the great Physician.

Chew Memorial Church.

A beautiful little Church school and Pastor's house was erected during the year in Powayan, costing about Rs. 2,700. It is a memorial to the Rev. B. J. Chew, formerly a missionary in Calcutta. It was dedicated by Bishop W. rne assisted by Rev. J. W. Robinson. A flourishing school now exists there and regular Sunday services are held. Our work would be greatly strengthened if such a building could be erected in every circuit centre in our District.

This report is being written while we are holding our last round of quarterlies before our District Conference. These seasons are full of blessing and power. They are without doubt, the best services that we have as yet enjoyed in our work. The divine cloud of fire that guides us has its reflection in the hearts of our people. We have just closed a series of meetings in our Christian village, Panahpur. Many were convicted and saved in these meetings.

The following facts taken from the statistical report for Bareilly District may be of interest:—

Full members	..	..	..	2,633
Probationers	..	..	..	2,711
Children	..	..	..	2,356
Total Christian community	..	..	..	7,700
Baptisms	..	..	..	495
Sunday Schools	..	..	..	172
Sunday School pupils	..	..	..	6,551
Day Schools	..	..	..	40
Day School pupils	..	..	..	1,646
Pastor Fund	..	..	..	Rs. 1,493
Total, Benevolent Collections	..	..	..	Rs. 5,238

Orphanage and Industrial School, Lodhipur.

Rev. H. H. Weak, who has charge of this important institution, writes as follows:—

"No conspicuous changes have taken place at the Orphanage, but steady improvements have been made in a general way. A shipment of new tools from America, worth \$125.00 came early in the year. Twenty-eight scholarships have been secured and the debt on the Orphanage has been paid. A new loom of the Salvation Army pattern has been installed and another of English make is expected soon from Phalera. The shop has been overtaxed with work throughout the year and still has orders ahead. The Orphanage School, after many ups and downs, has been enjoying peace and progress since August. Some of the boys who were not amenable to discipline and otherwise undesirable

able have left during the year and the rest of us now breathe a purer atmosphere. A few of this type remain, but on the whole it must be said that the 130 boys now in the Institution are as good a lot of boys as can be found in similar institutions.

The Dispensary has had a busy year among outpatients, hundreds of whom come monthly for treatment. The general health of the boys has been remarkable, only one having died during the year.

The cemetery wall has been repaired and a man is now in charge, so that very shortly the place of our dead will look respectable. The organizing of the Cemetery Association was a step in the right direction.

The Mission High School, Shahjahanpur.

This institution has had a year of great success. Bro. Weak, the Manager, says:—

The High School has enjoyed an unusual year of solid work; 33% of the candidates for the Matriculation examination passed, the grant-in-aid from the Government was increased, another College graduate and a Normal trained man were added to the staff, and the school shows an increase in attendance over last year of 20%. Religious instruction is given daily, three hours each week being given by the Manager to systematic teaching to the 10th and 9th classes. A Sunday School is maintained with an average attendance of about 30, and a collection is given by the boys every Sunday. The improvements, aside from the staff and religious teaching, consist mostly in new furniture which the growth of the school made imperative.

The Business Department has also had a good year. Several students have passed out and the Department is almost self-supporting.

Chaplaincy work was done up to March when the troops removed to Chauhattia. Much good seemed to be done and the interest in Bible study and religious services grew steadily while the troops were in the station.

The outstanding feature of the year has been God's wonderful leading and care for us all. To him be all the glory.

It may also be added that Bro. Weak has charge of the Shahjahanpur East Circuit and that he conducts bazar preaching very effectively in the city of Shahjahanpur.

Bidwell Memorial Girls' School, Shahjahanpur.

This school has had a year of great success. Miss F. M. English, by her experience and ability has been able to raise the school to a high standard of efficiency. In April last five appeared in the Middle examination, of which four passed and two gained scholarships. In July a seventh class of five girls was begun and they are doing good work. In July the Assistant who had charge of the Middle Class became so seriously ill that she will not be able to teach for some months, but Miss English has been fortunate in securing an F. A. passed to take her place. There are 157 pupils of whom 145 are boarders. The spiritual condition of the school is good and a considerable number of these girls are learning to pray, to witness and to live for Christ.

The Mission Zenana Hospital, Bareilly.

"Heal the sick," the command of the Master, has been literally obeyed in the Christlike ministries of this well known institution. Every year its influence increases. Miss Dr. Gimson has had a hard

year of labor but it has been crowned with great success. The tens of thousands, who, in a single year, come to this place and whose sufferings are alleviated, testify to its widespread benefits. Those who were present at the graduating exercises of the Nurses Training Class last year were greatly impressed with the excellence of the work done in this department. Miss Dr. Gimson has just gone on a well earned furlough. We are indeed glad and grateful that by her going the post was not left vacant. Miss Dr. Kipp has arrived and is showing that she is equal to the important task. Simple justice makes us say in this connection, that, during the year, Miss Alice Means has, in addition to her other heavy work, rendered very valuable assistance to Dr. Gimson in all the work of the institution, a service that has been very highly appreciated.

The Girls' Orphanage, Bareilly.

As we start to report this work we pause to pay a tribute to the one who so ably and faithfully and successfully labored in this Orphanage and who during the year in the month of August was called to her eternal reward. Four years ago Mrs. Wilson was appointed to be associated with Miss Easton in the management of this institution. In all those years she labored, without salary, for the love of Christ and His little ones, so earnestly, and constantly and effectively that those who knew her and the institution best can think of nothing that was left undone when she was called away. Her strength of character, her sterling integrity, her devotion to duty, her love for the people will abide for ever as a precious legacy to the Indian Church. She literally died at her post. She has gone, but the influence of her life abides.

Upon Mrs. Wilson's death, Miss Easton assumed entire charge of the Orphanage and School. She was favored in having providentially secured a Normal trained assistant, just a few weeks before and was thus relieved of some of the teaching that she had been doing. She has thus been enabled to carry the burden, albeit, a double burden, to the end of the year. There are at present 226 girls in the Orphanage. Nine girls were sent up for the Middle and seven passed. The health of the girls has been very good, there being less fever than for several years. Miss Easton has been supported by a very faithful and efficient staff of assistants and she desires to express her gratitude to them for their helpfulness in the time of great trial. The Orphanage is in a prosperous condition.

Bareilly Theological Seminary.

Rev. Frank L. Neeld, D.D., Principal.

Our group of Seminary buildings lies between Bareilly city on the North and the Military cantonments on the South. Bareilly city has a population of 131,208. We are so centrally located that our students are daily in contact with the city and on Saturdays and Sundays they easily reach the different wards of the city in which they preach, and conduct forty Sunday Schools in which are 2,000 pupils. The Seminary students, organized into twelve preaching bands, go out to preach once a week on Saturday, and thus acquire practical experience while helping the people to a knowledge of Jesus Christ. Bareilly is the capital centre of our original work in Rohilkhand. Fifty-eight of our students are here from the ten districts of the North India Conference, seventeen from the North-West India Conference, one from the Central Provinces Conference, one from the Bengal Conference and one from the Fiji Islands. Of the seventy-eight men who are

now studying, all of them speak the Urdu language, by means of which they can reach the one hundred millions of Urdu speaking people. Four know Sanskrit, two Arabic and twenty-nine Hindi. These men come from quite a number of castes among the Hindus. Two from among the Mohamadans. Of the seventy-eight students, fifty are married, and their wives are here with them taking the Bible Readers' course in our Woman's Theological department. Twenty-five of their children are in the Kindergarten department; twenty-eight of their children are in our Nursery department, where they remain under the care of a Christian Nurse while their mothers are engaged with their studies in the Woman's school.

We are a busy hive of workers. We hold school five days a week for five hours a day. Our course of study extends over three years, the chief emphasis being placed upon a practical and comprehensive knowledge of the Bible. Our Faculty consists of:—Revs. F. L. Neeld, Oscar M. Buck, H. L. Mukerji, Jwala Singh, Maulvi Shafqat Ulla and Brahmanand. Dr Dease and Mrs Dease have charge of the Dwarahath branch in addition to the work of District Superintendent of Kumaun. Bro. Buck besides teaching in the Seminary, teaches the Bible for half an hour a day to the assembled students of our city school. The majority of these city Day School students are Hindus. A large number of Mohamadans, 212 non-Christians and twenty-five of our own Christian boys, making a total of 237 boys. He also preaches in English every alternate Sunday evening, and is acting Chaplain of the Wesleyan troops in the garrison, and once a week holds a prayer meeting with all the students. My own work in addition to the administrative work as Principal, consists in teaching eight hours a week in the Seminary, preaching in English once in two weeks and occasionally preaching in Hindustani and the work of preacher in charge of our large Bareilly circuit, which includes 1,267 Christian people and a number of schools and Sunday schools.

We are hoping soon to have an additional Missionary in Bareilly who can give himself to the important work of developing this large circuit which includes this city of 130,000 inhabitants. Our village work has been growing so rapidly that we have not the men on the field at present who can be spared for this immense work. At present the Seminary is compelled to bear the most of the burden of developing the work in this large centre.

In order to make our young men strong in the Scriptures, and to help them properly into the experience of holy life, and to help them to an intellectual comprehension of God's great programme to reconcile the world unto himself through Jesus Christ, concentration of effort is very necessary; consequently, our faculty is compelled to give its chief strength to the class room work. The three years the students spend with us soon pass by. They go out to bear heavy burdens in the face of great systems of religion and they need all the equipment and inspiration which we can give them. The "unrest of India" from the religious point of view means that all the various religious systems and erroneous thoughts are in a condition of great activity. To meet these systems and erroneous thoughts, a corresponding activity is required on the part of our ministry. From this point of view the importance of our Seminary is apparent. Young India refuses to be bound by the old systems of thought. The systems are disintegrating. The "old bottles" are breaking. Our preachers must sympathetically guide young India to Jesus Christ.

We are thankful to our many friends in America who are co-labourers together with us, and out of their means are helping us to prepare these students for this work. The woman's school and Kindergarten under the care of Mrs. Buck is an important factor in view of the very backward condition of women in this oriental land. In the work of our

Seminary we are strongly supported by a devoted band of our Hindustani teachers and helpers. Bros. Mukerji, Jwala Singh and Brahmanand, each strong in his own line of thought and work, give strength to our faculty. Mrs. Buck has some trained Christian women who are nobly helping to equip the wives of our students to be influential helpers of their husbands.

This year we are putting up additional houses for our students. This has been made possible by the generosity of the people of the Erie Conference. The buildings are larger and more sanitary than the old ones and located on higher ground where they will be more airy and healthful.

I am very happy to notice the moral and spiritual growth of our students and their spirit of enquiry into the deep things of religious experience and purity of life. It is a pleasure to me to be associated with a faculty of professors who stand strongly for holiness, purity and Christlikeness.

BIJNOR DISTRICT.

Rev. Geo. W. Briggs, District Superintendent.

A review of the year's work in Bijnor District reveals many encouraging things, and much for which we may be devoutly thankful.

There is a good deal of stir amongst the non-Christians. This results on the one hand in a good deal of opposition. A case was reported where a man bought a Gospel and took it home to read. His people began to put pressure upon him, on the ground that he had become a Christian. And, finally, he came back to the preacher and said that he would gladly give four times the cost of the book, if the preacher would take it back. On the other hand, in many unusual places there is a good deal of serious inquiry about the Christian religion. For example, there are inquirers in the police service, in the railway service, and in the post office. At the *melas*, in the bazars, in the *mohallas*, and even in the houses of the upper classes our message is many times favorably received. Nevertheless, in a population of nearly a million our Christian community numbers less than seven thousand. In a total of more than two thousand villages we are carrying on work in only eight hundred and sixty-four, and in many of these we are able to reach only a few living in isolated houses. There are yet, in the District, villages where the name of Christ is not known.

For this work we have all told a force of one hundred and thirty-nine men and women. However, we are able to report seven hundred and ninety-seven persons baptized, amongst whom three hundred and seventy-two were adults. This is a substantial increase over last year, resulting in a large net increase in our Christian community. We now have six thousand nine hundred and twenty-four members and adherents.

The work among the *Chamars*, which began with promise last year, has now extended so that in six out of the nine Circuits in the District there have been baptisms. Since January, 1909, two hundred and fifty-eight *Chamars* have been baptized. Much of this baptizing has been done in the face of bitter and cruel persecution. Yet, in the places where opposition has been the keenest we have had repeated opportunities to baptize.

The effort to accomplish more in our elementary schools has borne some fruit. Eight hundred and thirty-six boys and girls are now receiving more or less regular instruction. Nearly every worker is doing some school teaching. Our chief difficulty lies in the fact that

our people show but little interest in having their children taught. In this respect they compare unfavorably with the *Chamars*, who are calling to us from every direction, and who are willing to help in the support of schools amongst themselves. In fact, their chief complaint is that we are not sending them teachers as we should.

The Epworth League is progressing. In the number of chapters, in the membership, and in the collections there have been advances this year. The Rev. B. T. Badley visited us at District Conference time, and in his two days' stay gave us much encouragement and inspiration.

Our people are giving well. The self-support collections have increased in every Circuit, and the aggregate advance is about twenty-five per cent. The other collections have been good.

There has been an increase in the number of Sunday Schools, in the attendance, in the collections, and in the amount of literature distributed in the Sunday Schools.

Revival meetings were conducted faithfully during the period set apart by the Central Conference Committee, and these, together with similar efforts made at other times, have been fruitful. More than two hundred and fifty are reported as having been converted. Yet, our people are by no means free from heathen practices and idolatry. Six *thans* have been destroyed. Among our older Christian communities there are a good many *mohallas* which are free from this form of idolatry. Under constant teaching and pastoral supervision our people are making progress.

Although our people are comparatively free from calamities, yet there have been disasters in some places. The District contains considerable jungle land, and for this reason wolves and other wild animals give considerable trouble. Besides this, Bijnor lies close to the foothills of the Himalayas. The heavy rains, especially those that came at the close of the monsoon, resulted in severe floods. Distress and loss of property were wide-spread. One city was flooded four times during the rainy season.

There are two very serious problems connected with our work. (1) For the Christian boys of the District there is no boarding-school provision. Several of the older boys are in school elsewhere. But the serious thing is that our boys are growing up without adequate educational opportunities. While we have a splendid school for our girls, our boys must run wild in the villages, unshielded from gross heathen influences. The condition is most serious. In the Epworth League programme given at District Conference not a boy, small or large, took part, while the girls made a splendid showing. There is no outlook for our boys in the schools outside of the District. Within the next ten or fifteen years we will reap a most bitter harvest from this neglected field.

(2) The other need is the means whereby we may open a training school for new workers and teachers. The new villages and *mohallas*, where we are baptizing, have some promising boys and young men who ought to be lead into our work. We have no channel through which these young people can be trained. A survey of our forces will show that, while we have a considerable number of men who must soon drop out of the active ranks, we are not raising up a sufficient number of young men to take their places. It is not an answer to say that the means must be found. Without the facilities which make possible a strong force in other fields, we are unable to solve our serious problems.

Full opportunity has been taken to use the itinerating season for inspection, and for evangelistic work. The results have amply repaid the efforts.

The Girls' School has had a good year. Under the personal oversight of an experienced superintendent, much has been accomplished that otherwise would have remained undone. The attendance has been a little larger than last year. Mrs. Worthington has an exceptionally fine staff of assistants and teachers.

The Woman's work shows signs of success in many ways. The Missionary and Sunday school collections are larger than last year. There are more day schools and Sunday schools than last year, more Bible Women are teaching in the schools, and there is an increased attendance both on week days and on Sundays. More women are learning to read than in 1909. There is also a gratifying increase in the number of Christian homes and *Zananas* that are being visited by out Bible Readers. The number of baptisms amongst the women is greater than last year.

District Conference was a time of unusual spiritual power. We had some help from outside which added greatly to the profit of the occasion. The conference work was satisfactorily done. There is every promise for a good year.

On the whole, we have reason to rejoice that the Lord has been with us, and that He has blessed us in the work of the year.

GARHWAL DISTRICT.

J. H. Messmore, District Superintendent.

Three Indian ministers, six local preachers and seven exhorters occupied entirely in evangelistic work, together with ten Christian teachers in village schools and nine Christian teachers in the Pauri high school and a hospital assistant who is a local elder, constitute, in addition to the agents of the W. F. M. S., the indigenous working force of the Methodist Episcopal Mission in Garhwal in the year 1910. Two of the teachers on the high school staff are ordained ministers, three are unordained local preachers and four are exhorters. These high school teachers are all paid from the local income of the high school; their support is no charge upon the funds of the Missionary Society, but their lives and their work in the school and elsewhere make them effective assistants in the evangelisation of Garhwal. Early in the year, Pancham Singh, the preacher at Kotdwara, one of the most useful evangelists on the district, was removed by cholera. His death was a heavy blow to the Lansdowne circuit. His place will be difficult to fill, and his lamented departure adds one more to the large number of widows of Mission agents for whose support provision has to be made somewhere, by some one; that one being generally assumed to be the district superintendent. Evangelistic work among the villages was much hindered by four months of continuous rainy weather which ended in October. The other side of the picture is the fairly abundant harvest which will in a large measure remove the shadow of famine which for several years past has been a serious obstruction to all branches of our work. The reported number of adult baptisms is discouragingly small; and the returns show decrease in the numbers of the Christian community, the result of careful revision of the circuit registers early in the year. Slow rate of progress is, however, no cause for discouragement. Radical, permanent changes are not made suddenly. Mountains and valleys are the product of centuries. The time element is also an important factor in the evangelisation of Garhwal. A beginning has been made. There is a living growing church here. The tree has been planted. Its roots are slowly striking deeper into the soil and extending their hold upon it. Such

conditions supply encouragement to work and pray, and are sound reasons for hope of progress.

Building operations figure largely in the activities of the year. The Kotdwara house has been rebuilt at an expenditure of Rs. 910 which leaves a debit of Rs. 135 upon the property, and the premises are not yet in proper order. Rupees 350 have been spent upon repairs of the Lobha house and Rs. 278 at Dikhwali. At Pipli a new house designed to serve as a residence for two families has been partly built and Rs. 350 already expended. Special gifts of Rs. 800 through Bishop Warne have made it possible to do what has been done at Lobha, Dikhwali and Pipli. The heavy rains of July and August ruined the Mission dispensary at Pauri. It was necessary to rebuild at once; and, trusting to a favourable reply to an application for an emergency grant of Rs. 600 from New York, the work was commenced. The building is now nearing completion, and the cost will, as usual, exceed the estimate. A suitable church building at Pauri, the headquarters of the district, has for many years been greatly needed and longed for. The jubilee collections on the district, amounting to Rs. 1,000, together with a gift of Rs. 2,000 by the district superintendent, were devoted to this purpose and in November, 1909, work began. The Rs. 3,000 have been nearly all expended. Another Rs. 1,000 will be needed for the completion of the building; and as three-fourths of the cost have been provided locally it is not unreasonable to expect that the Missionary Society will provide the remaining fourth. The foundations for a small church building at Srinagar have been put down, and at Kotdwara a good site for a church has been secured, but we have no money for either building. At Kandheri a plot of ground on which to build a residence for the preacher-in-charge of the most important circuit on the district was purchased in 1909, but there is no money for the house, and the superintendent of the Dikhwali circuit "has still no place to lay his head." Houses for village schools are urgently needed at Kainur, Than, Pipli and Kandheri. In short, from every part of the district are urgent calls for houses of worship and residences for preachers and teachers. Early in the year the local Government, according to notice given in December, 1909, took possession of the Mission premises in Lansdowne cantonments. Rupees 1,350 have been received for the buildings, rather more than their market value, though only two-thirds of the original cost. It is now our purpose to open two new stations on the Lansdowne circuit to take the place of the former one in cantonments. As soon as suitable locations are found the money received for the Lansdowne buildings will be spent in erection of Mission residences and school houses, which will also be used as houses for worship.

Sixty per cent. of the Christian children on the district who attend school are girls. Sixty-two per cent. of all the Christian children on the district attend school. These children will in a few years be the representatives of Christianity in Garhwal, and proper consideration for the prosperity and progress of the Christian community suggests that more should be done for the moral, intellectual and economic betterment of the rising generation, especially the boys. Promising lads should be assisted to get an education that will prepare them for leadership of the Christian community and to be efficient leaders of the Christian propaganda. "Man shall not live by bread alone," yet he cannot live without bread. The Garhwal Christian is now heavily if not ruinously handicapped by lack of opportunity for earning his daily bread. So long as such conditions prevail the Christian community cannot achieve prosperity or influence. It is true that a larger number of efficient Christian evangelists is urgently needed here; but still more urgent is the demand for agencies that will turn these Christian boys into skilled artisans prepared to earn their bread by

honourable toil. That at present nothing is being done towards preparing our boys for such careers is the most unsatisfactory feature of mission work in Garhwal. If asked why this important and necessary work is neglected, the answer is—"We have no money." Were it practicable we would gladly dismiss one-half of the preachers and teachers and devote the money saved to the training of tailors, shoe makers, carpenters, iron workers, weavers, etc. If any reader of this report wishes to give valuable practical aid to our work let him follow the suggestions above made.

GONDA DISTRICT.

N. L. Rockey, Superintendent.

This report is preparing amid the stirring scenes of our District Conference. It is our Feast of Tabernacles, the event of the year with our people. Probably few of the church at home know that District Conferences originated in India, where their need was most keenly felt. God's economy for Israel provided that several feasts should draw that people regularly together for worship and the observance of national customs. Such feasts appealed to a people, who were lovers of the picturesque, eminently hospitable and always subject to child-like excitement. Our India peoples are early kindred of the nations among whom the Jews were living and adhere to the same forms and ceremonies which in Bible times held sway all around Palestine and won Israel from their allegiance to Jehovah. The fact is that Oriental people have in them the spirit of travel and will make their many pilgrimages at almost any cost, even to mortgaging the family cow. Those who build our railways in India count on this spirit of travel for their profits.

Missions have been slow to perceive that India simply must have its religious festivals and that if we do not make Christian festivals attractive our people will mingle with non-Christians in those of their fathers. The rapidly forming Indian church must conform its economy to meet this peculiar vent of the India mind, or it will largely fail.

Probably our beloved Bishop Parker was one of the first to recognize this necessity. The quarterly conference as a periodical assembly could hardly supply the need, for it lacked the elements of leisure and the enthusiasm of noise and numbers.

The call was for larger gatherings, and to meet it he planned the District Conference and got its powers defined by the general conference. In his day he touched probably the top notch of gatherings for our people in the Chandausi District Conference and Christian *melas*, where for some years at times over two thousand of our people assembled in tabernacles as crude as those which the poorest Israelite afforded. This was not a city of tents but of booths. We see no such gatherings in our day and regret their disappearance, but Dr. Parker had a vast district, reigning supreme where to-day nine district Superintendents muster their people into nine separate Christian gatherings, none so great, none so picturesque, none so endeared to the people, as was his, but all of which touch the rank and file of the church as his never could.

The District Conference before me now is a comparatively modest gathering of about three hundred souls. All our workers and their families except four women are present in a happy company where we have voted for our motto "*Whatever comes, keep on smiling.*" Some such motto is necessary, for discomforts and difficulties are great and

the child-like disposition of many would lead to grumbling as it did in Israel. We expect to be together ten days. Men and women are being examined in courses of study which they are pursuing, a major part of it being in Bible and catechism. We will hear a report from every local preacher and the younger ones among them will have to preach on some fundamental theme treated in Dr. Buck's catechism. A number of exhorters too will give reports and each will attempt to expound some parable from Matthew's gospel. They will be feeble efforts, but will mark a step in onward progress similar to that which has developed almost all our efficient Conference members.

The women have their share in all these meetings, but they also have an hour to themselves when the men must stay at home and keep babies that constantly pull at the mothers and mar their interests in meetings. To me there is nothing in our work more pathetic than the position of our Bible readers, appointed to work, desiring to work, but who must do it under so many difficulties attendant on the cares of motherhood and home makers.

Epworth League day will be the great day of the feast. Temperance will be the theme of one afternoon, and will be vigorously and practically treated. It is impossible to tell you all that the District Conference means to our people. It is a time of family reunions, children in our boarding schools see their parents, parents see their children and the visit is mutually helpful. Marriages are planned, and friendships so necessary to social beings are renewed. I used to pity the one little dog on ship-board so lonesome, so downcast; but one day as we were passing through the Suez Canal a dog's bark was heard from the shore. It was only a miserable mangy, pariah dog that barked, but our dog answered him, ran to the ship's side, put his feet on the railing, watched him and then lay down satisfied and was a different dog the rest of the voyage, for had he not seen one of his own kind again? The illustration is apt. Our people after a long period of lonely and exacting service living under contempt and often far away from those of kindred feelings, at District Conference hear again the voice of prayer, join again with an inspiring assembly in songs of praise, breathe again air that is not freighted with idolatry, superstition and opposition; all this makes them take heart again, and the rest of their journey is made lighter. Oh, the District Conference means so much!

I would like to introduce you to these our workers and their homes, but for this you must consent to take a trip with us through the district, living as we live, sometimes very well, but more often hardly knowing rest or ordinary comforts; you must travel as we do in the cold morning, later facing the fierce noontide heat, feeble every garment and often see every dish of food permeated by the blowing sand and dust or inspected by myriads of ants and their nameless cousins. We will sleep in all kinds of places from princes' palaces to beggars huts, and sometimes with only the canopy above us, happy if on such occasions it be star studded and refrains from weeping dew or rain upon us. In our journey we will make use of railway, pony trap, jolting ekkas, (those uncomfortable unsightly little conveyances called by Kipling's soldiers, "Jingling Johnnies"), ox-carts and other crude conveyances whose patterns may have been known to Abraham's Isaac.

We shall go miles on foot where no conveyance can carry us, will sometimes mount wicked little ponies, will entrust ourselves to crude and dubious looking boats, satisfy every latent longing to take an elephant ride and repent the occasion amid hours of soreness, and we may even have a ride in an automobile. All these agencies have come into the service of our King this past year as we travelled our great district, sometimes entertained by prince, sometimes by pauper

and by every grade of mankind between these extremes, but at times we were feared or despised and unable to find food or shelter at any price.

Our trip, like charity, must begin at home, but we must not stay there. Gonda is the natural centre of the district. Imagine a great letter "X" with each of its arms many miles long. Railways forming the arms and Gonda in the centre. One arm traverses our district to the west for 40 miles towards Lucknow; another goes north-west through Bahraich 78 miles to Nepalganj, reaching the last inch of Indian territory in that direction. Another leads through Balrampur to Pachhiperwa 56 miles away, the furthest station we have in that direction. The fourth runs south-east through Basti, our latest station 52 miles distant. The intervening space includes dimension, equal to the whole Ohio Conference with its seven superintendents and two hundred or more efficient pastors, and it concerns the spiritual welfare of over four million people to whom we are practically the only evangelizing agency. Let us first "do"

Gonda Circuit.

This is not a city but a collection of villages surrounding a civil station. It is our home and that of Miss Wright, the lady in charge of the W. F. M. S. Girls' Boarding school, which has had an average of 90 boarders this year. We have a Boys' Boarding school with an average of over 30 boarders who attend our large Mission school over a mile away, where about 120 Hindu and Mussalman pay students, also attend. The schools are doing good work and have the confidence and help of the Government.

Samuel Philip is our preacher-in-charge. He is about fifty-two years of age, was a protegee of the Mission Orphanage, Shahjahanpur, to which he was taken before he can remember. He took to learning; passed the Calcutta University Entrance examination in 1880, and for now thirty years has given faithful service as teacher, head master, boarding house manager, and pastor. He is assisted by (1) James Paul, a local preacher thirty years old and a graduate of the Bareilly Seminary, who was originally from the Christian village of Panahpur, several years a school-boy under me at Shahjahanpur; (2) Popli Singh, a recent graduate from the Theological school and serving his first charge, who lives at Bargaon, our railway station, where we have a good sized school; (3) J. Massey, our boarding house manager and office assistant to the district superintendent, who is three years out of the Theological school and came naturally back to Gonda, being the son of the one of the first converts here; (4 & 5) Gulab Robert and Abel Masih, lads of meager attainments, who are under training for circuit work. Solomon Wheeler and Colvin Singh are young teachers. The only out-station is Kauriya where (6) Buddha Singh lives; he, now old, was an early convert of Bishop Thoburn, won from the prescribed thieving classes in Moradabad. We more than like him. This small staff of workers cares for two hundred Christians in homes, schools and Sunday-schools and has work and inquirers in twenty villages. Leaving Gonda, twenty-four miles to the east we come to

The Mankapur Circuit,

where Lal Karan, a local deacon, thirty-five years old is in charge. He too, was brought as a babe to the orphanage, but not taking readily to books he was sent to Cawnpore to work in the Cotton Mills, whence he was promoted to the position of mission helper and passed up through the rank of exhorter

and local preacher to his present position. He is not brilliant but very dependable, fearless and hard-working. He has but two out-stations, Nawabganj, an important mart at the head of navigation on the Gogra river where Lalji Mal, an old local preacher of the cruder sort, lives; and Ellenpur, once largely a Christian village, from which most of the people fled during the famines. John Abraham, soldier and emigrant to South America, where he learned of Christ, now in his old age almost blind, with child-like simplicity holds the remnant together and has the respect of a large village community. There are three places on this circuit where we had workers in former days which since the great cuts we have not been able to re-open. A wound made by a mission cut heals, if at all, after a long long time. Mankapur has no home for its preacher, but the rajah has generously given us land and a friend in America is planning to build the circuit centre house.

Far to the north of Mankapur, a trying journey when we made it, begins the

Balrampur Circuit.

It is historic ground within which were several of the great cities of primitive India. The ruins of Sahet Mahet within this territory are extensive and bear evidences of being the early home of Buddhism and probably of leaders in Hinduism. The circuit is one vast estate over forty miles long and twenty-five miles wide, and was the property of an Indian Prince who remained loyal during the mutiny. The present owner, Sir Maharajah Bhagwati Prashad Singh, K.C.I.E., is far famed for his great wealth and his generous gift to public benefactions. Our mission has been here for almost forty years and is now in charge of F. Wittke, who 25 years ago was a school boy in my first appointment. He was educated in the Centennial School, Lucknow, and the Bareilly Seminary. He is assisted in Balrampur itself by two low grade workers of very modest attainments, Nathanael and Amir. He has workers in three out-stations (1) Jhandula Masih, an old man, long past the pension age, was long ago a Sadhu (religious beggar). He is earnest, zealous, a genuine christian, who always prays that there may be "one fold, one shepherd;" (2) Tulsipur is an ancient city of shrines and sacrifices and a very important place, but we can afford only one man there, he is Moti Lal, a young active local preacher; (3) Pachhpurwa is a collection of villages fifteen miles further on, where live Natha Masih and his wife, Gulabo, a singularly lovable and zealous couple that halt at no hardships for the cause. They frequently travel the tiger jungles ten to fifteen miles away, visiting the simple minded Tharus, children of the forest, who are as timid as its deer. Twenty years ago five hundred of these had become Christians, but a series of oppositions, and a number of mission reverses combined to lose them to us before they had become indoctrinated. This is always a danger when for any reason, such as reduction in appropriations, missions are compelled to retrench and seemingly to break faith with converts.

But to continue our journey: Striking west though the tiger jungles interspersed with clearings and villages we come forty miles away to the borders of

Bhinga Circuit.

Little did I dream when in college days I joined in the old College chorus, "B-I-N-G-A, and, Binga was his name" that I would one day carry the gospel message to "Bingu." It is a great territory for one circuit, one-third forest, one of waste and one of well populated country. L. J. Magee, an old local elder, who as a boy was an orphan under

Dr. Butler, is the preacher in charge. His helpers at hand are Piyara Din, a school boy trying his first round of serious life, and five miles away at Hariarpur across a treacherous and dangerous river, Anand Masih, himself a miserably poor and ignorant worker, but with a good wife for whose sake he is kept on. Ikauna is an important out-station where Tilok Singh, a good man and a local preacher, is the only worker. We have brought him to Conference hoping to have him ordained deacon. Five miles away at Parsia lives illiterate Jiwan Singh, once a Brahman priest, but now a persecuted messenger of the cross. About July he had several families ready for baptism but there was no one there to baptize them, and when the waters subsided so that Father Magee could reach him, cholera was rampant and the Brahmans proclaimed the cholera to be a visitation of the gods angered at the peoples having turned to Christ; now they are afraid and the work has had a set-back from which it will be difficult to recover. Tilok Singh if ordained could have saved the situation, and once baptized the people would have continued with us because cast off by these fellows. The only other out-station of Bhinga is Lachmanpur Bazar, where far away from post-office and comforts lives Daniel Richards, a local preacher. He is not brilliant, is growing old and has always been a pioneer in out-posts. Continuing our journey westward for twelve miles we enter the nearest part of the

Nanpara Circuit

at Lachmanpur Simrania, held by John William, another low grade worker, who has had a checkered career. There are indications of a coming harvest all about him. Eighteen miles further west is Nanpara City. This was the elephant journey that has satisfied us for life with that kind of travel. At Nanpara lives John Robert, a man of meagre ability, who has risen from lowly life through the old normal class of the Bareilly Seminary and his exhorter's, local preacher's and his Conference courses of study to his present position with some ability to hold a hard circuit. Twelve miles north of Nanpara on the borders, with his work extending over into Nepal, lives J. J. Todd, another local preacher, who has a difficult work that has given interesting converts and is a post of entry for the gospel into a land yet closed to missionaries and the gospel. There the degradation of all that was worst in Hinduism is said still to hold sway.

Twenty miles south of Nanpara by rail is Bahraich City, the centre of our

Bahraich Circuit.

The city is an ancient important Mohammedan stronghold, evidently built to be a frontier post. To make it strong, especial importance was given to it in Mohammedan annals; one of their saints fought and died here and his shrine is sacred. They also show what they allege to be a foot-print of Mohammed. A hundred thousand people attend a religious fair here in the hottest month of the year. Samuel Wheeler, one of our oldest Conference members, is our preacher-in-charge. He has Parsati, John Claudius, Hilson and Yaqub, all young men in their first struggles, as his helpers. His one out-station is twenty miles away at Piyagpur, where Patan Singh, a nice, active, over-able young man, but four years out of the Theological Seminary, lives. Robert Peters, son of the former District Superintendent lives in Bahraich city and is a volunteer worker, a local preacher and an enthusiastic Epworth Leaguer.

South-west of Bahraich, over bad roads very hard to travel, is the

Kaisarganj Circuit,

under the charge of J. W. Norton, another Conference member. He is not a scholar, but is my most active and tactful man, whose work is always a pleasure to visit. There are on his circuit (1), Chhimmi Lal at Fakharpur, and (2) Kandhari Singh, whom we hope to have ordained at this Conference, at Jarwal, and Norton himself with Yuhanna, Jokhan, Neehal and Barkhu lives at Kaisarganj. These are all very ordinary men who have imbibed the spirit of an energetic and skillful leader who never says "Go" but "Come along." He moves undaunted by floods, cholera and the plague which have severally during the past year devastated parts of the circuit. He has waded fields for miles to visit some of his flock and cheer them when the rising waters threatened all their possessions, and has climbed into the trees to converse with them. They love and trust him; his workers share this esteem even though several of them can hardly yet write their names.

Leaving Kaisarganj and striking homeward, we make the most trying journey we have ever had, fording streams and then wading sand for miles over shoetop deep in which our patient oxen wearied quickly and lay down again and again. The journey of twelve miles took with us a full day's time and several days' strength. Here we are in our eighth and last, namely the

Colonelganj Circuit.

This is our most severe trial of faith: it is an important city and railway mart. We must hold it, but a strange fatality seems to hover over us continually to ruin all we do. It has been so for thirty years, and may be for some time to come, but the last year has seen one blight of twenty years removed and we hope for better days. We cannot fall back before the foe. Kalyan Singh, a local elder, once himself a bitter foe of the gospel, has taken hold of this work with only Bhopal Singh, a man of doubtful ability, to help him. Bhopal had been sent to live alone miles away from other Christians when it was too much for him. He represents a large class of one talent men whom we are compelled to put in to the place of the five talent men who are not yet at hand.

We should now go straight back home to Gonda but must we run 52 miles beyond to visit Basti, the centre of a large civil district containing 1,800,000 people among whom five months ago there was not one worker for Christ. Our brethren have for years felt condemned for not preaching Jesus the Saviour in that territory, but another society had a beginning there so that we were not free to enter it nor were they in position to advance. Three years ago they withdrew and yet we hesitated to take it up, but this year when a brother in New England sent out a sum of money, stipulating that it must be for new work which he hopes to continue to support, the Bishop and his cabinet took it as a providential indication, and to-day we are in Basti. The man for the place came as providentially. John Net Ram, a local elder, for good reasons was free to be taken from another work where there was no support for him and given to us for Basti. He and his wife are the right people, sensible, untiring, persistent, kind and always hopeful. They have been there but four months and already have a little group of eight followers of Christ.

You have now traversed our district with us, have seen the men and their stations, and have partaken somewhat of our trials. It only remains to be said that we have had some victories; we have baptized 104 converts during 1910, some of them in places where there have been no indications for twenty years. We believe that our people go from this Conference to their homes with the earnest of further victories. God grant that they may come!

HARDOI DISTRICT.**S. B. Finch, Superintendent.***Mrs. Parker, Missionary.*

Indian members of Conference 6, Local Preachers 24, Exhorters 22, Bible Readers and Women teachers 64. Other men—Teachers 26. Total Workers, 143.

"Then Samuel took a stone and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, "Hitherto hath the Lord helped us," I Sam. VII: 12.

We are very grateful to the Almighty God, who so far has helped us in every conceivable way and given us opportunities to labor in His vineyard, to water the faded plants in the vineyard with the Water of Life.

Whatever we did for the spread of the Gospel of Christ during the last year has resulted not only in the spiritual growth and development of our converts, but it has also been the means of inspiration and encouragement to the workers, so that we have been urged to more work this year. The result is that we find comparatively easy work this year on account of the mutual fellowship and love existing in our midst. We have also noticed with pleasure the desire this year among the infants in the Church of Christ and the dear new converts, an increasing hunger and thirst after righteousness. This gives us proof of the fact that as a Christian grows in the love of the Saviour he feels the need of his Grace more and more every day.

Evangelistic work and Revival meetings.

I have endeavoured to go round in order to help and see in various places whether revival meetings could be held for the benefit of all the Christians in the various circuits in addition to those we held by the order of our Annual Conference at the appointed time. I am glad to say that this work was very gladly undertaken and carried on by all the workers in the district excepting some who could not do so on account of the spread of plague. And here I take the opportunity of expressing my profound gratitude to our dear Mrs. Parker, who is like a mother to us all in the district, for having helped me by every possible means. On these occasions I was accompanied by some colleagues who helped me in preaching and in selling and distributing portions of the Bible and religious books and tracts. Every morning and evening we read selected portions according to the needs of the occasion for our spiritual food. During the second tour we finished the Gospel of St. John. The more we spent our time in prayer and reading the Word of God the more we realised our need of them. We felt on this occasion that our faith in love and work for our Lord were wonderful and they filled our hearts with enthusiasm and zeal for more work and we felt convinced of the presence of the Holy Spirit amongst us. The meetings we held among Christians in villages have been equally helpful to them as well as to us, and we were forcibly taught by that Spirit who was present in our midst the lesson that regeneration and holiness, wisdom and godliness were essential for the development of Christian character. For the village Christians we held 37 meetings in 17 different places besides ordinary prayer meetings and class meetings in their homes in different villages from time to time. We waited expectantly for immediate results in their lives and we were eager for them to have the Christian experience and we are thankful that we were more than rewarded for our labor. We examined some in the essentials of the Christian principles and taught others who did not know them. This we did in the

meetings. During the day we got better opportunities to preach to the heathens and we had the occasion to talk with Taluqdars, Zemindars and people of ordinary education; gave them portions of the Bible and other pamphlets, 250 of the former and 3,000 of the latter. During these revivals we visited 800 Christians. Considering their requirements we have come to the conclusion that they don't require men of high caste and better education to work with them, but they require good Christians of strong principles. This revelation humbled us more in the sight of the Lord, and God worked wonders through His plan of work through such as we were. The village Christians also did something of what we did. True, they could not preach, but they collected men to listen and told the experience of their relation with Christ, and distributed pamphlets and sold Bible portions.

We have been trying for these two years to teach the new converts to read their Bibles and to conduct prayer meetings every evening in their homes. We also try to teach them those things that are necessary for their salvation, that they should know the Ten Commandments, the Lord's Prayer, and the Apostle's Creed thoroughly. We are sorry we have not had any encouraging advance in this direction, so far, especially in our endeavour to teach them to read their Bibles in their own vernacular. However we expect much from the children and those that are young.

This year also we tried to find whether there were any who kept women without marrying them, but we did not find any. We cannot say for certain that our investigation was thorough, so as to leave no room for doubt, and that the Hardoi district congregation is quite free from this contamination, but we have not been able to detect any instance yet. In Bilgram circuit there are two cases of this kind, but we are sorry we cannot effect a remedy, and so consider them excommunicated. During this year there have been marriages according to the Christian rites and they have been registered according to law.

The death rate has been comparatively small this year in the entire district, saving the Shahabad circuit, and this in spite of plague raging from January to April in Mallawan, Pihani and Unao. We are profoundly grateful to our Merciful Father for His kind protection of those who are His. Those who died in this district were buried more or less according to Christian rites.

Services are held every Sunday in each circuit in places considered to be convenient for the attendance of as many Christians as possible, and care is taken to arrange for services in places where every Christian may be able to attend. Almost every Sunday, according to this arrangement, some 100 persons worship in every circuit. The Holy Sacrament is administered every month in each circuit. I have been as last year personally present on some Sundays in different circuits and was thus able to join with them in the Holy Communion this year also. We feel that only full members should be allowed to partake of the Holy Communion, for we want to impress on them the difference between those who are full members and those who are not. In each circuit probationers have been admitted to full membership according to the discipline. We do this once only in a year, to allow sufficient time for training.

According to the Statistics, all those who are over 12 years old are probationers, but we especially prepare those for full membership who express their desire not to remain longer as probationers. Especial care is taken to encourage mutual love and fellowship. In view of the difference of castes and sects, which is considered to be the pride of this land, it seems hard that there should be complete harmony among the new converts, but through the blessing of our Lord and Saviour Christians are gradually getting rid of this prejudice—they are learning to love and be anxious for the welfare of one another.

At times of sickness this kind of spirit has especially manifested itself.

Social Status of the Christians.

It is known to all that the famine of 1908 has been a source of poverty and death to the poor of this land, and those who managed to escape death were caught in the snare of poverty. Thank God the two succeeding years, the current and the last year, were flourishing all round, thus enabling the poor Christians to stand on their own legs; and they did more, for they also gave in the name of Jesus Christ according to their means—I say they gave according to their means, considering the condition of those among whom we are working, whose status in life is well known. Besides periodical collections which have been included in the Pastor Fund and Missionary collection—collection taken each month at the time when the Holy Communion is administered—is deposited with a committee appointed for this work in each circuit, for distribution among the poor of that circuit.

Christian Workers.

This district is wanting in workers and for this reason new converts are not looked after to complete satisfaction.

Some workers who have received training only at the Hardoi Training school are unable to train the men satisfactorily. We called some forty men and women for six weeks during the months of May and June, and gave them some lessons in religious and secular subjects.

This work was done by the help of teachers. Mrs Parker and Mrs. Finch greatly helped in giving lessons to the women. No better mode than this is contemplated to teach and strengthen the weaker men and we will have to keep this plan going year by year. Rev. J. N. West, D.D., of Shahjahanpur, helped during the Summer Bible School session and the kind advice of Rev. J. W. Robinson given from time to time has been immensely valuable, and we are sincerely thankful to both of them.

Including the Superintendent, there are six members of the Annual Conference in this district, and as there are nine circuits we have three local elders and deacons in charge of three circuits; we require one Annual Conference member for each circuit, but this perhaps is impossible. Local Preachers here are almost all graduates of the Bareilly Theological Seminary, and according to their attainments they have great responsibilities. The lack of success of the Local Preachers is probably due to their own inexperience and the unfavorable attention they receive from the heathens. By and by these difficulties, we hope, will disappear. We are not going to send any one to the Bareilly Theological Seminary, this year at least, who has not been successful in his present work.

Almost all workers are anxious to sympathise and help those who may be afflicted with grief, they are always trying for growth in their Christian life and we lovingly and patiently apply proper means by advice, and, if necessary, by punishment, to correct any evil in which one may be found involved. I am proud to say that they all abstain from poisonous and intoxicating things.

Sunday Schools.

During this year I have inspected the chief Sunday Schools of all the circuits in this district, and also some village Sunday Schools in some circuits. In all these Sunday Schools the regular lessons, Catechism, Ten Commandments, the Lord's Prayer and the Apostles' Creed are taught by turns, and most of its members are well acquainted with these things. Different methods are tried

to induce Christian boys and girls, young men and old men, one and all, to join some Sunday School or the other. But some are living at a distance from the workers and it is difficult, rather impossible, to teach them the appointed lessons the very day. This makes it hard for them to attend services on Sundays, and hence we find it necessary to teach lessons and hold these services for them close to their homes during week days, and this is done. We wish non-Christian students also to learn with regularity the Sunday School lessons of every quarter, but we do not succeed in our attempt in this direction as they are irregular in attendance; not so with our Christian young men, all of whom are willing learners every Sunday. The number of Sunday Schools this year is the same as that of the last year, but there is an increase of 148 students this year over last year.

Education.

There are 19 schools in this district. Of these two, the Hardoi Girls' school and the Unao non-Christian school for the boys are Anglo-Vernacular schools. In the Vernacular schools there are 187 Christian boys, a decrease of 13 boys. This is accounted for by the fact that certain parents desire their children to be taken into the Hardoi Boys' Boarding School, and when this is not done for them they withdraw their children and engage them as labourers, thus debarring them from studying. In the Hardoi Boys' Boarding House we cannot take more than thirty boys.

These village schools are very useful in imparting instruction, not only to the children of the new converts but to other children also, in some places, thus gradually preparing the way for future conversions. The more such schools are opened in this district the more our work will be facilitated. The Girls' school has been raised to the Middle Standard and this was done through the unceasing efforts of Mrs. Parker. Our girls now have better chances to rise. There are 74 girls in that school now. The boys' school is a vernacular one and we regret that boys of this district have not the same advantages in matters of education as the girls. They can learn only Urdu and Hindi, but they are eager to learn English like the girls. Private arrangements are made to give them some smattering in English; if we do this publicly we will only do so at the risk of losing Government grant-in-aid.

Teachers and students in both these schools are acquainted with the secrets of true Christian life and are daily advancing in that life. The Bible is daily taught in these schools, and besides, they are very willing and glad to attend spiritual meetings. In the prayer meeting held in the month of September, 25 boys and girls gave their hearts to Christ and having come up to the altar prayed earnestly for sanctification by the Holy Spirit.

The Unao Anglo-Vernacular Boys' School is a great help to the Sunday School work; its members are as well acquainted with the teachings of the Bible as are the Christian boys and girls. In the Shahabad school some new converts are being trained. Some of the new converts who have been trained here and in Hardoi are now working as low grade workers, and are ready helpers. I have personally inspected these schools and by examination have found that some really make good improvement.

The Epworth League.

In all the circuits in this district there are one or two Epworth Leagues. I have inspected all of them during this year and some I have seen twice and even three times. These leagues are being attended not only by those who are connected with the mission, but also

by the young new converts and their children who also undertake to help. In some leagues they read the Bible systematically. It is gratifying to note that these new converts take spiritual lessons in these league meetings and thereby try to become good and faithful Christians. Monthly meetings are held everywhere, but in one or two places they are held every fortnight. We are very glad and thankful that a General Secretary has been appointed to help us do this work more methodically. The Epworth League meetings which are held almost in every circuit are sources of great spiritual uplift to us all. I lay special stress on this word and am glad that all agree as to the good that is derived therefrom. In my opinion the Epworth League and its prayer meetings are specially instrumental in the spiritual advancement among the members of the Church and their children.

Temperance.

We are glad to say that just as the workers in this district hate and abstain from the use of any intoxicating things, other Christians also do the same. They believe that alcohol, opium, charas, ganja, bhang, etc., are poisonous and harmful things and I affirm that 80 per cent. of our Christians abstain from these things. But the use of tobacco in some shape is an evil indulged in by some 95 per cent. of Christians in this district, for the simple reason that they do not consider it a sin or a poisonous thing. We wish that the temperance habits of the workers may lead them to renounce the use of the thing also, but I do not think we have been able to impress them favourably in this direction so far. Both last year and this year we tried to have our new converts leave the custom of eating the food given in honour of the dead (according to the Hindu custom) and in this, thank God, we are succeeding. I believe that the great object will be gained if the workers consider the act of temperance a gain in itself and not practice it simply through compulsion. The work of temperance is done through the pulpit, the Sunday School, Epworth Leagues, and by occasional temperance meetings. We are alive to the fact that the financial increase of the Church rests with those who know the value of both hard work and temperance.

Baptisms.

In this district we work among sweepers, chamars, arakhs, jasis, dhanuks, and thakurs. In two circuits some converts are made from among the thakurs, and if the work of imparting instruction to them continues to making them good and true Christians, more might be brought to the fold by their means. The work among the chamars had become stationary, for almost all the converts converted some time back were considered to be mission employees and thus the work is not hopeful. The new converts in this class desire to be employed as mission workers when they embrace Christianity.

Bishop Warne said during the revival meetings he was conducting in Hardoi in the month of March that for the last ten years he had been hearing that there were many chamars in the district but there was no work among them. To Bishop Warne we are thankful for this inspiring remark, as well as for the blessings we have had through the revival meetings which he conducted. This remark of his not only made us feel sorry for the poor chamars but also inspired within us a zeal of renewed endeavour, and the outcome was that our workers worked very hard among them in various places and we are very thankful to God that we are able to say now that in every circuit one or two converts have been made from among this class. At the same time we regret to say that we do not see any prospect of flourishing work yet. In Hardoi a chamar family has been converted and if they

are steady and true we hope to get more through them. In Mallawan there are some 50 chamar families and we are trying hard to get them all; so far we have had only one family out of these fifty. Our earnest prayer to God is that He may give us success for the Glory of His name. We have baptized 291 persons during this year, that is, 54 more than last year. We are glad to say that like other converts they too are being trained, and all of them are yet in the fold. One thakur convert in Unao has succeeded in bringing two grown up boys, and he has come to Hardoi for training, and says he will bring his men to Christ. He knows some Hindi and wants to learn more, and we have taken him into the training school. By his looks and behaviour he appears to be a promising young man.

Census.

We will have the census in March 1911 and from the commencement of the year we have tried to get correct reports of our Christians. This necessitated additional arrangements for training our new converts—we have taught our converts to say that they belong to the Methodist Episcopal Church. Besides, in conversing with their Zamindars and neighbours we informed them that they are Christians and need only their sympathy and love. In view of the coming census, I visited my district twice, besides being present at the quarterly Conferences held at times appointed, and hope to spend more time for this work. The number of the Christian community is as below:—

Probationers 1,020 against 1,014 of last year; full members 640 against 618, adherents 694, making a total of 2,354 against 2,197 of last year. We shall try our best to have this number recorded in the census books, although we are afraid that we may not be able to do as our preachers will probably not be able to be present at the time when the census will be taken, and our new converts, through fear of their Zamindars, may not own themselves to be Christians. The census is generally taken after 10 p.m. and hence the fear expressed. But we shall do our best in having the exact number recorded.

The Outlook.

According to the present state of affairs we hope for better work among sweepers and chamars during the coming year. But we cannot be sure, for everything depends on the will of God. He is partial to no sect and is all powerful and willing to save men and women from every class and sect.

We will have to work hard among the chamars, and we do not shrink from work; we will do all we can for them. In Unao we hope to do some work among the thakurs. This too requires hard work and incessant labour and here we should always be prepared for any loss we may have to sustain: but we are willing to be faithful, not caring what may happen to us in the work of saving our country-folks. We request you to help us by your words of encouragement and above all by your prayers for us all.

Our work is divided among various classes; and this should be so, inasmuch as every class should be benefited through the Gospel of Christ and should partake of the inheritance brought to us through Him. But we are afraid that our new converts and their children will remain untaught, and this is why we are particularly trying for their training, fully realising that the future hope and glory of the Church rests upon the strength, godliness and fidelity of her youth. —“*A little one shall become a thousand, and a small one a strong nation, I the Lord will hasten it in his time.*”

So let us labour with the perfect assurance that God will help His Church under all circumstances,

KUMAUN DISTRICT.

S. S. Dease, District Superintendent.

This district has suffered from an excessive rainfall, which has caused considerable destruction of roads and buildings and has interfered with the work among the villages. The crops, however, have been benefited and the cry of hard times to which we have got used in the last few years, is no longer heard. With better times our schools have been better attended and that department of our work has had a good year. Our largest schools are the schools in Naini-Tal for European children; these have enjoyed a marked freedom from sickness and have done most efficient work. Mr. Busher has had much to encourage him in the work of the Philander Smith College; the students have worked well and their deportment has been admirable, reflecting much credit on the Principal and his staff of teachers. Miss Easton continues to superintend the Wellesley High School for girls and we all are thankful for the good health she has enjoyed. Miss Sellers and her staff of teachers have kept up the high standard of teaching that has characterised this institution in the past. The English Church, with P. S. Hyde as pastor, has done a much needed work. Unfortunately the pastor had to leave before the end of the season, much to the regret of the congregation. Rev. P. Jones conducted special meetings during part of the summer, and his spiritual addresses were most helpful to all who were fortunate enough to hear them. Dr. J. L. Humphry's death has been a blow to the high school that bears his name, for he did much to help it. Dr. Humphry was universally loved and his name is held in reverence by all who knew him. Rev. Prabhu Dayal, the pastor of the Hindustani church continues his earnest labours and though he has much to contend with, his excellent Christian spirit and sympathetic nature cannot fail to help his people. The *Prem Sabha* has been carried on as vigorously as ever, and has been a great benefit to the scores of Christians of the servant class that are found in this station. The subject of gospel temperance has to be kept well to the front, as our people are greatly tempted to give way to the drink habit which is so common among certain classes in large stations in the hills. Malarial fever has been very prevalent in the Terai and Bhabar, and our workers have suffered severely, some losing their lives. So deadly is the malaria that only those who are acclimatised can live in those parts, hence when a worker dies it is exceedingly difficult to supply his place. Thousands of pilgrims leave the hills every summer by the Ramnagar route, and our worker there is kept busy providing them with tracts and portions of scripture, as our aim is to reach as many as possible in this way.

In the Dwarahat circuit the building containing class rooms for the Theological students was completed. The villagers in this circuit are most anxious to have their boys instructed and our school is well attended and much appreciated; a number of girls' schools have been opened in the villages and are doing so well that the Government has aided four of them. The extensive prevalence of eye diseases this summer kept our physicians very busy and the attendance at the dispensaries has been unusually large. The importance of this circuit grows from year to year as its proximity to the pilgrim route gives our workers abundant opportunities of preaching Christ to the thousands that pass along on their way to the plains after visiting the shrines.

In regard to Eastern Kumaun circuit a chapel has been built at Champawat, the old capital of Kumaun. This meets the wants of the Christians there and is a so a gathering place for all interested in the Gospel message. Another chapel will be built at Tanakpur, the terminus

of the new railway to the foot of the hills. This is a strategic point as here gather hundreds of traders from Tibet as well as those from Kumaun and the plains of India. Miss Bulden with her usual devotion and energy has opened up much work in these two sections of Kumaun. We hope to own a building that will accommodate our missionaries, but at present we are forced to wait for the way to open up. Dr. Corpron is much interested in the schools of this circuit and feels the need of a school in Pithora of a higher grade than what at present exists. The boys that are growing up have not the educational facilities of other parts of our field, and as a result are not as competent as workers as we would like to have them. Scanty means prevent our launching out and doing what we feel ought to be done. Dr. Sheldon and K. Wilkinson, the pastor of our church at Chandans, were privileged to visit Tibet this summer. Dr. Sheldon was invited because of her skill as an eye surgeon. The Tibetans cordially welcomed them and during their stay they had many opportunities to preach Christ in places where most probably His name had never been heard. Two families of Tibetans were found who were Christians, having received baptism at the hands of K. Wilkinson of Chandans some time ago, when they were temporarily living in British territory. These Christians gave every assistance in their power to our workers. Thus this land so long closed to missionaries is being entered and the Gospel message is joyfully heard by the people.

MORADABAD DISTRICT.

J. H. Gill, District Superintendent.

Moradabad District is one of the largest, and most fruitful, in India: converts from here are scattered over the country, working for God. We have sixteen separate circuits, each of which has an ordained preacher-in-charge and also a number of men and women helpers.

The total number of Christians now, is,—18,674. The writer has been in charge, at this writing, about nine months; he has visited the head quarters of each circuit, besides doing other needed touring. A total of 48, quarterly conferences were held; in these, an effort was constantly made to see that the preachers-in-charge kept faithfully visiting their sub-circuits: and we tried to impress on them the necessity of thoroughly shepherding the flock; so that every Christian in their folds should be regularly instructed; so that no one should fail to receive spiritual care: this rather than baptisms was made prominent; and yet the baptisms reported to date amount to 1,051: and there are yet two months before Annual Conference meets.

The fact that the large force of workers has worked faithfully, and that almost no disciplinary measures have been necessary, speaks well for the character of our people.

We have in the District 2 American missionaries, 3 missionaries' wives, 3 W. F. M. S. missionary young ladies, 6 W. F. M. S. assistant missionary ladies, 14 Indian preachers, members of Annual Conference, 49 local preachers, 38 exhorters, 78 other male workers, and 128 female workers, or a total of 320 workers of all grades.

The year has been free from famine and sickness of any pronounced type; for this we rejoice and thank God.

The immediate neighbourhood of Moradabad has suffered some from floods, interrupting the good work temporarily.

We are favoured with having railways in several directions, which greatly facilitate visitation of outlying places; but these railway-lines, during the close of the rains, were breached in several places, thus hindering our movements. The writer first served as a missionary in

Moradabad now thirty-eight years ago: and few who were here then remain: his first labours were in conjunction with E. W. Parker, and in those days we travelled together, by night, and by day, in our own conveyances: for there was then no railway.

Now the large number of preachers and helpers, and the many village Christian communities, are in great contrast to former times. In the interim many changes have occurred in the staff of workers. It is greatly to the praise of the faithful men and women, who have lived, laboured and died in harness here: and their works do follow them.

While in some parts of India unrest is apparent, here we have quiet; and our workers move about protected and unhindered.

The pulpit of our city church in Moradabad is a place of influence and opportunity. We have a large Christian congregation of both sexes: many non-Christians are attracted to the services and eagerly listen to the Gospel.

Our Indian ministers are trained and experienced men: the singing in the Church is both hearty and harmonious; and is accompanied by instrumental music.

It is very interesting to any one making a tour of visitation to the different parts of the city of Moradabad to find more than twenty places where work is being successfully carried on under the care of brothers Simpson and Harris.

There is ample room for Jesus in India; the fact that almost 3,000 suicides occur in the United Provinces alone, in a single year, is proof that there are many hearts destitute of peace; and here the preacher of the Gospel has the advantage of presenting Christ and Christian teaching; offering to weary souls that Truth which brings soul rest, and a peace that passeth understanding.

Although two other missions have recently begun work here, their work is small compared with ours.

The Women's Foreign Missionary Society, by its agents, are carrying on a very successful work, and this they will report separately.

The writer during the nine months he has been here has chiefly aimed to keep the running machinery steady, and to see that it did not stop; activity and usefulness can be spoken of all the circuits.

We have not been without failures among individual helpers; but I am glad to say they have been very few.

To take a community out of heathenism, and to lift it up to New Testament standards, is not the work of a day, nor of a year, but of a whole life time so we have much to cause us to rejoice and for which to be thankful. Great emphasis is placed on the training of children and youth; and this, in the long run, will tell.

So those brothers and sisters of our staff who have special oversight and guidance of the young in their charge, have, resting upon them, a heavy responsibility quite similar to that that rests upon parents. If we are faithful in this branch of the work, the church will be strong and pure, and will be a shining light in the midst of much darkness.

The revival services held in the spring of the year were perhaps the most striking events worth recording.

The account of them running through several issues of the *Kaukab* occupied about fourteen full columns of that valuable paper: each of the sixteen preachers-in-charge told its story in his own circuit. Half the baptisms of the year occurred at that time; 67 heathen altars were reported broken down, by their worshippers themselves, and a wave of blessing passed over the district.

Moradabad city and circuit were greatly blessed and its influence on our young people has continued: in all this the baptism of the Holy Spirit was made very prominent. Some time ago an effort was

made to reach the chamars of a certain village, and special services were held, hoping for immediate fruit.

The success was only moderate because of the very great opposition then offered: but the Holy Spirit touched the heart of one of the chief opposers, who is the headman of the village: he held out against God until this year, when he yielded, and signified his readiness to leave his old faith, and to throw in his lot with Christians. At his earnest request, Bishop Warne came all the way from Lucknow, and we went to the village: in the midst of his brethren Mekum confessed Christ and the good Bishop administered the rite of baptism. This was a signal victory, and one which promises more fruit soon.

It is also worthy of record the Rev. J. W. Waugh, D.D., ended his earthly pilgrimage this year among us, and he is buried in our Moradabad cemetery: his was a long and useful life.

Dr. James L. Humphrey, who recently died at Little Falls, New York, laboured here in Rohilkhand many years: his was a glorious career: God buries His workmen, but His work goes on.

Early in this year, an opportunity occurred for the circulation of the Holy Bible in the vernacular. Eighty-five rupees worth were purchased at a greatly reduced price; the Rev. C. E. Simpson joined me in the expense: we have but a handful of these Scriptures now left.

At least four colporteurs are employed independently in four of our circuits; in addition to the effort named above, God's printed Word in every Christian home will be a power beyond calculation for the uplifting of the people. Since writing the above, the Annual Session of the Moradabad District Conference occurred. It was held in a large grove within the city limits; tents and booths sheltered the assembled people. The religious services were held under an immense shamiana. The pupils from our two large boarding schools for boys and for girls attended; and an audience of from 1,000 to 1,500 crowded the tabernacle. A good many outsiders also came. The Epworth League rally was a notable day: the General Secretary, the Rev. B. T. Badley, was present, and all hearts were moved by his addresses. Bishop F. W. Warne was with us for several days; he led us in much prayer, and his help was invaluable in harmonising the several elements among our workers and in leading the whole people to a great earnestness to Christ. Many times the altar was crowded with earnest seekers: shower of blessing fell on our men and on our young people. We thank God and take courage.

Moradabad Circuit and High School.

This has been a specially good year for us at Moradabad in more ways than one. God has to a certain extent revealed his power in our midst, and some of us have been greatly blessed, for which we praise him. We are however expecting and preparing for much greater things.

The work in the sub-stations has been good, yet nothing out of the ordinary has taken place. God grant that the extraordinary may come soon and that it may become the normal condition. We have been rather short of workers during the year. This has been partly because of lack of funds, but mostly because of the difficulty of getting good men. The small schools have been the greatest sufferers on this account. We hope soon to meet this need, however. At Bhojpur, one of our most important sub-circuits, we have been able to secure a fine site near the centre of the town for our work. For many years we have tried to obtain a location here but failed because of the hostility of some of the leading men. This year an opportunity offered itself, and we were not slow in making use of it, though a desperate

fight was made by some to keep us out. We have now built a house there for our workers and hope soon to put up a little church.

Last year we reported the largest benevolent collection in the history of the Moradabad church. This year exceeds last year by several hundred rupees. For all this we give praise to God.

The school has had a good year, but not as good as we had hoped. Though our staff has been strengthened, even beyond the financial ability of the school, it is still insufficient to meet the demands laid down by the Government. What is most urgently needed is a graduate from home, a B. Sc. if possible, who will devote all his time to teaching. I recommend that this be done with as little delay as possible.

The boarding department is in good condition. Financially we have nothing to complain of but much to be thankful for. The Lord is laying it upon the hearts of our friends to give. So we have support for almost as many boys as the present boarding can accommodate. Then the Lord has been blessing us spiritually. About thirty or forty of our older boys are looking forward to the ministry. Then there is a spiritual atmosphere among the boys such as has not been noticed for some time. To God be the praise.

The new building is progressing well. When completed it will be the largest building in Moradabad and a structure that our Mission might well be proud of.

ODDH DISTRICT.

Rev. J. W. Robinson, District Superintendent.

The year 1910 has witnessed no startlingly new departure from the ordinary development of the work in the past, but constant effort has been made to help our own people and reach those committed to our care. The district is a large one and as our three thousand or more Christians are widely scattered, usually but twos and threes, being found in the villages where they live, it is exceedingly difficult for the workers to reach them often enough to really indoctrinate them. This year very special effort has been made to have all our Christian boys and girls taught, and progress is being made in this direction. As far as possible, boys and girls who seem to promise development are placed in our boarding schools, and for those who do not promise so well, our plan is that they shall be taught by the preacher until they can at least read the Bible. As a rule we find it impossible to teach to read and write those who become Christians later in life and it is also almost an impossibility for them to memorize portions of the scriptures, the catechism and the creed, but our helpers have tried and with some success to indoctrinate them and give them clearer conceptions of the faith we hold. While the great number of our adherents are ignorant, when we consider from what they came we feel that real progress is being made.

During the month set apart for the special effort, our various preachers in charge led their bands of workers throughout the circuits, and reached very many who had never before heard the gospel. But aside from this, every month of the year in villages and bazars, in the city mohallas and out in the jungles, the gospel has been given to the thousands who have listened eagerly. We have still looked in vain for any large break among the people. In one of the circuits where we before have had Chamar baptisms, a further number of these people have become Christians, and in one circuit where we have had work among the hereditary thief tribe, the Sa'nsiyas, we have had further

accessions, but nothing to justify us in saying there is a beginning of the mass movement.

We continually have to regret that our Christians are so poor. Coming as most of them do from the labouring classes, their tendency to move from place to place makes it very difficult to properly teach them, and sometimes for months they will have their work in villages where we have no workers. Again, the poverty of our people is a serious obstacle in the development of the spirit of self-support. With the hope of securing a better foundation for development the workers this year have been instructed to give more time and effort to reaching people who are attached to the soil and whose conversion would give us a settled community and one that can more readily take up the burden of self-support. Yet, while our present community is poor, it has done well in giving, considering its poverty. For pastoral support we have collected from Indians alone a total of Rs. 1,200, and when we add to this further contributions for the benevolences it gives an average of about twelve annas per man, woman and child of our community.

Special revival effort has been made at most of the centres during the year, and in a number of cases a real quickening of the spiritual life has resulted. The special services held in Sitapur at Easter time, and also in Lucknow among the students as well as in the English church, were helpful to our people, and we have reason to think left lasting impressions, especially with our young people. It is a real joy that some of our preachers are developing an ability at conducting such services that makes them independent of outside help. The smallness of the Christian congregation that can be gathered is a very serious hinderance, and we try to overcome it by calling our people from many villages to convenient centres.

Hitherto the work of the district has been divided into eight circuits. Last year it was decided to cut off Fatahpur and Bahramghat from one circuit and Biswan and Tambaur from another, and with these as a nucleus form a ninth circuit; the result has been good, and one of the best works of the year has been in the new circuit. It is in contemplation to form another circuit at an early day.

The total number of baptisms this year has not been quite as large as last year, but in spite of some heavy losses in Sitapur on account of the transfer of the British troops, and the consequent removal of a large number of Christians who worked with the regiment, our Christian community shows a substantial increase. On account of lack of money for the purchase of Sunday school papers we have not been able to make much advance. In a number of schools we have twelve more, but in attendance there is reported a decrease of about a hundred, though we still have the remarkably large number of nine and a half thousand attendants. Our nine senior and five junior leagues have a membership of six hundred and thirty five, and are doing a good work among our village Christians and our young people in the schools.

The district very seriously lacks village schools. Aside from the larger institutions, which will be mentioned later, we have but eleven small schools in the entire district. Many of these are doing splendid work, but their number needs to be multiplied. A small school in connection with each centre not only gives our own boys and girls a chance, but is a valuable evangelising agency, without which it is often very difficult to secure openings that lead to real development.

The help of the British and Foreign Bible Society is gratefully acknowledged. Their colporteurs are with us in four of our circuits, and through them and our own workers forty eight Bibles, a hundred and three testaments, five thousand portions and seventy thousand

tracts have been sold and distributed. At the time of the Golapokranath mela very special emphasis was placed on tract distribution and twenty thousand were given out at that one place.

During the year we have had building operations in a large scale in Lucknow, and at Kamalpur we have been able, through the kindness of a friend in America, to build a neat little chapel for the use of the school and congregation at that point. A real need of the district is a number of houses in which our preachers can live with comfort and with some hope of escaping the yearly outbreaks of fever. The weeks of time lost through these seasonal sicknesses of our workers is a very serious item.

While this district has a large missionary force, it is entirely absorbed in the various institutions of our work. During the period under review these institutions have had good success. The Sitapur boys' school has had fair tuitional results and has furnished us a number of workers, but the attendance of Christian boys is much lower than was formerly the case. The Sitapur girls' school has had the best year of its existence in many ways. The tuitional results have been splendid, there has been a marked growth in spiritual matters, the health of the school has been good, and the attendance of Christian girls is now well over a hundred.

The Deaconess' Home in Lucknow has been, as usual, a centre of activity, from which is carried on the work among the Indian Christians, the zananas and the English-speaking work. The permanent failure of the health of Miss Hardie leaves us with but one missionary here, while two are positively needed.

The English-speaking and the Hindustani churches in Lucknow have both had good years and the spirit of revival has been especially present in the English church. But the absence of a regular pastor for some weeks toward the end of the year has been the cause of a rapid decline in the size of the congregation. In the vernacular church the congregations have been large all year, and there has been an apparent growth in both the spiritual condition of the people and their ability to in every way support their own institution. The Dasahra meetings this year, at which the attendance of Hindustani workers was especially large, were of great blessing to the local church and to those who came from a distance.

Our large publishing house has maintained its standard of work and usefulness. This press conducts a business that reflects credit upon the mission, and through its job work and the sales of its book room not only supports its own work with a very large output of free religious literature, but during the year that is past contributed a substantial amount to the support of the superannuated local preachers and their families. Aside from the regular issues of the woman's papers, the children's papers and the *Sunday School Lessons*, and also the *Kaukab-i-Hind*, our weekly vernacular official organ, which this year has been somewhat enlarged, large numbers of special books and tracts were published. A special feature was the issuing of 20,000,000 pages of a tract designed for use in the special evangelistic effort.

The Reid Christian College and its allied schools have again had the best year in all branches. In spite of doubling the fees in the college of liberal arts the attendance of last year was more than maintained, while in the collegiate school the increase over last year was one hundred and fourteen, in the Nakhas branch school it was eleven and in the department of Commercial Education it was thirty-six. The total enrolment for the year is 922, or twenty per cent. higher than ever before. In the Government examinations only six out of thirty-nine who went up for the matriculation examination passed, but in the intermediate, eighteen out of forty and in the B.A. five out of nine.

passed, and brought the average for the school above the average of the schools of the province. The number of Christians in the hostel is now a hundred and thirty-three, and this year a new hostel for non-Christians was opened and is filled to its capacity, twenty-five.

While the education of women in India has not yet progressed far enough to give us large enrolments, the work of the Isabella Thoburn College and its departments for the year has been most successful. While the former Principal, Miss Robinson, was away on sick leave, Miss Hill took charge of the institution, and after the return of Miss Robinson in July, at her request the same arrangement was continued to the end of the year. For the first time for some years the foreign staff of the school has been full, and the year has witnessed harmonious work and real progress. The enrolment for the college classes is twenty-two, for the normal training school twenty, for the high school one hundred and fifty-three. The old boarding rooms are crowded to the utmost and have this year been condemned by Government as unfit for such numbers. This attitude of Government makes us appreciate the generosity of the friends of our Miss Lilavati Singh, of beloved memory, in providing the money for a memorial to her, and the coming year will witness the erection of a modern sanitary and well equipped dormitory for the accommodation of our Christian girls. While the final answer to our application for a Government grant-in-aid toward erecting the Louis Parker High School Building has not yet been given, it is receiving favourable consideration, and we hope to be able to begin work on it at the close of school in May.

For the money which enables us to carry on the institutions and the evangelistic work of the district we give thanks to the Board of Foreign Missions and the Woman's Foreign Missionary Society, and also to the large number of friends whose special gifts have given us property and works that to some extent enable us to meet the needs of the district. For health and strength and a corps of willing workers and a love for the work and the people, we give thanks to God.

PILIBHIT DISTRICT.

G. H. Frey, District Superintendent.

Thanks and praises be given to God the Father that this year has been a blessed one for all the workers. We received many blessings and work has been opened up in a number of villages. The policy of exterminating, as much as possible, idol worship from among the new converts, has been vigorously upheld. At many places a number of altars and places of worship have been destroyed. In certain families all those who were not baptised and by whose influence idol worship was again introduced among their Christian brethren, by persuasion and prayer, threw their idols away and again began to lead a Christian life. A few old Christians rebuilt their altars and places of worship, but they have been torn down and the Christians again began to decide wholly for Christ. The work is daily progressing but the labourers are few. It is very necessary that the number of workers should be doubled.

Rampur State Circuit.

A Nanak Panthi had only one son, who one day fell ill. The father did all he could for his son, but failed. At last he sent for the preacher. All the preachers prayed for six hours. The Lord heard our request and saved the boy. We baptised there and then fifteen persons. The Nawab of Rampur's uncle's begum bought a Bible and gave Rs. 5 as

a prize to the preacher-in-charge. Before we worked secretly but now we are free to preach Christ. We are not allowed to have street preaching yet. The Nawab of Rampur has built a church in memory of Madar-ul-Muham's daughter. Praise God, this is strange but it is by his will. This church is under the Moradabad chaplain and is situated very near the railway station.

Pilibhit Circuit.

Pilibhit is a political district about 35 miles broad and of the same length: population 65,500, but we have only 45 workers, *i. e.*, one man for every 1,500. There are 2,160 Christians. In this respect also we have few workers. The preacher can only go on the day fixed, but never daily. From Bisalpur to the foot of the mountains everywhere such is the case. As a railway line is under construction from Tanakpur Mandi to Pilibhit and then will run to Shahjahanpur. This new construction will greatly help us in our work and much more will be accomplished. The old Christians who have removed to Pall Mandi will again come within our reach.

Evangelistic Work and Revival Meetings.

We began our daura from the 15th of January 1910 and at the same time we were holding special revival meetings in every village we went to. These meetings were not only helpful to the Christians but others were also blessed. Meetings were also held under the shade of trees where Hindus and Mohammadans came and gladly heard of Christ. Gospels, portions of the gospels and tracts were distributed gratis and also sold. This work was carried on till the 15th March. Many Christians of the district became religious and many more received firm faith through prayer. All those Christians who could read but had no Bible were given one. During this period the Holy Sacrament was served at many places. The members with great respect and joy took part in the Sacrament. Every month in all the circuits the Holy Sacrament is served, at which many of the village Christians take part. The preachers in charge are trying their best to make all Christians observe all the Christian rites. Through the revival the day is fast approaching when even the village Christians will observe their religion like their town brethren.

Almost all the preachers in charge are trying to make even the humblest Christian perfect and teach that they all must learn to read the Bible. So there has been a little success. All the Bibles, New Testaments and portions received at half price from the Bible Society were either sold or given away.

This year we worked among other castes, but success had not been to our satisfaction. Among the farmers, weavers, cobblers, many are ready to be baptised, but one is waiting for the other to take lead, *i. e.*, they are putting forward similar excuses, hoping that some day this barrier will be removed.

There are seventy-seven day schools educating 1,113 boys. The greatest aim is that after studying a book or two they shall read the Bible. The bright and promising ones are admitted in the boarding house. There is one boarding house containing twenty-six boys. Those who finish the course of study of the school either work as teachers in the district or are sent on recommendation of the conference to the Bareilly theological seminary.

There are eleven senior and six junior leagues, which are a means of training the boys and young men social etiquette and courage to speak to a large number of people.

There are 111 Sunday schools for 3,868 boys. In these Sunday

schools little boys whom no one teaches are also taught. The Sunday schools are held on the platforms in front of houses, under the trees, or in the lanes. The people are taught of Christ Jesus through hymns, catechism parables and Bible stories.

Our community did not make such progress as we desired in the beginning of the year; but we thank God that this year there is an increase of 178 baptisms over last year. The number would have been doubled had the cobblers, weavers and farmers come. The total number of baptisms this year is 888. Thank God that Dasehra meetings are a means of abundant blessing to our district. The workers try with all their hearts to establish the glory of God and the banner of the Gospel in every home of all the villages. May God send many labourers into his vineyard.

BUDAON.

William Peters, District Superintendent.

Another year of our Master's glorious service has come to an end and we can confidently say that, with the help of our Saviour and the guidance of the Holy Spirit, it has been a year of peace and victory, for he has given us success in many directions in his service.

In answer to our prayers he has given us victory in this district in spiritual matters. As I said last year, the fire of revival has caught on and it has been so throughout the year. Many old and new Christians have received the baptism of the Spirit and they are doing more and more to use their blessings for the salvation and spiritual uplift of others, which is very hopeful.

Our people have set a good example in temperance work. It is worthy of mention that the Budaon congregation had a meeting in which it was decided that if any Christian was found drinking or frequenting liquor shops he should be fined two rupees. They were determined to do this. When the non-Christian contractor of liquor shops realised what loss it would mean to him, he brought a false charge against some of our Christians and accused them of obstructing and beating his customers. A Mohamedan Deputy Collector tried this case after careful enquiry. In defence, our people presented a copy of the *Kaukab-i-Hind* in which the resolutions of their temperance meeting were recorded. Earnest prayer was offered for God's help. The officer was much impressed. He dismissed the suit and commended the Christians for their action. At the same time he warned them not to use any intoxicating liquors and threatened to punish them if any of them were caught. This is through God's power and a fruit of the revival, for nominal Christians are frequently given to this evil.

I have been told of a Christian convert, not very strong, who fell ill and the treatment did him no good. Others advised him to worship a goddess, but he refused to do it, declaring that, dead or alive, he belonged to Christ. He fell asleep in Jesus, trusting in him and praising his name. He exhorted his people not to forsake Christ.

Many important and wonderful things have been done in the district, which give us the assurance that Christ will be victorious and abundantly glorified. Almost all workers have done their work faithfully, and in love and eagerness passed on their blessings to their people. This work is still going on and spiritual grace is flowing through their hearts like a river.

The number of our workers is very small, but the field is very vast. But of late the Lord has been impressing upon his people the need of their taking the gospel of peace to their fellow men and women. In eight circuits there are eighty three Christians who are voluntary work-

ers who are helping our workers by going with them to preach and by helping them in conducting devotional services. These people are very enthusiastic. In one of the quarterly conferences there were nineteen brethren present. The reports of their work, and especially of how the Lord was spreading the fire of revival in their midst, filled my heart with gratitude and praise to the Saviour. Indeed the Lord is blessing us more than we can tell.

The material condition of our people is also improving, for it is bound to do so where the people are spiritually alive. Even if trouble comes upon them, they are thankfully ready to bear it. Various epidemics have been raging in the district but there have been very few deaths among our people. The statistics will show our numerical strength. We try to give from our income, with self-denial, for his glory, and induce all Christian brethren by precept and example to do the same. There is much room, however, for doing more, for it will not do to give from year to year according to the amount fixed by the circuit. It is not according to the will of God or man. The more we are blessed by him, the more we ought to give for his glory.

The word of God has been preached faithfully and with power in melas of non-Christians, and among those specially who are said to belong to high castes. Some of them are earnest seekers, but for some special reasons we have to be very careful in baptising them into the fold of Christ. The Lord Jesus gives us special equipment for his work, but under the guidance of the Holy Spirit the Dasserah meetings and District Conference have proved very helpful spiritually. Our men and boys came into special experience of communion with God at the Dasserah meetings and the effect was visible at the District Conference and workers' meetings like a flame of fire. The power of God was wonderfully manifest. Bishop F. W. Warne, Dr. and Mrs. West, Rev. B. T. Badley, Professor Mukerji, Rev. J. R. Chitambar and Mr. N. Jordan helped us with their presence and powerful messages. They felt the presence of the Spirit in our midst in testimonies to the triumph of Jesus. Glory to his name.

The Annual meeting of our *Prem Sabha* was indeed a very blessed one. Many testified within our hearing to the fact that they had never been in a meeting of that sort. Our beloved Bishop Warne was dubbed. "The Bishop of *prem sabha*" by this remarkable organisation. This organisation has done a great deal in promoting fellow feeling and brotherly love among our Christians.

Our schools for the education of Christian children are not satisfactory, but for two years every worker has been teaching boys, in addition to preaching and looking after the Christian people. This is helpful, but we have not arrived at our goal yet. We want two or three special schools in every circuit, the expenses of which may be partly borne by the people and partly by the mission. It will be easier to provide such schools for circuits that undertake to assume partial support.

We have an Anglo-Vernacular middle school with 236 Christian and non-Christian boys. The monthly expenses are Rs. 350, but the school is self-supporting. It provides the tuition expenses of Christian boys also. Results of examinations have been good and every year we receive some increment in Government grant. But in several respects we cannot satisfy the Government Inspector owing to lack of funds. We have seventy three Christian boarders. Our Christian boys have had a very good Christian experience this year. Many of them have given themselves to the Lord and have consecrated their lives for his service. These boys have, like valiant soldiers of Christ, helped in the various Christian activities of our church. A number from their midst have been sent to the Bareilly theological seminary to be trained for the ministry.

Non-Christians have expressed a desire for a boarding house for their boys. They want them under Christian supervision, even if the boys have to attend the Government or some other school. It is very desirable, but funds do not permit it. We have any often desired to raise our school to a high school, but we have not been able to do so for lack of funds.

The boys' school under Miss Ruddick has 120 pupils. Religious, intellectual and physical education is satisfactorily given. The girls are well looked after and there is no complaint from parents. This is an instrument for God's glory. One girl was successful in the Government middle examination. There has been some increase in Government grant.

The work of the Epworth League and its members leads us to praise God. Budaon League has given much help in the manifestation of his glory. It is not a nominal League, but a mighty instrument for his service. We praise God for his wise providence in the appointment of a popular, energetic and zealous General Secretary for India. We trust the work of the Epworth League will grow under his advice and management.

There were more marriages in our district this year according to the Christian rite, but in some Circuits our preachers were helpless, in spite of their efforts, as some of the contracting parties were minors. One of our pastors refused to marry a couple because he knew that they were desirous to get married after the heathen as well as Christian rite. When the matter was referred to me I investigated the case thoroughly and found that the pastor had done a very wise thing. I told the parties very plainly that unless they were willing to be married only after the Christian rite neither I nor any of my workers would marry them. They after all were very sorry for what they had intended to do; they apologised to the pastor, and the entire bridal party came to Budaon, where they were regularly married.

We have a fairly satisfactory system of encouraging self support in our midst and there seems to be willingness on the part of our people to contribute willingly towards the cause of the Gospel. We are gradually introducing new methods in order to be successful in this important work.

The district and city zenana work is under Miss F. A. Scott, and it has been done, as far as possible, with much zeal and energy. Bible readers have been more or less faithful in their work. Revival meetings were held for women in camp. Joy and peace are visible in the work and God gives us victory in our efforts to work harmoniously. We hope and pray that he will continue to be with us and enable us to so fulfil our trust that we may hear words of commendation from him on the last day.

The work is growing. Victories are being won for the Crucified One and we are pushing forward in the battle with a complete assurance of victory, for the Captain of our Salvation, even Jesus Christ, is with us.

North India Conference Statistics for 1910.

N.-B.—This contains the statistics of each circuit and the totals for the District, followed by a Summary of all the Districts of the Conference and a comparison with the preceding year. The Statistical Report which appears on another page, draws attention to the more noteworthy points of the Statistics with explanations.

In the Reports of Collections, all annas have been added and carried into the totals and Grand Total, but they are not printed, as our space is limited. The annas in a collection are represented by an x, except in the Summaries which deal with larger amounts. Apparent errors in the totals are due to the sum of these annas being added.

G. C. HEWES,
Statistical Secretary.

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.					BAPTISMS.			
	CHURCH MEMBERSHIP.		Baptized children.	Total No. of Christians.	Deaths.	Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.
	Probationers.	Full Members.							
BAREILLY DISTRICT.									
Bareilly ..	355	603	306	1,267	13	45	..	18	63
" Sadar Bazar ..	270	104	195	569	..	21	1	4	26
Faridpur ..	233	239	177	649	4	10	6	20	36
Jalalabad ..	302	308	256	866	16	9	10	10	29
Khora Tajhera ..	264	208	182	654	9	9	14	22	45
Miranpur Katra ..	173	140	108	421	2	18	..	11	29
Mohamdi ..	52	43	42	137	4	3	6	19	30
Pinahpur ..	59	213	123	386	9	22	..	..	22
Powayan ..	247	211	191	649	15	11	27	44	82
Shahjahanpur, East ..	160	128	130	418	5	5	..	6	11
" West ..	125	112	102	399	8	4	2	6	12
" Dilawarganj ..	309	79	152	540	17	5	7	28	40
Tilhar ..	171	242	332	745	18	19	20	31	70
TOTAL ..	2,711	2,633	2,350	7,700	120	183	93	219	495
BILNOR DISTRICT.									
Bashia ..	300	159	180	639	8	19	10	8	37
Bilnor ..	10	238	412	1,055	19	15	21	12	48
Dhampur ..	638	222	350	1,219	20	28	21	67	116
Kiratpur ..	199	120	312	531	12	27	36	70	127
Mandawar ..	381	303	248	932	20	30	32	103	165
Nagina ..	320	158	248	726	13	32	45	19	90
Najibabad ..	180	118	141	439	9	34	25	28	87
Nurpur ..	370	139	175	684	13	10	4	24	38
Seohara ..	260	184	188	632	13	23	19	41	83
TOTAL ..	3,173	1,641	2,234	7,048	127	218	207	372	797
BUDAUN DISTRICT.									
Aonla ..	389	1,010	732	2,131	20	28	25	33	86
Bilsi ..	808	269	726	1,863	13	75	59	69	203
Dhamora ..	158	236	499	1,193	13	25	15	42	82
Bisauli ..	757	673	458	1,868	66	15	2	12	29
Budaun ..	388	398	444	1,230	14	8	4	8	20
Dataganj ..	467	350	300	1,117	3	2	11	14	27
Kakraba ..	224	402	354	980	15	10	7	13	30
Ujhani ..	615	104	639	1,415	12	27	19	31	77
TOTAL ..	4,166	3,179	4,152	11,797	156	190	142	222	554
GARHWAL DISTRICT.									
Paurl ..	34	136	104	273	3	4	..	..	4
Dikhwali ..	130	96	97	323	1	16	1	2	19
Lobha-Kainur ..	15	25	34	74	1	..	..	..	..
Ramnee ..	18	12	43	73	..	..	..	1	1
Lansdowne ..	34	60	35	129	4	5	..	4	9
TOTAL ..	234	329	282	842	9	25	1	7	33
GONDA DISTRICT.									
Bahrach ..	50	22	54	126	5	4	11	3	18
Bairampur ..	66	15	18	99	..	..	2	7	9
Bhinga ..	7	17	9	33	..	1	8	7	16
Colonelganj ..	24	18	24	66	1	1	2	3	6
Gonda ..	6	90	90	180	4	5	5	13	23
Kaisarganj ..	140	42	93	275	21	4	5	10	25
Mankapur ..	4	15	13	32	..	..	..	2	2
Nanpara ..	108	9	31	148	3	4	1	19	24
TOTAL ..	405	228	332	965	34	19	34	70	123

FOR THE YEAR ENDING WITH 31st OCTOBER, 1910.

AND WORK.

SUNDAY SCHOOLS.				EPWORTH LEAGUES.				CHRISTIAN WORKERS.									
Number of Sunday-Schools.	Number of Officers and Teachers.	Total Scholars of all ages.	Average Attendance of Officers, Teachers & Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers, Bible Readers, Colporters, Doctors, etc.	Total, Christian Workers.
69	118	2,885	1,985	2	250	1	145	2	2	3	7	3	22	55	1	18	113
10	5	156	115	1	35	..	..	..	..	..	..	1	3	..	1	3	8
12	6	333	276	1	19	..	..	..	..	..	..	1	3	2	1	3	15
10	10	275	175	1	48	..	..	..	..	..	..	1	2	2	4	6	11
11	11	155	397	1	48	..	..	..	..	..	..	1	3	2	4	6	12
9	9	274	209	1	25	..	..	..	..	..	..	1	3	2	4	3	11
5	5	133	100	1	45	..	..	..	..	..	..	1	3	2	4	3	11
2	6	100	62	1	25	..	..	..	..	..	..	..	3	2	4	4	12
10	10	340	215	1	25	..	..	..	..	..	..	1	3	2	4	3	12
9	19	311	290	1	50	1	56	1	1	1	3	1	4	2	1	5	15
9	17	456	375	1	66	1	78	1	1	1	3	1	1	1	2	7	16
5	5	211	185	1	30	..	..	..	..	..	..	1	3	1	4	4	13
11	13	622	536	1	32	..	..	..	..	..	..	1	4	..	2	5	11
172	234	6,551	4,975	14	698	3	279	4	4	4	10	13	58	72	24	72	261
16	16	312	280	1	45	..	..	..	..	..	..	1	3	4	..	8	16
18	26	440	302	1	50	1	57	1	1	..	3	1	4	5	3	10	23
20	18	411	410	1	26	..	..	..	..	..	..	2	4	1	10	10	20
9	9	200	180	1	20	..	..	..	..	..	..	..	2	2	3	8	12
12	12	315	301	1	21	..	..	..	..	..	..	..	5	1	2	9	17
12	12	150	120	1	20	..	..	..	..	..	..	..	4	..	3	6	13
9	9	180	160	1	25	..	..	..	..	..	..	..	5	1	3	7	16
11	11	202	145	1	20	..	..	..	..	..	..	1	2	..	5	5	13
12	8	242	93	1	25	..	..	..	..	..	..	1	1	1	2	4	9
119	121	2,452	2,001	9	246	1	57	1	1	..	3	5	27	15	31	65	148
10	11	1,087	1,021	2	60	..	..	..	..	..	..	1	2	3	6	9	21
9	9	1,385	1,127	3	157	..	..	..	..	..	..	2	1	6	4	11	24
10	10	1,115	889	1	32	..	..	..	..	..	..	1	3	4	10	10	34
14	13	1,014	880	6	125	..	..	..	..	..	..	1	2	5	2	10	20
25	22	798	628	2	124	1	138	..	..	2	2	3	4	3	8	17	39
8	8	624	600	1	28	..	..	..	..	..	..	1	2	2	3	5	13
19	16	950	800	4	130	1	70	..	..	..	..	1	3	2	3	9	18
11	11	250	210	1	25	..	..	..	..	..	..	1	2	5	4	6	18
106	100	7,283	6,155	20	701	2	208	..	..	2	2	11	19	30	46	77	187
16	21	425	495	3	134	1	35	1	1	2	1	1	5	9	3	22	45
18	18	360	245	4	73	..	..	..	..	..	..	1	3	9	2	16	31
6	6	102	81	..	..	2	45	..	..	..	..	1	1	4	..	8	14
4	4	82	67	..	..	..	..	..	..	..	..	..	1	1	3	3	9
6	4	80	67	..	..	..	..	..	..	..	..	1	..	..	..	..	6
50	53	1,047	953	7	207	3	80	1	1	2	1	4	10	24	9	53	105
6	11	235	223	1	17	..	..	..	..	..	..	1	5	2	2	7	17
10	10	260	233	1	19	..	..	..	..	..	..	1	3	2	2	6	13
8	9	133	120	1	16	..	..	..	..	..	..	..	3	1	2	4	10
3	4	75	69	1	15	..	..	..	..	..	..	..	2	..	1	3	6
17	24	602	555	1	57	1	65	1	1	1	4	1	2	..	3	11	28
10	10	612	552	1	62	1	15	..	..	..	..	1	2	2	2	7	14
9	6	136	120	1	7	..	..	..	..	..	..	..	2	1	..	4	7
4	4	195	135	1	16	..	..	..	..	..	..	1	1	1	1	4	8
67	78	2,272	2,007	8	209	2	80	1	1	1	4	5	22	10	13	46	103

NAMES OF CIRCUITS.	CHRISTIAN COMMUNITY.					BAPTISMS.				
	CHURCH MEMBERSHIP.		Baptized Children.	Total No. of Christians.	Deaths.	Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.	
	Probationers.	Full Members.								
HARDOI DISTRICT.										
Bilgram ..	54	42	61	157	3	8	..	12	20	
Hardoi ..	132	117	144	393	1	11	16	19	46	
Mallawan ..	129	23	32	184	3	..	..	23	28	
Pihani ..	100	44	84	228	3	12	13	25	50	
Safipur ..	58	27	35	120	3	4	2	7	13	
Sandi ..	206	74	95	375	1	3	10	20	33	
Sandila ..	13	11	15	39	3	2	6	7	15	
Shahabad ..	181	220	184	585	35	22	15	38	75	
Unao ..	147	82	44	273	5	2	2	7	11	
TOTAL ..	1,020	640	694	2,354	57	64	69	158	291	
KUMAUN DISTRICT.										
Bhabar and Tarai ..	90	43	74	207	4	6	..	10	16	
Bhot ..	27	17	46	90	2	8	..	1	9	
Dwarahat ..	13	50	71	134	3	6	..	6	12	
Naini Tal, English ..	3	31	12	46	1	6	..	..	6	
Naini Tal, Hindustani ..	153	70	126	355	6	8	..	13	21	
Pithoragarh ..	191	194	224	609	1	9	..	18	27	
TOTAL ..	477	411	553	1,441	17	43	..	48	91	
MORADABAD DISTRICT.										
Amroha ..	409	321	277	1,007	18	18	2	8	28	
Babukhera ..	213	135	195	543	9	12	..	..	12	
Bahjoi ..	340	251	323	914	5	12	9	12	33	
Chandauli ..	600	277	460	1,337	47	6	42	39	87	
Dhanaura ..	422	252	335	1,009	15	58	..	26	84	
Gunnaur ..	555	226	328	1,109	18	20	30	50	100	
Hasanpur ..	519	299	329	1,147	8	26	4	27	57	
Kanth ..	460	189	371	1,020	16	24	16	23	63	
Kundarki ..	868	310	613	1,791	19	79	22	43	144	
Moradabad ..	1,866	624	1,455	3,945	46	23	50	50	123	
Rajapur ..	241	156	206	603	10	14	2	7	23	
Rajpura ..	383	201	331	915	25	26	3	10	39	
Sambhal ..	612	146	406	1,164	9	22	30	65	117	
Sharifpur ..	250	122	170	542	7	11	5	4	20	
Sirsi ..	410	142	181	733	7	7	10	8	25	
Thakurdwara ..	460	167	268	895	18	..	26	70	96	
TOTAL ..	8,608	3,818	6,248	18,764	277	358	251	442	1,051	
ODDH DISTRICT.										
Barabanki ..	241	100	140	481	1	..	11	28	39	
Fatehpur ..	70	33	32	135	11	5	11	25	41	
Itaunja ..	59	15	16	90	7	1	4	7	12	
Rae Bareilly ..	240	60	85	385	21	..	5	13	18	
Sidhauli ..	151	42	49	242	2	3	9	28	40	
Sitapur ..	180	126	274	589	11	7	12	20	39	
Lakhimpur ..	186	77	154	417	7	6	15	18	39	
Lucknow, English ..	37	129	95	261	4	10	..	..	10	
Lucknow, Hindustani ..	142	228	171	541	6	22	..	9	31	
TOTAL ..	1,315	810	1,016	3,141	70	54	67	148	269	
PILIBHIT DISTRICT.										
Bherk ..	203	300	298	801	20	20	46	50	116	
Bisalpur ..	370	145	190	705	18	14	7	19	40	
Fatehganj ..	450	750	298	1,498	55	60	30	52	142	
Mirganj ..	296	303	248	847	17	38	18	34	90	
Nawabganj ..	318	80	120	518	4	14	9	28	51	
Pilibhit ..	500	228	268	996	57	32	41	51	124	
Puranpur ..	207	113	139	459	5	25	10	13	48	
Rampur ..	344	241	410	995	25	5	15	49	69	
Shahi ..	464	318	242	1,054	60	8	12	30	50	
Sirauli ..	300	754	377	1,431	70	78	34	46	158	
TOTAL ..	3,452	3,352	2,500	9,304	331	294	222	372	888	

FOR THE YEAR ENDING WITH 31st OCTOBER, 1910.
AND WORK.

SUNDAY SCHOOLS.				EPWORTH LEAGUES.				CHRISTIAN WORKERS.									
Number of Sunday-Schools.	Number of Officers and Teachers.	Total Scholars of all ages.	Average Attendance of Officers, Teachers & Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers, Bible Readers, Colporters, Doctors, etc.	Total Christian Workers.
7	5	300	250	2	40	..	..	..	..	..	..	1	3	1	2	8	15
16	20	1,020	995	1	56	1	70	..	1	..	1	1	4	4	6	10	27
7	7	650	600	1	15	..	..	..	..	..	..	..	4	4	..	7	15
8	6	180	150	1	35	..	..	..	..	..	..	..	2	3	2	6	14
8	8	550	500	1	18	..	..	..	..	..	..	1	2	2	3	5	11
8	8	500	446	1	25	..	..	..	..	..	..	..	2	1	2	4	11
7	10	450	390	1	20	..	..	..	..	..	..	1	2	2	..	5	11
15	16	975	884	1	42	..	..	..	..	..	..	1	3	4	..	9	10
9	16	725	567	1	50	..	..	..	..	..	..	1	3	2	..	9	23
84	95	5,350	4,782	10	701	1	70	..	1	..	1	6	24	22	20	63	143
4	7	156	163	1	15	..	..	..	..	..	..	1	3	3	3	5	15
8	12	187	147	1	24	..	..	..	..	..	..	1	3	1	3	5	11
8	18	300	256	..	..	1	40	1	1	1	..	..	..	..	1	12	27
2	15	163	155	1	50	..	..	2	2	5	2	..	10	..	..	..	10
5	16	240	163	..	40	1	20	1	1	..	..	..	7	3	2	11	24
6	22	444	360	1	..	1	62	1	1	4	4	1	5	8	3	40	66
37	90	1,440	1,244	4	119	3	122	4	4	10	6	3	20	15	12	73	153
23	15	448	455	2	65	..	..	..	..	..	..	1	3	2	5	8	19
9	9	287	280	1	22	..	..	..	..	..	..	..	3	3	1	9	17
8	11	313	231	1	46	..	..	..	..	..	..	1	2	1	3	5	12
20	20	550	560	1	52	..	..	..	..	..	..	1	4	2	8	8	23
15	14	400	285	1	32	..	..	..	..	..	..	1	2	2	1	6	14
10	6	420	360	1	31	1	21	..	..	..	..	1	3	1	4	6	13
18	18	587	500	1	50	..	..	..	..	..	..	1	3	..	6	9	20
14	14	252	208	1	30	1	10	..	..	..	..	1	2	3	8	3	17
1	17	769	742	1	31	..	..	..	..	..	..	1	6	2	3	11	23
55	70	1,408	1,239	1	137	1	216	2	2	3	6	2	12	2	10	35	78
7	7	97	90	1	27	..	..	..	..	..	..	..	1	4	3	2	16
9	6	230	210	1	58	..	..	..	..	..	..	..	2	1	1	8	6
18	22	580	460	1	45	..	..	..	1	..	..	1	4	2	8	5	16
9	9	510	460	1	30	..	..	..	..	..	..	1	1	2	3	5	10
6	7	390	165	1	30	..	..	..	..	..	..	1	1	5	4	3	14
11	12	505	450	2	41	..	..	..	..	..	..	1	1	2	10	8	22
248	220	7,746	6,745	18	697	3	247	2	3	3	6	14	49	38	78	127	320
23	20	850	599	1	36	1	14	..	..	..	..	1	6	3	1	9	20
15	12	355	267	1	30	1	20	..	..	..	..	1	3	2	3	6	16
9	9	395	304	1	24	..	..	..	..	..	..	1	3	2	1	9	8
30	16	2,250	1,800	1	56	..	..	..	..	..	..	1	1	2	1	3	25
17	17	586	542	1	42	1	32	..	..	..	..	1	8	3	4	8	19
24	35	1,015	713	1	51	1	120	1	1	1	4	2	6	5	2	16	38
35	21	2,485	2,125	1	30	..	..	..	..	..	..	1	5	3	2	11	22
1	10	95	78	..	40	..	..	2	1	..	..	..	..	..	..	..	3
33	42	1,200	938	1	80	1	60	10	7	8	3	3	6	1	1	11	50
190	182	9,231	7,376	9	389	5	246	13	8	10	7	11	37	20	10	73	201
11	11	347	300	1	23	..	..	..	..	..	..	..	4	4	2	7	17
6	6	152	110	1	17	..	..	..	..	..	..	..	3	1	3	4	11
12	12	345	300	1	50	..	..	..	..	..	..	1	5	4	8	9	27
8	8	980	912	1	25	..	..	..	..	..	..	..	3	3	3	6	15
7	7	312	290	1	20	..	..	..	..	..	..	..	3	2	2	5	13
13	13	289	250	1	34	6	129	..	..	..	..	1	3	3	3	3	19
15	10	504	449	1	35	..	..	..	..	..	..	..	4	3	5	9	18
18	8	415	365	1	70	..	..	..	..	..	..	1	3	3	5	13	15
12	12	416	400	1	24	..	..	..	..	..	..	..	3	1	3	9	18
9	9	502	492	1	38	..	..	..	..	..	..	1	2	2	3	6	13
111	96	4,262	3,808	10	336	6	129	..	..	..	..	4	33	25	38	66	166

CHURCH PROPERTY.

NAMES OF CIRCUITS.	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of W. F. M. S. Property.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.
BAREILLY DISTRICT.									
Bareilly	4	Rs. 15,323	5	Rs. 35,000	Rs. 35,000	1,03,700	1,89,023	..	..
" Sadar Bazar	1	408	1	300	..	1,000	1,708	..	..
Faridpur	3	400	3	360	..	..	760	..	..
Jalalabad	3	350	3	560	..	..	910	..	..
Khera Bajhera	1	13,000	1	300	..	..	13,300	..	..
Miranpur Katra	..	..	..	500	..	10	510	..	..
Mohamdi	..	..	1	100	..	..	100	..	..
Panahpur	1	500	2	280	..	..	780	..	..
Powayan	1	1,100	6	2,040	..	25	3,165	..	..
Shahjahanpur East	2	6,500	4	5,260	..	12,000	23,760	..	..
" West	1	3,700	3	8,300	29,325	..	41,325	..	..
" Dilawarganj	1	500	2	800	..	..	1,300	..	..
Tilhar	1	500	3	1,000	..	..	1,500	..	..
TOTAL	18	42,281	37	54,800	64,325	1,16,735	2,78,141	..	..
BUNOR DISTRICT.									
Bashta	1	100	3	1,200	..	..	1,300	..	..
Bijnor	2	20	3	6,250	4,000	..	10,270	..	..
Dhampur	1	500	1	1,500	..	..	2,000	..	..
Kiratpur	..	..	..	..	..	..	..	..	..
Mandawar	..	..	1	200	..	50	250	..	..
Nagina	..	..	..	..	..	..	..	..	..
Najibabad	1	4,000	1	450	..	20	4,470	..	..
Seohara	1	300	2	580	..	..	880	..	..
TOTAL	6	4,920	11	10,180	4,000	70	19,170	..	..
BUDAUN DISTRICT.									
Aonla	2	1,000	6	850	..	..	1,850	..	..
Blisi	1	500	3	550	..	50	1,100	..	..
Bhamora	2	615	4	491	..	..	1,106	..	..
Bisauli	1	150	3	1,200	..	..	1,350	..	..
Budaun	2	19,000	2	7,150	16,000	3,500	45,650	..	..
Dataganj	1	800	4	240	..	..	1,040	..	..
Kakrula	1	120	5	600	..	40	760	..	..
Ujhani	1	150	3	300	..	..	450	..	..
TOTAL	11	22,335	30	11,381	16,000	3,590	53,306	..	..
GARHWAL DISTRICT.									
Pauli	1	800	3	10,000	32,000	31,000	73,800	1,700	1,700
Dikhwali	3	500	2	600	..	..	1,100	..	..
Lohha-Kainur	1	200	3	1,400	..	..	1,600	..	..
Ramnee	1	400	3	400	..	..	800	..	..
Lansdowne	..	..	2	3,510	..	1,350	4,860	135	135
TOTAL	6	1,900	13	15,910	32,000	32,350	82,160	1,835	1,835
GONDA DISTRICT.									
Bahraich	2	2,050	2	400	..	300	2,750	..	..
Balrampur	1	5,000	2	300	..	100	900	..	..
Bhinga	1	2,000	2	750	..	..	2,750	..	..
Colonelganj	..	..	..	..	..	100	100	..	..
Gonda	2	500	4	7,200	28,000	2,000	42,200	..	..
Kaisarganj	1	687	1	300	..	20	1,007	..	..
Munkapur	1	200	1	200	..	350	750	..	..
Nanpara	2	300	1	300	..	30	63	..	..
TOTAL	10	10,737	13	9,450	28,000	2,900	51,087	..	..

CHURCH PROPERTY.

NAMES OF CIRCUITS.

	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of W. F. M. S. Property.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
HARDOL DISTRICT.									
Bilgram ..	1	250	..	..	..	71	321	..	..
Hardol ..	1	11,000	1	2,000	35,000	1,350	49,350	..	..
Maulawan ..	..	..	..	..	..	..	..	..	..
Pharuk ..	..	..	..	..	..	..	..	..	..
Safipur ..	..	..	1	300	..	..	300	..	..
Sandi ..	1	135	2	335	..	35	505	..	..
Sandila ..	..	..	..	..	..	30	30	..	..
Shahabad ..	4	900	3	300	..	..	1,200	..	..
Unao ..	1	300	2	1,000	..	50	1,550	..	..
TOTAL ..	8	12,585	9	3,935	35,000	1,536	53,066	..	..
KUMAON DISTRICT.									
Bhabar and Tarai ..	3	2,000	3	4,000	..	..	6,000	..	..
Bhor ..	4	2,000	4	1,500	3,873	..	7,373	..	..
Dwarahat ..	1	3,800	4	2,000	5,500	2,800	14,100	..	..
Naini Tal, English ..	1	3,000	1	12,000	1,34,800	2,80,200	4,57,000	..	..
Naini Tal, Hindustani ..	1	15,000	2	14,000	..	42,000	71,000	..	..
Pithoragarh ..	6	4,200	10	4,925	34,000	..	43,125	..	..
TOTAL ..	16	57,000	24	38,425	1,78,173	3,25,000	5,98,598	..	..
MORADABAD DISTRICT.									
Amroha ..	1	840	5	1,350	..	130	2,320	..	..
Babukhera ..	1	100	3	57	..	..	67	..	..
Bahjoi ..	1	60	4	611	..	..	671	..	..
Chandaul ..	4	772	2	1,500	..	100	2,372	..	..
Dhanaura ..	1	500	5	330	..	..	830	..	..
Gunnaur ..	2	120	3	380	..	..	500	..	..
Hasanpur ..	3	475	3	1,185	..	..	1,660	..	..
Kanth ..	1	80	4	1,200	..	..	1,280	..	..
Kundarki ..	..	..	3	700	..	..	700	..	..
Moradabad ..	5	35,000	16	14,400	32,000	86,000	1,67,400	20,000	..
Rajabpur ..	..	..	5	600	..	..	600	..	..
Rajpura ..	..	..	1	22	..	..	225	..	..
Sambhal ..	1	600	3	5,330	..	..	5,930	..	..
Shailpur ..	..	..	3	175	..	..	175	..	..
Sirol ..	3	500	..	..	..	..	500	..	..
Thakurdwara ..	1	25	4	400	..	..	425	..	..
TOTAL ..	24	39,072	64	28,973	32,000	83,230	1,86,275	20,000	..
ODDH DISTRICT.									
Barabanki ..	2	6,000	2	2,000	..	288	8,288	..	..
Fatehpur ..	..	..	1	60	..	..	60	..	..
Itanjan ..	..	..	1	60	..	..	60	..	..
Kae Bareilly ..	2	2,145	2	3,360	..	..	5,505	..	..
Sidhauli ..	1	200	1	150	..	..	350	..	..
Sitapur ..	3	9,600	5	6,300	32,400	2,800	51,100	..	..
Lakhimpur ..	2	3,370	5	1,110	..	..	4,480	..	..
Lucknow, English ..	1	22,700	1	10,000	..	..	32,700	..	..
Lucknow, Hindustani ..	2	24,000	11	78,000	2,82,000	3,20,000	7,04,000	..	..
TOTAL ..	13	68,015	29	101,040	3,14,400	3,23,088	8,06,549	41,000	21,000
PILIBHIT DISTRICT.									
Baheri ..	2	300	2	1,000	..	..	1,300	..	..
Bisalpur ..	1	150	2	200	..	150	500	..	..
Fatehganj ..	1	730	4	1,630	..	200	2,560	..	..
Mirganj ..	1	100	2	300	..	..	400	..	..
Nawabganj ..	1	200	1	100	..	..	300	..	..
Pilibhit ..	2	300	5	600	..	211	1,111	..	..
Faranpur ..	1	80	2	190	..	..	270	..	..
Rampur ..	..	..	2	575	..	..	575	..	..
Shahi ..	1	80	2	240	..	..	320	..	..
Stranli ..	1	250	3	1,050	..	..	1,300	..	..
TOTAL ..	11	2,190	25	5,885	..	561	8,636	..	..

FINANCES.

			MINISTERIAL SUPPORT.					BENEVOLENT COLLECTIONS.						
Paid on Indebtedness on Churches and Parsonages.	Paid for Building Improving and Purchasing Churches and Parsonages.	Paid for Purchasing and Improving other Property.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Raised for Mission Claimants.	Total Collected for Ministerial Support.	FOR MISSIONARY SOCIETY.		Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday School Union.	For Woman's Societies.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	From Churches.	From Sunday Schools.	Rs.	Rs.	Rs.	Rs.	Rs.
..	134	..	43x	48	5	5x	48x	3	12	2	2	..	..	1
..	..	..	110	..	..	12	175	2x	..	9	12	..	..	x
..	..	..	22	..	..	5	27	3	..	1	1	..	..	1
..	25	..	27x	..	2	2x	31x	2x	1	1	x	..	..	1x
..	14	..	27x	..	1	3x	32x	3x	..	1x	x	..	..	1
..	600	..	25x	..	..	4	29x	3x	..	1	1	..	..	1
..	70	..	28	..	..	5	33	3	..	1	1	..	..	1
..	..	..	60	..	2	4	66	3	4	1	1	1	..	3
..	..	..	58x	..	4x	3	65x	3x	..	2	1	..	..	2x
..	843	..	403x	48	14x	44x	509x	52x	18	19x	20x	1x	..	12
..	..	..	17	..	..	4	21	4	..	4	1	1	..	..
..	..	..	21	24	..	2x	47x	7x	..	3x	2x	..	..	1x
..	..	..	113	37	..	12	162	14	..	12	5	2	2	2
..	..	..	1920	..	..	..	1,920	69	..	..	60	..	..	..
..	..	..	162	171	..	6x	339x	33	..	..	8x	..	..	..
..	..	..	150	120	..	4	274	..	24x	8x	24	x	x	..
..	..	..	463	2,272	..	28x	2,763x	126x	24x	28	100x	3x	2x	3x
..	280	..	88x	..	..	8x	97x	3	..	2	4	..	1	4x
..	50	..	48	..	..	4	52	2	..	1	1	x	..	2
..	34	..	48	..	..	4x	52x	2x	..	1	x	..	x	2
..	..	..	108	..	..	16	124	2	1	1	2	..	1	3
..	55	..	55x	..	..	8	63x	1x	1	1	1	1	x	3x
..	58	..	72	..	6	..	78	5	x	1	1	..	..	2x
..	53	..	65x	..	..	7	72x	4	1	1	2	..	1	3x
..	60	..	60	..	5	..	65	2	..	1	..	..	1	2
..	..	..	86x	..	..	8x	94x	4	..	1	1x	..	1	4x
..	..	..	350	10	..	100	460	120	80	104	70	10	5	..
..	..	..	50x	..	5	1	56x	2	..	x	1	x	..	1x
..	14	..	34x	..	..	3	37x	2	..	x	1x	..	1x	1x
..	..	..	74	10	..	15	99	3	2	4	3	1	1	..
..	28	..	36x	..	2	5	43x	2	1	1	1	..	..	2x
..	32	..	48	..	7	1	56	2	..	1	1	x	x	2
..	15	..	40x	..	4x	..	45x	2x	..	1x	1x	..	1x	2x
..	679	..	1,266x	20	29x	180x	1,496x	150x	80x	122x	92x	13x	15x	38x
..	112	..	72	..	..	5	17	3	..	2x	1	..	1x	3
..	23	..	25x	..	..	3x	29x	x	..	1	1x	x	1x	2
..	30	..	21	..	..	3	24	2	x	1	x	..	..	1x
..	132	1,815	73	..	..	8	81	2	..	1x	1x	..	1x	x
..	200	..	44	..	..	7	51	1	x	1	1	1	1	2
..	..	..	118	329	..	30	477	33x	6x	7	4x	2x	3	22
..	133	..	68x	4	..	15x	87x	8x	..	2x	2x	..	2x	6x
..	..	300	1,950	..	..	75	2,025	150	..	100	25	..	10	..
..	..	41,000	522	240	..	100	862	90	..	65	34	..	..	..
..	630	43,115	944x	2,523	..	246x	3,714x	290x	7x	181x	71x	4x	20x	39x
..	28	..	53	..	1	5	59	2	..	1	1	1	1	..
..	307	..	45	..	2	4	51	3	..	x	..	..	x	2
..	300	..	80	..	2	8	90	3	1	2	5	8	1	2
..	398	..	36	..	1	1	41	2	..	x	x	x	x	1
..	22	..	48	..	1	1	45	..	..	x	x	..	x	..
..	48	..	66	..	1	5	72	2	..	1	1	..	1	1
..	15	..	50	..	1	3	54	1	..	2	x	x	1	1
..	..	..	45	..	1	3	49	2	..	1	1	..	1	1
..	46	..	46	..	2	3	53	3	..	1	1	..	1	1
..	45	..	62	..	6	6	74	3	..	1	1	x	1	1
..	1,199	..	525	..	1x	45	588	21	1	10x	11x	10x	8x	10

NAMES OF CIRCUITS.	VERNACULAR SCHOOLS.									
	BOYS' SCHOOLS.					GIRLS' SCHOOLS.				
	Number of Boys' Schools	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
BAREILLY DISTRICT.										
Bareilly	3	49	15	64	17	15	68	224	292	..
" Sadar Bazar	..	..	..	..	..	..	..	..	..	..
Faridpur	1	23	..	23	..	..	..	..	..	..
Jalalabad	1	2	30	32	..	1	..	30	30	..
Khera Bajhera	1	15	5	20	..	..	..	..	..	..
Miranpur Katra	1	12	2	14	..	..	..	..	..	..
Mohamdi	1	12	..	12	..	1	7	..	7	..
Panahpur	1	2	3	5	..	1	2	5	7	..
Powayan	1	..	10	10	..	..	..	..	..	..
Shahjahanpur, East	1	10	..	10	..	3	..	99	99	..
" West	1	..	..	..	..	..	..	..	..	..
" Dilawarganj	..	..	..	..	..	..	..	..	..	..
Tilhar	2	13	28	41	..	..	..	..	..	..
TOTAL	13	138	93	231	17	21	77	358	435	..
BILNOR DISTRICT.										
Bashta	8	42	23	65	..	4	5	19	24	..
Bijnor	8	30	40	70	..	8	16	30	46	..
Dhampur	11	108	40	148	..	4	30	13	43	..
Kiratpur	5	33	39	72	..	3	14	12	26	..
Mandawar	4	50	21	71	..	3	24	15	39	..
Nagina	6	35	12	47	..	1	9	..	9	..
Najibabad	5	37	17	54	..	2	18	4	22	..
Nurpur	3	25	15	40	..	2	8	8	16	..
Seohara	3	32	2	34	..	3	20	..	20	..
TOTAL	53	392	209	601	..	30	144	101	245	..
BUDAUN DISTRICT.										
Aonla	4	61	10	71	..	..	..	..	..	..
Bisfi	7	88	15	103	..	..	..	..	..	..
Bhamora	5	93	24	117	..	..	..	..	..	..
Bisauli	5	67	10	77	..	1	..	26	26	..
Budaun	6	115	33	148	..	10	41	176	217	..
Dataganj	2	15	5	20	..	..	..	..	..	..
Kakrala	3	40	30	70	..	2	16	10	26	..
Ujhani	6	63	30	93	..	1	..	15	15	..
TOTAL	38	542	157	699	..	14	57	227	284	..
GARHWAL DISTRICT.										
Pauri	2	10	34	44	..	2	12	34	46	..
Dikhwali	4	24	87	111	..	..	..	..	..	..
Lohha-Kainur	2	19	26	45	..	..	..	..	..	..
Ramnee	2	2	29	31	..	..	..	..	..	..
Lansdowne	..	..	..	..	..	..	..	..	..	..
TOTAL	10	55	176	231	..	2	12	34	46	..
GONDA DISTRICT.										
Babraich	2	2	91	93	..	1	..	45	45	..
Balrampur	2	3	46	49	..	..	..	..	..	..
Bhinga	1	..	12	12	..	..	..	..	..	..
Colonelganj	..	..	..	..	..	..	..	..	..	..
Gonda	3	32	166	198	28	..	..	..	..	..
Kalsarganj	..	..	..	..	..	..	..	..	..	..
Mankapur	1	..	44	44	..	..	..	..	..	..
Nanpara	1	2	12	14	..	..	..	..	..	..
TOTAL	10	39	371	410	28	1	..	45	45	..

FOR THE YEAR ENDING 31st OCTOBER, 1910.

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.					Total Number of Schools.	Total Number of Teachers.	Total Average Enrolment.	Total Boarders.
Number of Boys' Schools.	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools.	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.				
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.					
1	25	212	237	..	1	239	1	240	225	20	40	833	242
..	..	..	..	..	..	..	..	..	..	1	1	23	..
..	..	..	..	..	..	..	..	..	..	2	3	62	..
..	..	..	..	..	..	..	..	..	..	1	1	20	..
..	..	..	..	..	..	..	..	..	..	1	1	14	..
..	..	..	..	..	..	..	..	..	..	2	2	19	..
1	..	13	13	..	..	..	..	..	..	3	3	25	..
2	82	253	335	130	..	..	..	..	..	3	27	345	130
..	..	..	..	..	1	155	..	155	145	5	13	264	145
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	2	3	41	..
4	107	478	585	130	2	394	1	395	370	40	94	1,646	517
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	1	81	..	81	79	12	11	89	..
..	..	..	..	..	..	..	..	..	..	17	20	197	79
..	..	..	..	..	..	..	..	..	..	15	13	191	..
..	..	..	..	..	..	..	..	..	..	8	8	98	..
..	..	..	..	..	..	..	..	..	..	7	7	119	..
..	..	..	..	..	..	..	..	..	..	7	6	56	..
..	..	..	..	..	..	..	..	..	..	7	6	76	..
..	..	..	..	..	..	..	..	..	..	5	5	56	..
..	..	..	..	..	..	..	..	..	..	6	6	54	..
..	..	..	..	..	1	81	..	81	79	84	82	927	79
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	4	4	71	..
..	..	..	..	..	..	..	..	..	..	7	7	103	..
..	..	..	..	..	..	..	..	..	..	5	5	117	..
1	72	163	235	72	1	109	..	109	108	6	6	103	..
..	..	..	..	..	..	..	..	..	..	18	38	709	180
..	..	..	..	..	..	..	..	..	..	2	2	20	..
..	..	..	..	..	..	..	..	..	..	5	5	96	..
..	..	..	..	..	..	..	..	..	..	7	7	108	..
1	72	163	235	72	1	109	..	109	108	54	74	1,327	180
..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	31	215	246	25	1	78	..	78	78	6	29	414	103
..	..	..	..	..	..	..	..	..	..	4	4	111	..
..	..	..	..	..	..	..	..	..	..	2	2	45	..
..	..	..	..	..	..	..	..	..	..	2	2	31	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	31	215	246	25	1	78	..	78	78	14	37	601	103
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	3	7	138	..
..	..	..	..	..	..	..	..	..	..	2	3	49	..
..	..	..	..	..	..	..	..	..	..	1	1	12	..
..	..	..	..	..	1	85	..	85	85	4	20	283	113
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	1	1	44	..
..	..	..	..	..	..	..	..	..	..	1	1	14	..
..	..	..	..	..	1	85	..	85	85	12	33	540	113

VERNACULAR SCHOOLS.

NAMES OF CIRCUITS.

HARDOI DISTRICT.										
Bilgram ..	1	15	..	15	..	..	..	..	..	..
Hardoi ..	3	46	36	82	30	..	..	..	..	..
Mallawan ..	3	3	22	25	..	..	..	..	..	..
Pihani ..	1	38	..	38	..	..	..	..	..	..
Safipur ..	2	2	5	7	..	..	..	..	..	..
Sandi ..	2	25	10	35	..	..	..	..	..	..
Sandila ..	2	3	10	19	..	..	..	..	..	..
Shahabad ..	1	48	15	63	..	3	18	15	33	..
Unao ..	2	7	54	61	..	..	..	..	..	..
TOTAL ..	19	187	158	345	30	3	18	15	33	..
KUMAUN DISTRICT.										
Bhabar and Tarai ..	1	..	11	11	..	1	4	31	35	..
Bhot ..	3	8	46	54	8	1	9	..	9	9
Dwarahat ..	1	1	22	23	..	12	2	187	189	..
Naini Tal, English ..	..	..	..	..	..	..	..	..	..	..
Naini Tal, Hindustani ..	3	10	36	46	..	3	11	103	114	..
Pithoragarh ..	8	17	278	295	17	4	5	80	85	..
TOTAL ..	16	36	393	429	25	21	31	401	432	9
MORADABAD DISTRICT.										
Amroha ..	6	45	14	59	..	..	..	..	..	..
Babukhera ..	3	22	..	22	..	..	..	..	..	..
Bahol ..	4	53	5	58	..	1	14	4	18	..
Chandausi ..	10	135	20	155	..	2	12	6	18	..
Dhanaura ..	7	66	..	66	..	2	12	7	19	..
Gunnaur ..	6	67	..	67	3	1	8	..	8	3
Hasanpur ..	2	35	7	42	..	1	7	3	10	..
Kanth ..	1	10	2	12	..	..	..	..	..	..
Kundarki ..	2	58	19	77	..	2	16	3	19	..
Moradabad ..	34	188	93	281	..	17	55	255	310	..
Rajapur ..	5	48	..	48	..	1	19	..	19	..
Rajpura ..	3	26	1	27	..	..	..	..	..	..
Sambhal ..	8	40	20	60	..	2	30	15	45	..
Sharifpur ..	4	42	..	42	..	4	14	..	14	..
Sirsi ..	1	6	..	6	..	1	..	45	45	..
Thakurdwara ..	4	30	20	50	3	..	..	..	..	1
TOTAL ..	100	871	201	1,072	6	34	187	338	525	4
OUDEH DISTRICT.										
Barabanki ..	2	8	55	63	6	1	1	24	25	..
Fatehpur ..	1	4	16	20	..	..	..	..	..	..
Itaunja ..	1	2	16	18	..	..	..	..	..	..
Rae Bareilly ..	1	7	23	30	7	..	..	..	..	..
Sidhauli ..	1	18	..	18	..	..	..	..	..	..
Sitapur ..	..	..	..	..	..	..	..	..	..	..
Lakhimpur ..	1	1	21	22	..	1	18	..	18	..
Lucknow, English ..	..	..	..	..	..	..	..	..	..	..
Lucknow, Hindustani ..	1	2	99	101	..	..	..	..	..	..
TOTAL ..	8	42	230	272	13	2	19	24	43	..
PILIBHIT DISTRICT.										
Bheri ..	7	57	8	65	..	2	1	18	19	..
Bisalpur ..	3	31	5	36	..	1	8	3	11	..
Fatehganj ..	6	120	30	150	..	3	20	6	26	..
Mirganj ..	6	60	23	83	..	..	..	..	..	..
Nawabganj ..	1	20	10	30	..	1	5	6	11	..
Pilibhit ..	6	129	..	129	..	2	13	25	38	..
Puranpur ..	7	63	11	74	..	2	21	7	28	..
Rampur ..	13	140	60	200	..	3	25	10	35	..
Shahi ..	5	52	10	62	..	1	7	3	10	..
Sirauli ..	6	54	..	54	..	1	7	..	7	..
TOTAL ..	60	726	157	883	..	16	107	78	185	..

STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.					Total Number of Schools.	Total Number of Teachers.	Total Average Enrolment.	Total Boarders.
Number of Boys' Schools	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.				
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.					
..	..	..	..	..	1	68	1	69	68	1	1	15	..
..	..	..	..	..	..	..	..	..	..	4	13	151	98
..	..	..	..	..	..	..	..	..	..	2	25	25	..
..	..	..	..	..	..	..	..	..	..	12	2	38	..
..	..	..	..	..	..	..	..	..	..	1	1	7	..
..	..	..	..	..	..	..	..	..	..	2	2	35	..
..	..	..	..	..	..	..	..	..	..	1	1	19	..
..	..	..	..	..	..	..	..	..	..	8	7	96	..
1	6	72	78	..	..	..	..	..	..	3	6	139	..
1	6	72	78	..	1	68	1	69	68	24	35	525	98
..	..	..	..	..	..	..	..	..	..	..	..	..	..
1	5	96	101	..	..	..	..	..	..	3	8	147	..
..	..	..	..	..	..	..	..	..	..	4	4	63	17
1	16	85	101	12	1	30	..	30	32	15	31	343	44
1	133	..	133	118	1	114	..	114	94	2	27	247	212
1	4	199	203	..	..	..	..	..	..	7	26	363	..
..	..	..	..	..	1	60	4	64	62	13	24	444	79
4	158	380	538	130	3	204	4	208	188	44	122	1,007	352
..	..	..	..	..	..	..	..	..	..	6	6	59	..
..	..	..	..	..	..	..	..	..	..	3	3	22	..
..	..	..	..	..	..	..	..	..	..	5	6	76	..
..	..	..	..	..	..	..	..	..	..	12	9	173	..
..	..	..	..	..	..	..	..	..	..	9	9	85	..
..	..	..	..	..	..	..	..	..	..	7	7	75	6
..	..	..	..	..	..	..	..	..	..	2	2	52	..
..	..	..	..	..	..	..	..	..	..	1	1	12	..
1	160	230	390	150	2	167	..	167	167	4	4	96	..
..	..	..	..	..	..	..	..	..	..	54	65	1,148	317
..	..	..	..	..	..	..	..	..	..	7	7	67	..
..	..	..	..	..	..	..	..	..	..	3	3	27	..
..	..	..	..	..	..	..	..	..	..	3	3	27	..
..	..	..	..	..	..	..	..	..	..	10	10	105	..
..	..	..	..	..	..	..	..	..	..	8	8	56	..
..	..	..	..	..	..	..	..	..	..	2	4	51	..
..	..	..	..	..	..	..	..	..	..	4	4	50	4
1	160	230	390	150	2	167	..	167	167	137	148	2,154	327
..	..	..	..	..	..	..	..	..	..	3	6	88	6
..	..	..	..	..	..	..	..	..	..	1	1	20	..
..	..	..	..	..	..	..	..	..	..	1	1	18	..
..	..	..	..	..	..	..	..	..	..	1	1	30	7
1	55	115	170	58	1	100	..	100	108	1	1	18	..
..	..	..	..	..	..	..	..	..	..	2	14	270	166
..	..	..	..	..	..	..	..	..	..	2	2	40	..
3	190	706	896	133	2	193	32	225	142	6	56	1,222	275
4	245	821	1,066	191	3	293	32	325	250	17	84	1,706	454
..	..	..	..	..	..	..	..	..	..	9	9	84	..
1	36	9	45	25	..	..	..	..	..	4	4	47	..
..	..	..	..	..	..	..	..	..	..	10	12	221	25
..	..	..	..	..	..	..	..	..	..	6	6	83	..
..	..	..	..	..	..	..	..	..	..	2	2	41	..
..	..	..	..	..	..	..	..	..	..	8	8	167	..
..	..	..	..	..	..	..	..	..	..	9	8	102	..
..	..	..	..	..	..	..	..	..	..	16	16	235	..
..	..	..	..	..	..	..	..	..	..	6	6	72	..
..	..	..	..	..	..	..	..	..	..	7	7	61	..
1	36	9	45	25	..	..	..	..	..	77	78	1,113	25

NORTH INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING
WITH 31st OCTOBER, 1910.
COLPORTAGE.

NAMES OF CIRCUITS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.				NAMES OF CIRCUITS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.			
	No. of Bibles Sold or Distr- buted.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Dis- tributed.	No. of Tracts Sold or Dis- tributed.		No. of Bibles Sold or Distr- buted.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Dis- tributed.	No. of Tracts Sold or Dis- tributed.
BAREILLY DISTRICT.					HARDOI DISTRICT.				
Bareilly ..					Bligram ..	20	12	700	12,000
.. Sadar Bazar ..			95	170	Hardoi ..	5	13	145	6,500
Faizpur ..	2	6	200	2,600	Mallawan ..				2,600
Jalabad ..					Pihani ..				2,600
Khera Bajhera ..					Saifpur ..	5		500	5,000
Miranpur Katra ..	16	30	640	686	Sandila ..	20	50	1,155	6,000
Mohamdi ..					Shahabad ..	7	13	600	2,500
Muzaffpur ..					Unao ..				
Powayan ..									
Shahjahanpur, East ..	1	3	1,264	1,900	TOTAL ..	57	95	2,900	43,800
.. West ..	12	30	2,110	500					
.. Dilawarganj ..					KUMAON DISTRICT.				
Tilhar ..					Bhabar and Tarai ..			200	4,000
TOTAL ..	31	74	4,319	12,256	Phot ..			118	
					Dwarahat ..			100	5,000
BIJNOR DISTRICT.					Naini Tal, English ..			50	10,000
Bashta ..			30	2,000	Naini Tal, Hindus ..		14		
Bijnor ..	12	11	725	2,192	Pithoragarh ..				
Dhampur ..	12	35	1,200	3,000	TOTAL ..		14	498	19,000
Kiratpur ..			40	1,000					
Mandawar ..			40	2,800	MORADABAD DIST.				
Nagina ..		5	20	1,250	Amroha ..	25	40	2,200	7,000
Najibabad ..			25	800	Babukhera ..				1,400
Nurpur ..			30	150	Bahjoi ..				12,121
Seohara ..		1	20	724	Chandausi ..				11,000
TOTAL ..	24	52	2,130	13,916	Dhanaura ..				
					Gunnaur ..				
BUDAUN DISTRICT.					Hasanpur ..				1,400
Aonla ..					Kanth ..				1,000
Bilsi ..					Kundarki ..				7,500
Bhamora ..					Moradabad ..				
Bilsi ..					Rajabpur ..	1		10	4,000
Bauli ..					Rajpura ..				
Budaun ..					Sambhal ..				
Dataganj ..					Sharifpur ..			7	4,872
Kakrala ..					Sirsi ..				
Ujhani ..					Thakurdwara ..	10	4	200	4,500
TOTAL ..					TOTAL ..	36	44	2,417	54,883
GARHWAL DISTRICT.					ODDH DISTRICT.				
Pauni ..			80	200	Barabanki ..	12	20	500	532
Dikhwali ..					Fatehpur ..	5	14	720	739
Lohha-Kainur ..					Itanuja ..	5	18	128	8,798
Ramree ..					Rae Bareilly ..	6	9	16	4,232
Lansdowne ..					Sidhauli ..	7	6		2,500
TOTAL ..			80	200	Sitapur ..	8	23	1,717	43,600
					Lakhimpur ..	5	13	1,808	8,495
					Lucknow, English ..				
					Lucknow, Hindus ..				
					TOTAL ..	48	103	4,979	68,896
GONDA DISTRICT.					PILIBHIT DISTRICT.				
Bahraich ..	7	35	2,405	12,300	Baheri ..				2,500
Balrampur ..		2	25	8,800	Bisalpur ..				
Bhinga ..			106	2,350	Fatehganj ..	16	20	300	6,000
Colonelganj ..			5	3,620	Mirganj ..				1,000
Gonda ..	6	13	400	39,000	Nawabganj ..				100
Kaisarganj ..		1	20	12,200	Pilibhit ..	32	30	1,724	1,500
Mankapur ..			60	8,700	Rampur ..	1	2	35	2,000
Nanpara ..			6	5,300	Rampur ..			100	3,000
TOTAL ..	13	51	3,027	92,270	Shahi ..				200
					Sirauli ..				150
					TOTAL ..	49	52	2,159	16,450

NORTH INDIA CONFERENCE STATISTICS

SUMMARY OF CHURCH

NAMES OF DISTRICTS.	CHRISTIAN COMMUNITY.					BAPTISMS.			
	CHURCH MEMBERSHIP.		Baptized Children.	Total No. of Christians.	Deaths.	Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.
	Probationers.	Full Members.							
Bareilly ..	2,711	2,633	2,356	7,700	120	183	93	219	495
Bijnor ..	3,173	1,041	2,234	7,048	127	218	207	372	797
Budaun ..	4,166	3,479	4,152	11,797	156	190	142	112	554
Garhwal ..	231	329	282	842	9	25	1	7	33
Gonda ..	465	228	332	965	34	19	34	70	123
Hardoi ..	1,020	640	694	2,354	57	64	69	118	291
Kumaun ..	477	411	553	1,441	17	43	..	48	91
Moradabad ..	8,608	3,818	6,248	18,674	277	358	251	412	1,051
Oudh ..	1,315	810	1,016	3,141	70	54	67	148	269
Pilibhit ..	3,452	3,352	2,590	9,394	331	294	222	372	888
Grand Total, 1910 ..	25,558	17,341	20,457	63,356	1,198	1,448	1,086	2,058	459 2
Total 1909 ..	24,500	17,127	19,426	61,053	1,707	1,529	1,016	2,117	4662
Increase ..	1,058	214	1,031	2,303	..	..	70	..	..
Decrease ..	..	..	..	..	509	81	..	59	70

FOR THE YEAR ENDING WITH 31st OCTOBER, 1910.

MEMBERSHIP AND WORK.

SUNDAY SCHOOLS.				EPWORTH LEAGUES.				CHRISTIAN WORKERS.																											
Number of Sunday-Schools.		Number of Officers and Teachers.		Total Scholars of all ages.		Average Attendance of Officers, Teachers & Scholars.		Senior Leagues.		Senior Members.		Junior Leagues.		Junior Members.		Missionaries.		Missionaries' Wives.		W. F. M. S. Missionaries.		W. F. M. S. Assistants.		Native Members of Conference.		Local Preachers.		Exhorters.		All other Male Workers.		All other Female Workers. Bible Readers, Catechists, Doctors, etc.		Total, Christian Workers.	
172	234	6,551	4,975	14	698	3	279	4	4	4	10	13	58	72	24	72	261																		
119	121	2,452	2,001	9	246	1	57	1	1	..	3	5	27	15	31	65	148																		
106	100	7,233	6,155	20	701	2	208	..	..	2	2	11	19	30	46	77	187																		
50	53	1,049	953	7	207	3	80	1	1	2	2	4	10	24	9	53	105																		
67	78	2,272	2,007	8	209	2	80	1	1	1	4	5	22	10	13	46	103																		
84	95	5,350	4,782	10	301	1	70	..	1	..	1	6	24	22	20	63	143																		
33	90	1,490	1,244	4	129	3	122	4	4	10	6	3	26	15	12	73	153																		
248	260	7,716	6,745	18	697	3	247	2	3	3	6	14	40	38	78	127	320																		
190	182	9,231	7,376	9	389	5	246	13	8	10	7	11	37	26	16	73	201																		
111	96	4,262	3,668	10	336	6	129	..	..	..	..	4	33	25	38	66	160																		
1,180	1,309	47,686	40,106	109	3,913	29	1,518	26	23	32	40	76	305	277	293	715	1,787																		
1,140	1,309	49,320	41,492	107	4,251	19	1,111	25	23	32	31	76	307	297	274	694	1,750																		
40	..	..	..	2	..	10	407	1	..	..	9	..	..	..	19	21	28																		
..	..	1,634	1,386	..	358	..	..	..	..	..	..	..	2	20	..	..	..																		

NORTH INDIA CONFERENCE STATISTICS

SUMMARY OF

[illegible]

FOR THE YEAR ENDING 31st OCTOBER, 1910.

CHURCH FINANCES.

			MINISTERIAL SUPPORT.						BENEVOLENT COLLECTIONS.										OTHER COLLECTIONS.					
Paid on Indebtedness on Churches and Parsonages.	Paid for Building Improving and Purchasing Churches and Parsonages.	Paid for Purchasing and Improving other Property.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Raised for Mission Claimants.	Total Collected for Ministerial Support.	FOR MISSIONARY SOCIETY.		Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday School Union.	For Woman's Societies.	For all other Benevolences (Schools, Special aid, etc.)	Total Benevolent Collections.	For Building, Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	For Central Conference Expenses.	For domestic (Dest) Missionary Society.	Total of Ministerial Support and all Collections.		
								From Churches.	From Sunday Schools.															
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.		
..	752	..	1,189	304	73	20	1,587	133	29	47	61	22	7	167	54	523	..	200	..	..	63	2,374		
..	291	..	354	..	..	43	398	18	..	10	11	1	3	21	..	67	..	..	..	..	10	475		
..	325	..	671	58	..	74	803	44	8	40	25	16	4	34	186	359	50	..	..	..	10	1,222		
..	2,778	377	165	100	..	60	325	30	..	30	30	5	5	20	4	133	1,500	..	..	..	..	1,958		
..	288	226	272	122	..	48	442	47	13	29	16	6	8	49	..	171	52	257	8	..	10	941		
..	843	..	403	48	14	44	509	52	18	19	20	1	..	12	159	282	..	..	1	6	8	808		
..	..	..	463	2,272	..	28	2,763	126	24	28	100	3	2	3	212	502	..	..	..	..	..	3,266		
..	679	..	1,266	20	30	181	1,497	159	86	122	92	13	16	38	735	1,263	191	12	4	5	23	2,995		
..	630	43,115	944	2,523	..	246	3,714	290	7	181	71	4	20	39	329	954	..	924	13	1	2	5,610		
..	1,199	..	525	..	18	45	588	21	1	10	11	10	8	10	54	127	..	..	3	..	33	751		
..	7,785	43,718	6,254	5,447	136	791	12,629	924	189	520	440	84	76	405	1,745	4,385	1,793	1,393	30	12	160	20,404		
2,350	15,121	3,743	5,912	4,617	90	796	11,416	897	147	565	369	65	60	390	1,568	4,066	657	3,172	13	14	152	19,492		
..	..	39,975	342	830	46	..	1,213	27	42	..	71	19	16	15	177	319	1,136	..	17	..	8	910		
2,350	7,336	..	..	..	..	5	..	..	..	45	..	..	..	..	..	..	1,779	..	2	..	..	..		

SUMMARY OF

20

FOR THE YEAR ENDING 31st OCTOBER, 1910.

SCHOOLS' STATISTICS.

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.					Total Number of Schools.	Total Number of Teachers.	Total Average Enrolment.	Total Boarders.
Number of Boys' Schools.	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools.	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.				
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.					
4	107	478	585	130	2	394	1	395	370	40	94	1,646	517
..	..	..	..	..	1	81	..	81	79	84	82	927	79
1	72	163	235	72	1	109	..	109	108	54	74	1,327	180
1	31	215	246	25	1	78	..	78	78	14	37	601	103
..	..	..	..	..	1	85	..	85	85	12	33	540	113
1	6	72	78	..	1	68	1	69	68	24	35	525	98
4	158	380	538	130	3	204	4	208	188	44	123	1,607	352
1	160	230	390	150	2	167	..	167	167	137	148	2,154	327
4	245	821	1,066	191	3	293	32	325	250	17	84	1,706	454
1	36	9	45	25	..	..	..	..	..	77	78	1,113	25
17	815	2,368	3,183	723	15	1,479	38	1,517	1,393	503	788	12,146	2,248
16	739	2,262	3,001	747	14	1,347	57	1,404	1,252	529	793	12,353	2,122
1	76	106	182	..	1	132	..	113	141	..	..	..	126
..	..	..	..	24	..	..	19	..	..	26	14	207	..

**NORTH INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING
31st OCTOBER, 1910.**

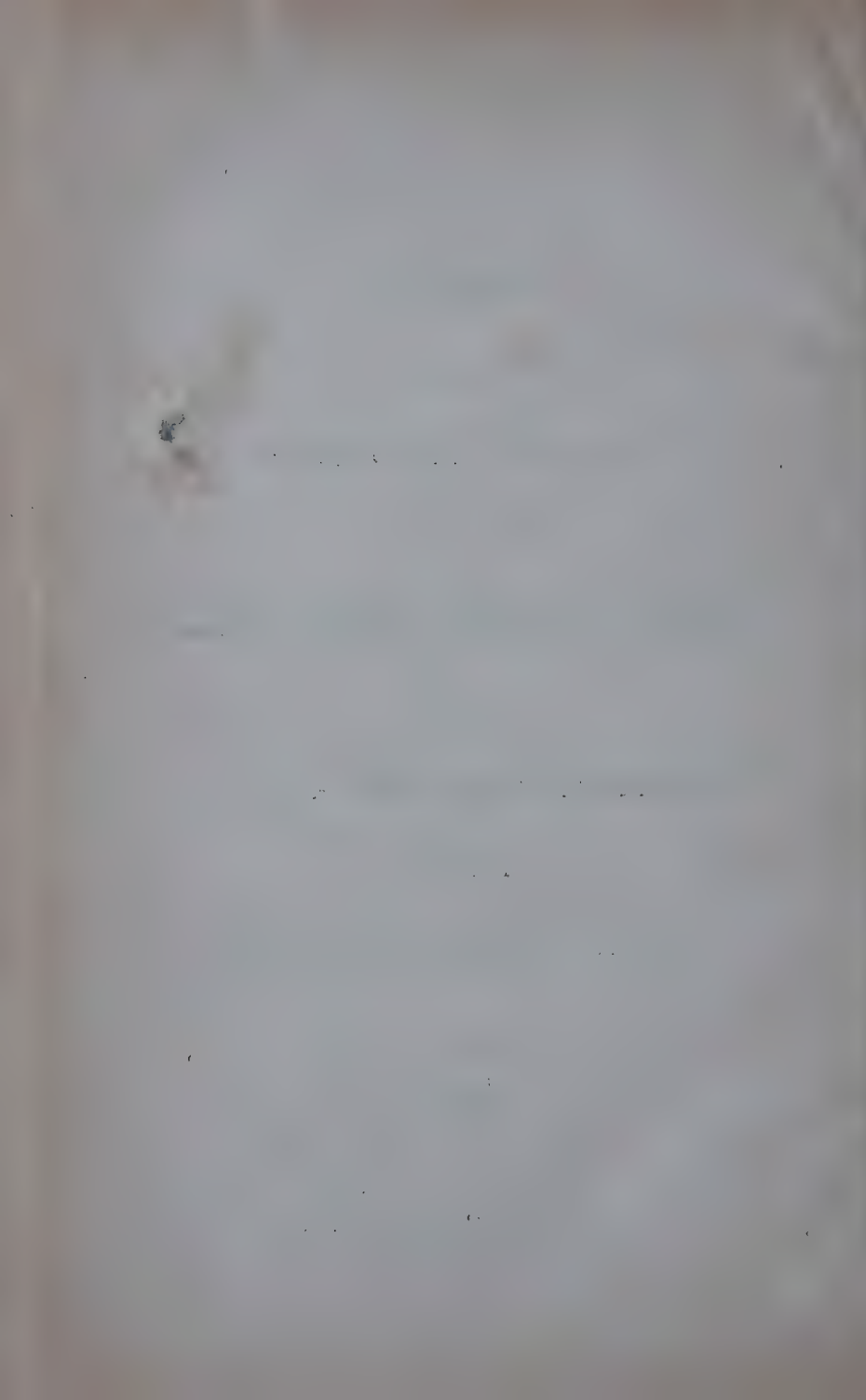
SUMMARY OF COLPORTAGE.

NAMES OF DISTRICTS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.				NAMES OF DISTRICTS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.			
	No. of Bibles Sold or Distributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Distributed.	No. of Tracts Sold or Distributed.		No. of Bibles Sold or Distributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Distributed.	No. of Tracts Sold or Distributed.
Bareilly ..	31	74	4,319	12,256	Moradabad ..	36	44	2,417	51,883
Bijnor ..	24	52	2,130	13,919	Oudh ..	48	103	4,979	68,806
Budaun ..	..	..	..	..	Pilibhit ..	49	52	2,159	16,450
Garhwal ..	..	..	80	200	Grand Total, 1910..	258	485	22,509	321,671
Gonda ..	13	51	3,027	92,270	Total 1909..	211	420	28,208	307,983
Hardoi ..	57	95	2,900	43,800	Increase ..	47	65	..	13,688
Kumaun ..	..	11	498	10,000	Decrease ..	..	..	5,690	..

Report
of the
Forty-Eighth Session
of the
North India Conference
of the
Methodist Episcopal Church
held at
Lucknow, January 4--9, 1912.



Methodist Publishing House
LUCKNOW.





UNITED PROVINCES OF AGRA AND OUDH

The section East of the River Ganges
is occupied by the
North India Conference.

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Rules of Order.

Qawáin i Tartib.

1. Kánfarans kí har ek kárrawái, siwáe us ke, kí jis ko Mír i Majlis pesh kare, 'arz karne se shurú' hogí; aur kisi ká haqq nahín kí wuh bole, jab tak kí Mír i Majlis us ko nám lekar ijázat na de. Jab tak Kánfarans ke sámhne koí 'arz pesh na kí jáwe, kisi bát par bahs nahín ho saktí.

2. Koí naí 'arz yá rezolushan nahín pesh ho saktá, jab tak us ká kí jis par guftogú ho rahí hai, faisala na ho jáwe; ya'ne k̤hwáh wuh qabúl kiyá jáwe yá ná-manzúr.

3. Har sharík ká haqq hai, kí jis 'arz par wuh bolná cháhe, bole, lekin páñch minaṭ se ziyáda ek hí waqt nahín bol saktá, na kisi mazmún par ek bár se ziyáda, jab tak kí kull shuraká, jo bolná cháhte hai, na bol chuke; siwáe is ke, kí Kánfarans k̤háss ijázat de.

4. Har ek sharík kí haqq hai, kí kisi waqt, jab mubáhisa ho rahá hai, zail kí 'arzon men se, jis ko cháhe pesh kare:— (1) Multawí kiyá jáná. (2) Muqarrar waqt tak multawí rakhná. (3) Mez par rakhná yá (4) Tarmím karná; in 'arzon ká, jis silsile par darj hai, liház kiyá jáwegá.

5. Har ek sharík jab bolná cháhe, apní jagah par khará ho, aur ba-tahzib Mír i Majlis se ijázat mánge; aur kisi hálát men, kisi kí badgoí yá námunásib báten na kare.

6. Jab koí sharík ijázat pákar bol rahá hai, wuh roká nahín já saktá, táwaqte kí wuh bol na chuke, siwáe 3re aur 8wen qánún ke ba-mújib.

7. Har ek Kánfarans ke sharík ko majáz hai, kí jab us kí samajh men kisi ek bát par káfi bahs ho chukí hai, 'arz kare, kí bagair aur ziyáda bahs ke us amr par *vote* liye jáwen, agar *rote* karnewále shuraká men se do tihái is 'arz ko qubúl karen, to bilá bahs pahlewáli 'arz pesh kí jáwe.

8. Jab kisi kí samajh men qánún ke k̤hiláf guftogú ho rahí hai, us ko ijázat hai kí fauran is bát ko pesh kare, aur agar Mír i Majlis us kí bát ko qubúl kare, us hí waqt se 'uzr ke mutábiqu guftogú roki jáwegí.

9. Mír i Majlis kull qánúní suwál ká faisala karegá, har hál men us ke faisale par 'amal hogá, siwáe is ke, kí agar jamá'at Kánfarans ko *apil* kare. Tí shuraká, jo Mír i Majlis ke faisale ke k̤hiláf hon Kánfarans ko *apil* kar sakte hai.

10. Mír i Majlis kull kamiṭṭián muqarrar karegá, siwáe un k̤háss ke, jin ko kí Kánfarans muqarrar karná cháhe.

11. Kull 'arzen yá rezolushan, jin ko koí Kánfarans ká sharík pesh kare likhkar pesh karná hongí, agar koí Kánfarans ká sharík yá Mír i Munshí darṭhwást kare.

12. Kharé hoke *rote* liyá jáwegá, agar tí shuraká kisi waqt aisi darṭhwást karen.

13. Hín aur nahín se *rote* ho saktá hai, agar páñch shuraká aisi darṭhwást karen.

Officers of the Conference.

President

BISHOP F. W. WARNE, D.D.

Secretary

E. STANLEY JONES, P. O., SITAPUR.

Assistant Secretary

O. M. BUCK

Statistical Secretary

J. W. PICKETT

Corresponding Secretary

W. A. MANSELL

Vernacular Secretary

PREM SINGH

Assistant Vernacular Secretary

PRABHU DAYAL

Conference Treasurer

CHAS. E. SIMPSON

Mission Treasurer

J. N. WEST

Assistant Mission Treasurer

H. H. WEAK

Finance Committee

President

BISHOP F. W. WARNE

Secretary

W. A. MANSELL

Treasurer

J. N. WEST

Ex-Officio

L. A. CORE

R. I. FAUCETT

S. B. FINCH

G. H. FREY

J. H. GILL

WILLIAM PETERS

J. W. ROBINSON

N. L. ROCKEY

G. C. HEWES

Elected Members

C. L. BARE

B. T. BADLEY

C. E. SIMPSON

H. L. MUKERJEE

GANGA NATH

H. A. CUTTING

Alternates

O. M. BUCK

E. S. JONES

PRABHU DAYAL

BAHADUR SINGH

Auditing Committee

Chairman

C. E. SIMPSON

H. H. WEAK

MRS. THOBURN

MISS A. MEANS

BAHADUR SINGH

H. L. MUKERJEE

O. M. BUCK

MISS ORGAN

MISS HOGE

J. W. PICKETT

G. D. PRESGRAVE

M. T. TITUS

C. M. PARMANAND

D. A. CHOWPIN.

Epworth League Board of Control

J. R. CHITAMBAR, W. A. MANSELL, MISS RUDDICK, MISS G. PETERS,
C. E. SIMPSON.

Conference Board of Stewards

L. A. CORE, H. A. CUTTING, C. E. SIMPSON, G. C. HEWES,
PREM SINGH, GANGA NATH.

Sunday School Union

N. L. ROCKEY, *President*, E. S. JONES, *Vice-President*,
J. W. PICKETT, *Secretary and Treasurer*.

Conference Historical Society

C. L. BARE, *President*, N. L. ROCKEY, *Chronicler*

Conference Literary Society

MISS SELLARS, *President*, REV. N. L. ROCKEY, *Vice-President*,
MRS. J. H. GILL, *Secretary*.

Trustees of the Bareilly Theological Seminary

L. A. CORE	}	Term expires January, 1913.
S. S. DEASE		
O. M. BUCK		

N. L. ROCKEY	}	Term expires January, 1914.
F. WELSH, ESQ.		
J. N. WEST		

J. W. ROBINSON	}	Term expires January, 1915.
D. M. BUTLER		
C. L. BARE		

P. M. BUCK, ROCKWELL CLANCY (North-West India Conference)
DR. F. R. FELT (Central Provinces) BISHOPS J. M. THOBURN,
F. W. WARNE, J. E. ROBINSON AND W. F. OLDHAM, *Ex-Officio*;
M. A. MANSELL, *Ex-Officio Secretary*.

Board of Education**President**

C. L. BARE

Secretary and Treasurer

L. A. CORE

R. C. BUSHER
WILLIAM PETERS
N. JORDON
C. E. SIMPSON

MRS. ROCKEY
MISS ROBINSON
MISS WRIGHT
MISS A. MEANS

Board of Examiners

W. A. MANSELL (<i>Chairman</i>)	B. T. BADLEY (<i>Registrar</i>)
H. H. WEAK	D. M. BUTLER
C. L. BARE	J. THOMPSON
N. L. ROCKEY	MAZHAR-UL-HAQQ
J. R. CHITAMBAR	PRABHU DAYAL
W. R. BOWEN	J. H. SMART
H. L. MUKERJEE	PREM SINGH
D. A. CHOWFIN	G. D. PRESGRAVE

To Preach the Annual Conference Sermon

C. E. SIMPSON, *Alternate*, PREM SINGH.

Visitors to Theological Seminary.

H. H. WEAK, BAHADUR SINGH.

Licensed Deaconesses.

MISS HOGE, MISS SCOTT, MISS HARDIE, MISS BROWNE,
MISS INGRAM, MISS SHELTON.

Associates

MRS. TUCKER, MRS. C. RICHARDS.

Isabella Thoburn College Board of Governors.

To retire in 1913: ROCKWELL CLANCY, W. A. MANSELL,
SIR HARNAM SINGH. To retire in 1914: W. E.
TOMLINSON, M. B. CAMERON, Esq., HON. MR.
BILGRAMI, MISS LANDEUM. To retire in
1915: J. N. WEST, MRS. L. S. PARKER,
MRS. E. S. JONES. To retire in
1916: MISS WRIGHT, L. A. CORE,
MISS LAWSON.

Sanitarium Committee.

R. I. FAUCETT, L. A. CORE, J. N. WEST.

Standing Committees.

State of the Church.—W. A. MANSELL, J. H. SMART, D. M. BUTLER,
J. W. PICKETT.

Temperance.—B. T. BADLEY, J. R. CHITAMBAR, S. S. DAVID, BASANT
RAM, K. WILKINSON.

Sunday School.—D. M. BUTLER, G. D. PRESGRAVE, JOSHUA SOLOMON,
MAZHAR-UL-HAQQ, G. S. PATRICK.

Triers of Appeals.—L. A. CORE, J. N. WEST, WM. PETERS, G. D. PRES-
GRAVE.

Conference Relations.—W. A. MANSELL, PRABHU DAYAL, H. H. WEAK,
S. PHILLIP, NIZAM ALI, MAZHAR-UL-HAQQ.

Desi Missionary Society.—O. M. BUCK, *President*: H. L. MUKERJEE,
Secretary: J. R. CHITAMBAR, *Treasurer*: WM. PETERS,
J. W. ROBINSON, G. H. FREY, N. L. ROCKEY,
F. W. GREENWOLD.

Publishing Minutes.—THE SECRETARIES AND THE AGENT, METHODIST PUBLISHING HOUSE, LUCKNOW.

Public Worship.—DISTRICT SUPERINTENDENT AND PREACHERS IN CHARGE, SHAHJAHANPUR.

Deaconess Board.—C. L. BABE, *President*; MISS RUDDICK, *Secretary*; H. J. ADAMS, W. R. BOWEN, MATTHEW STEPHEN, MISS MEANS, MISS INGRAM.

Trustees of Reid Christian College.

J. W. ROBINSON	}	Term expires January, 1913.
J. N. WEST		
O. M. BUCK		
J. R. CHITAMBAR	}	Term expires January, 1914.
L. A. CORE		
ROCKWELL CLANCY		
WM. PETERS	}	Term expires January, 1915.
W. E. TOMLINSON		
W. A. MANSELL		

DR. E. MILLICANS, NOMINATED BY THE ALUMNI ASSOCIATION, Term expires January, 1913.

BISHOP F. W. WARNE, *President of the Board*, C. L. BABE, *Secretary and Treasurer*.

Trustees of Bishop Parker Memorial High School.

J. N. WEST, L. A. CORE, WM. PETERS, 1913; W. A. MANSELL, H. A. CUTTING, 1914: *Ex-Officio*, THE DISTRICT SUPERINTENDENT AND THE PRINCIPAL.

Board of Governors, Naini Tal Schools

BISHOP F. W. WARNE, *Ex-Officio Chairman*; J. N. WEST, L. A. CORE, J. W. ROBINSON, R. I. FAUCETT, W. A. MANSELL, N. L. ROCKEY.

Executive Committee of "Oak Openings"

S. S. DEASE, L. A. CORE, SAMUEL KNOWLES, W. A. MANSELL, R. I. FAUCETT, J. W. ROBINSON, R. C. BUSHER.

Official Visitors to Naini Tal Schools

C. E. SIMPSON, O. M. BUCK.

Board of Managers of the Shahjahanpur Industrial School and Orphanage

J. N. WEST, (*Chairman*), F. WELSH, ESQ., C. H. GREENWOLD, PREM SINGH, J. H. WALTER, C. E. SIMPSON, DAVID BARROW, WM. PETERS, HIRAM BARROW, S. B. FINCH, G. H. FREY, W. E. CRAWSHAW AND N. L. ROCKEY.

Board of Governors of the Budaon Boys' Boarding School

J. N. WEST, W. A. MANSELL, H. H. WEAK, J. R. CHITAMBAR, H. L. MUKERJEE.

Conference Roll.

CLASS A.—Elders in full connection who have completed the course of study.

Adams, Horace J.	1874	Kidder, D. P.	1885
Badley, Brenton T.	1899	Knowles, Samuel <i>a.</i>	1858
Badley, Theodore C.	1906	Lazar Shah	1904
Bahadur Singh	1896	Mohammad Hasan Jan	1895
Baldeo Parshad	1893	Mansell, Sabine	1892
Bansi Dhar	1895	Mansell, William A.	1889
Bare, Charles L.	1880	McArthur, A. G.	1893
Basant Ram	1894	Mazhar-ul- Haqq	1893
Bihari Lal I.	1892	Misri Charan	1906
Bihari Lal II.	1889	Mukerjee, H. L.	1886
Bhikki Lal	1894	Mitchell, H. B.	1886
Bowen, William R. <i>a.</i>	1875	Neeld, Frank L.	1881
Briggs, Geo. W. <i>a.</i>	1904	Nizam Ali	1896
Briscoe, Abel	1806	Norton, John W.	1905
Buck, Oscar M.	1910	Parmanand, Charles M.	1907
Bulaqi Singh	1905	Patras, Benjamin	1887
Butler, David M.	1893	Paul, Chiddu S.	1889
Childs, Nathaniel R.	1904	Peters, William	1879
Chitambar, Jashwant R.	1905	Phillip, B. S.	1893
Chowfin, David A.	1892	Philip, Samuel	1891
Cocker, Benj. F.	1884	Parbhu Das	1905
Core, Lewis A.	1889	Parbhu Dayal	1897
Craven, Thomas <i>a.</i>	1870	Prem Masih	1902
Cutting, Hiram A.	1874	Prem Singh	1898
Dease, Stephen S.	1881	Presgrave, Grafton D.	1894
Dysell, Joseph	1896	Roberts, John	1907
Falls, Seneca	1886	Robinson, John W.	1892
Faucett, Robert I.	1899	Rockey, Noble L.	1884
Fazl Masih	1893	Samuel, Joshua S.	1896
Finch, Superian B.	1894	Scott, Thomas J. <i>a.</i>	1866
Franklin, Ram S.	1893	Scott, Warren M.	1888
Frederick, John	1906	Samuel, J. Shaw	1908
Frey, Geo. H.	1889	Sigler, H. C.	1907
Ganga Nath	1896	Simpson, Chas. E.	1905
Gill, Joseph H.	1871	Smart, Joseph H.	1897
Greenwold, Frederic <i>a.</i> W.	1879	Speake, William T.	1890
Gunghar Money	1903	Stephen, Matthew	1882
Hancock, Crawford	1886	Solomon, Joshua <i>a.</i>	1896
Harris, Mangal L.	1904	Thompson, James	1898
Hewes, Geo. C.	1891	Walter, John H.	1905
Hyde, Preston S. <i>a.</i>	1902	Weak, Harry H.	1908
Ishwari Das	1904	West, John N.	1893
Jhukkan Lal	1898	Wilson, Dhappan	1904
Jones, E. Stanley	1908	Wittke, Ferris	1904
Jordan, James	1883	Yaqub Shah	1882
Kanhai Singh	1887	Yaqub Singh	1907

NOTE.—These marked "*a.*" were absent during this session.

Class B.—Members in full connection in studies of fourth year.

S. S. David	Elder	....	1909
Mohan Singh	Elder	....	1909

Class C.—Members in full connection in studies of third year.

Khuliya Wilkinson	Elder	....	1910
Lachhman Singh	Elder	....	1910
Albert Gulab	Elder	....	1910

Class D.—Preachers on Trial.

Rickard C. Busher		I year	....	1909
Kesri Singh	Deacon	"	....	1911
Murray T. Titus	"	"	....	1912
J. Waskom Pickett	Elder	II year	....	1911
Samuel S. Falls	Deacon	"	....	1911
Peter S. Maurice	Elder	"	....	1911
Dhanni Ram Rodgers	Elder	"	....	1911
Guman Singh Patrick	Deacon	"	....	1911
Nannhe Lal	Deacon	"	....	1911
Jhandu Singh	Deacon	"	....	1910
Mangal Singh	Deacon	"	....	1910

SUMMARY.

Missionaries in full connection	....	22
Hindustani Preachers in full connection	....	75
	Total	97
Missionaries on trial	....	3
Hindustani Preachers on trial	....	8
	GRAND TOTAL	108

Missionaries Present—Conference 1912.

Bishop F. W. Warne, D.D.

Ashwill, Miss
 Badley, Rev. and Mrs. B. T.
 Barber, Miss
 Bare, Rev. and Mrs. C. L.
 Blackstock, Mrs. L.
 Blackstock, Miss
 Blackwood, H. O.
 Boggess, Mr. and Mrs. A. C.
 Branch, Mr. and Mrs. M. Wells
 Buck, O. M.
 Busher, R. C.
 Core, Rev. and Mrs. L. A.
 Davis, Miss
 Dease, Rev. and Mrs. S. S.
 Easton, Miss C.
 Ekey, Miss
 English, Miss
 Faucett, Rev. and Mrs. R. I.
 Finch, Miss
 Gill, Rev. and Mrs. J. H.
 Gimson, M. D., Miss.
 Hardie, Miss
 Hewes, Rev. and Mrs. G. C.
 Hoge, Miss
 Huffman, M. D., Miss.
 Jones, Rev. and Mrs. E. S.

Kipp, M. D., Miss.
 Kumlien, W. F.
 Kyle, Miss
 Landrum, Miss
 Mansell, Rev. and Mrs. W. A.
 Meek, Mr. and Mrs. W. S.
 Neeld, F. L.
 Oldroyd, Miss
 Organ, Miss
 Parker, Mrs.
 Pickett, J. W.
 Robinson, Rev. and Mrs. J. W.
 Robinson, Miss R. E.
 Robinson, Miss Flora.
 Rockey, Rev. and Mrs. N. L.
 Ruddick, Miss
 Scott, Miss
 Sellars, Miss
 Simpson, Rev. and Mrs. C. E.
 Sullivan, Miss
 Thoburn, Mrs.
 Titus, Mr. and Mrs. M. T.
 Waugh, Mrs.
 Weak, H. H.
 West, Rev. and Mrs. J. N.
 Wright, Miss

Yeager, Miss

Visitors Present.

Rev. and Mrs. N. W. Good
 Rev. R. J. Burgess, Secretary, I. S. S. U.
 Rev. J. O. Denning
 Rev. F. B. Price
 Rev. and Mrs. W. E. Pescott

 Rev. O. Don Wood

 Miss Leyburn, M. D.

Miss Dease
 Miss Wood

 Miss Warne
 J. Fletcher Robinson, M. D.
 Prof. and Mrs. George W. Knox
 (Union Theological Seminary).
 Rev. W. H. B. Urch (Singapore)
 Miss Urch

Disciplinary Questions.

1. Is this Annual Conference incorporated according to the requirements of the Discipline?
No.
2. Who have been received by transfer, and from what Conferences?
None.
3. Who have been re-admitted?
None.
4. Who have been received on credentials, and from what Churches?
None.
5. Who have been received on trial?
 - (a) In studies of first year.
Murray T. Titus.
 - (b) In studies of third year.
None.
6. Who have been continued on trial?
 - (a) In studies of first year.
R. C. Busher.
Kesri Singh.
 - (b) In studies of second year.
J. Waskom Pickett.
Samuel S. Falls.
Peter S. Maurice.
Dhani Ram Rodgers.
Guman Singh Patrick.
Nannhe Lal.
Jhandu Singh.
Mangal Singh.
 - (c) In studies of third year.
None.
 - (d) In studies of fourth year.
None.
7. Who have been discontinued?
None.

8. Who have been admitted into full membership?

(a) Elected and ordained Deacons this year.

None.

(b) Elected and ordained Deacons previously.

Albert Gulab (Elder).

Lachhman Singh (Elder).

Khuliya Wilkinson (Elder).

9. What members are in studies of third year?

(a) Admitted into full membership this year.

Lachhman Singh.

Albert Gulab.

Khuliya Wilkinson.

(b) Admitted into full membership previously.

None.

10. What members are in studies of fourth year?

S. S. David.

Mohan Singh.

11. What members have completed the conference course of study?

(a) Elected and ordained Elder this year.

S. J. Shaw.

(b) Elected and ordained Elders previously.

Gunghar Money.

E. S. Jones.

O. M. Buck.

T. C. Badley.

12. What others have been elected and ordained Deacons?

(a) As Local Preachers.

Tirloek Chand.

Umrao Singh.

Bhola Nath.

Hori Lal.

Jivan Dass.

(b) Under Missionary rule.

None.

(c) Under Seminary rule.

None.

13. What others have been elected and ordained Elders?

(a) As Local Deacon.

Jiya Lal.

(b) Under Missionary rule.

S. S. David.

(c) Under Seminary rule.

None.

14. Was the character of each Preacher examined?

This was strictly done as the name of each Preacher was called in open conference.

15. Who have been transferred and to what Conferences?

Makkhan Lal, North-West India.

Kay Silas, Bengal.

Jawala Singh, Bengal.

16. Who have died?

J. H. Messmore.

Samuel Wheeler.

17. Who have been located at their own request?

None.

18. Who have been located?

None.

19. Who have withdrawn?

None.

20. Who have been permitted to withdraw under charges or complaints?

None.

21. Who have been expelled?

None.

22. What other personal notation should be made?

Credentials restored to Dilawar Singh, Local Elder.

23. Who are the Supernumerary Preachers?

None.

24. Who are the Superannuated Preachers?

Thomas Craven.

Bulaqi Slugh.

Samuel Knowles.

T. J. Scott.

Bihari Lal, I.

Bihari Lal, II.

B. F. Cocker.

James Jordan.

25. Who are the Triers of Appeals?

C. L. Bare.

L. A. Core.

J. N. West.

William Peters.

G. D. Presgrave.

26. What is the Statistical Report for this year?
(See *Statistics*).
27. What is the aggregate of the Benevolent Collections ordered by the General Conference, as reported by the Conference Treasurer?
Rs. 3,475-8-0.
28. What are the claims on the Conference Fund?
Rs. 2,196.
29. What has been received on these claims, and how has it been applied?
Full amount has been received and applied.
30. What is the amount of the five per cent. of collections for the Conference Claimants' Connectional Fund paid by the Treasurer to the Board of Conference Claimants?
None.
31. Where are the Preachers stationed?
(See *Appointments*).
32. Where shall the next Conference be held?
Shahjahanpur.

Conference Appointments.

North India Conference

BAREILLY DISTRICT.

Rev. J. N. West, Superintendent, (P. O. Shahjahanpur.)
Shahjahanpur, H. H. Weak, Prem Singh.
" High School and English work, H. H. Weak.
" Orphanage and Industrial School, H. H. Weak.
Madnapur, A. Peters, Local Elder.
Panahpur, Warren Scott.
Powayan, R. S. Franklin.
Mohamdi, Sadal Masih, Local Elder.
Jalalabad, C. S. Paul.
Tilhar, J. H. Walter.
Miranpur Katra, D. P. Kidder.
Khera Bajera, John Frederick.
Faridpur, Misri Charan.
Bareilly, W. A. Mansell.
" Hindustani Church, W. R. Bowen.
" Sadar Bazar, A. G. McArthur.
" Theological Seminary, W. A. Mansell, Principal; O. M. Buck,
Vice-Principal; H. L. Mukerjee, T. J. Scott, Professor
Emeritus Systematic Theology.
Superannuates, T. J. Scott, B. F. Cocker.
Sunday School Secretary, G. D. Presgrave.
On leave to America, F. L. Neeld.

BIJNOR DISTRICT.

L. A. Core, Superintendent, (P. O. Bijnor.)
Bijnor, L. A. Core, S. S. Falls.
Chandpur, H. B. Mitchell.
Dhampur, Fazal Masih, H. C. Sigler.
Kiratpur, Chhida Singh, Local Elder.
Mandawar, Hiram Barrow, Local Elder.
Najibabad, Albert Gulab.
Nagina, S. S. David.
Nurpur, Seneca Falls.
Seohara, Bansi Dhar.
On leave to America, G. W. Briggs.

BUDAON DISTRICT.

William Peters, Superintendent, (P. O. Budaon.)
Aonla, Basant Ram.
Bhamora, N. R. Childs.
Bilsi, Nizam Ali.
Bisauli, W. T. Speake.
Budaon William Peters, Jhandu Singh, (E. T. Frey.)
Dataganj, Prabhu Das.

Kakrala, Joshua Solomon.
Ujhani, Mangal Singh.

GARHWAL DISTRICT.

J. H. Gill, Superintendent, (P. O. Pauri.)
Dekhwali, Chas. Khiyali, Local Elder, (P. O. Chippalghat.)
Naiyar Valley, Gunghar Money, (P. O. Pauri.)
Lobha, F. W. Greenwold.
Ramnee, to be supplied.
Pauri, J. H. Gill, D. A. Chowfin, Sabine Mansell.
Landsdowne, K. Roberts, Local Elder, (P. O. Dogadda.)

GONDA DISTRICT.

N. L. Rockey, Superintendent, (P. O. Gonda.)
Bahraich, Ferris Wittke.
Balrampur, J. W. Norton.
Bhingra, L. J. McGee, Local Elder.
Gonda, M. L. Harris.
Kaisarganj, Kaliyan Singh, Local Elder.
Colonelganj, James Morgan, Local Elder.
Mankapur, Lal Karan, Local Deacon.
Nanpara, John Roberts.
Editor Sunday School Literature, N. L. Rockey.
Superannuate, Bihari Lal I.

HARDOI DISTRICT.

S. B. Finch, Superintendent, (P. O. Hardoi.)
Bilgram, Jhukkan Lal.
Hardoi, S. B. Finch.
Malawan, Harun Andrew, Local Elder.
Sandi, Robert Turner, Local Elder.
Sandila, Prem Masih.
Shahabad, Crawford Hancock, Kesri Singh.
Safipur, Yaqub Singh.
Unao, S. Phillip.
Pihani, Nand Ram, Local Elder.

KUMAON DISTRICT.

L. A. Core, Superintendent, (P. O. Bijnor.)
Naini Tal, English Church, R. I. Faucett.
" Hindustani Church and Station, Prabhu Dayal.
" Philander Smith College, R. C. Busher, Principal and Head Master.
" Circuit and High School, R. I. Faucett. (B. P. Nathan).
" Financial Agent Philander Smith College, R. I. Faucett.
Dwarahat, Yusuf, Local Deacon.
Ramnagar, to be supplied.
Bhabar and Tarai, Benjamin Patras.
Superannuates, Samuel Knowles and Bihari Lal II.
On leave to America, S. S. Dease, P. S. Hyde.

EAST KUMAON DISTRICT.

G. C. Hewes, Superintendent, (P. O. Pithoragarh).
Pithoragarh, G. S. Patrick.
Bhot, Khuliya Wilkinson.

Lohaghat, Tirlochan, Local Deacon.
 Gangolihat, Umrao Singh, Local Deacon.

MORADABAD DISTRICT.

R. I. Faucett, Superintendent, (P. O. Moradabad).

Amroha, Lazar Shah.
 Babukhera, Ishwari Das.
 Bahjoi, Dhappan Wilson.
 Chandausi, H. A. Cutting.
 Dhanaura, Mohan Singh.
 Gunnaur, Bikki Lal.
 Hasanpur, P. S. Maurice.
 Kanth, B. S. Phillip.
 Kundarki, Bahadur Singh.
 Moradabad, C. E. Simpson, D. M. Butler.
 " Bishop Parker Memorial High School, C. E. Simpson, (N. Jordan.) (W. F. Kumlien).
 Rajabpur, Nirmal Singh, Local Elder.
 Rajpura, Mathra Parshad, Local Elder.
 Sambhal, J. Thompsonson.
 Sirsi, to be supplied.
 Thakurdwara, Lakhman Singh.
 Superannuate, James Jordan, Bulaqi Singh.

ODDH DISTRICT.

J. W. Robinson, Superintendent, (P. O. Lucknow.)

Barabanki, Mazhar-ul-Haqq.
 Itaunja, Nanhe Lal.
 Fatahpur, Abel Briscoe.
 Lakhimpur, H. J. Adams.
 Lucknow, Hindustani Church and Circuit, M. Stephen.
 Lucknow, Daliganj and Mohulla work, Yaqub Shah.
 " English Church, J. Waskom Pickett.
 " Methodist Publishing House, (W. S. Meek), Ganga Nath.
 " Reid Christian College, C. L. Bare, Principal; J. R. Chitambar.
 (G. F. Henry,) (O. H. Blackwood,) M. T. Titus, (A. T. Boggess,) J. G. Shaw, C. M. Parmanand.
 " Department of Commercial Education, (M. Wells Branch).
 Rae Bareilly, J. H. Smart.
 Sidhauri, Baldeo Parshad.
 Sitapur, E. Stanley Jones, J. S. Samuel.
 " Boys' School, E. Stanley Jones.
 Editor *Kankab-i-Hind*, J. W. Robinson; Associate Editor, Ganga Nath.
 Secretary Epworth League in India, B. T. Badley; Assistant Secretary
 (Thos. Peters).
 Secretary Bishop Thoburn Special Fund, J. W. Robinson.
 Conference Evangelist, E. Stanley Jones.
 Superannuate, Thomas Craven.
 On leave to America, T. C. Badley.

PILIBHIT DISTRICT.

G. H. Frey, Superintendent, (P. O. Fatahganj West, District Bareilly)
 Bhojipura, M. H. John.
 Bisalpur, Girdhari Lal, Local Elder.
 Fatahganj West, G. H. Frey.
 Mirganj, R. D. Rogers.

Nawabganj, Kanhai Singh.
 Pilbhit, Moti Lal, Local Elder.
 Puranpur, Joseph Dysell.
 Rampur, Baldeo Das, Local Deacon.
 Shahi, Sohan Lal, Local Elder.
 Siranli, Dharam Singh, Local Elder.

Women's Conference.

BAREILLY DISTRICT.

Bareilly Orphanage, Miss C. Easton, Mrs. Blackstock.
 " City Zanana and Village Work, Mrs. Blackstock.
 " Medical Work, Miss Gimson, M. D., Miss Layburne, M. D.
 " Woman's School, Mrs. Mansell, Mrs. Buck, Mrs. Mukerjee.
 Shahjahanpur, Orphanage and Village Work, Mrs. Weak.
 " Girls' Boarding School, Miss English.
 " City Schools and Zanana Work, Mrs. West.
 " District and Evangelistic Work, Mrs. West.
 On leave, Mrs. Tucker.
 On leave to America, Mrs. Neeld.
 Transferred to Korea, Miss Anderson.
 Transferred to Northwest India Conference, Miss Kipp, M.D.

BIJNOR DISTRICT.

Bijnor, Girls' Boarding School, Mrs. Worthington.
 " District and Circuit Work, Mrs. Core.
 On leave to America, Mrs. Briggs.

BUDAON DISTRICT.

Budaon, Girls' Boarding School, Miss A. Means.
 " City and District Work, Miss Scott.
 " Boys' Boarding School, Miss Peters.

GARHWAL DISTRICT.

Pauri, Girls' Boarding School, Miss Ruddick.
 Medical Work, Miss Huffman, M. D.
 District Work, Mrs. Gill.
 Evangelistic Work, to be supplied.
 On leave to America, Miss M. Means, Miss Kyle.

GONDA DISTRICT.

Gonda, Girls' Boarding School, Miss Wright, Miss Yeager.
 " City and Village Work, Mrs. Rocky.
 " District Work, Mrs. Rocky.

HARDOI DISTRICT.

Hardoi, Girls' Boarding School, Mrs. Parker.
 " District and City Work, Mrs. Parker, Mrs. Finch.

KUMAON DISTRICT.

Dwarahat, School, Village and Circuit Work, Mrs. Core.
 Naini Tal, Hindustani Girls' School, Miss Hardie.
 " Circuit and Zanana Work, Miss Hardie.
 " English Work, Mrs. Faucett.

Naini Tal Philander Smith College, Mrs. Busher, Mrs. Thoburn.
 " Wellesley Girls' High School, Miss Sellars, Principal; Miss
 Easton, Principal Emeritus; Miss Ashwill.
 " District Work, Mrs. Core.
 On leave to America, Mrs. Dease.

EASTERN KUMAON DISTRICT.

Bhot, Miss Sheldon, M. D.
 Chandag, Miss Reed.
 Pithoragarh, Woman's Home and Girls' School, Miss Sullivan.
 " Medical Work, Miss Sullivan.
 Evangelistic Work, Miss Budden, (P. O. Champawat.)
 District Work, Mrs. Hewes.
 On leave, Miss Browne.

MORADABAD DISTRICT.

Moradabad, Girls' Boarding School, Miss Waugh.
 " Normal Training School, Miss Landrum.
 " City, Village and Evangelistic Work, Miss Organ.
 " Circuit Work, Mrs. Simpson.
 " Boys' Boarding School and English Work, Mrs. Simpson.
 " District Work, Mrs. Faucett.
 On leave to America, Miss Blackstock.

OUDH DISTRICT.

Lucknow, Isabella Thoburn College, Miss R. E. Robinson, Principal;
 Miss Davis, Miss Oldroyd, Miss Barber, Miss F.
 Robinson, Miss Finch.
 " Deaconess Home and Zanana Work, Miss Hoge.
 " Christian Mohalla Work, Mrs. Meek, Mrs. Badley.
 " Circuit Work, Mrs. Boggess.
 " English Work, Miss Hoge.
 " College and School Work, Mrs. Bare, Mrs. Henry, Mrs.
 Chitambar, Mrs. Titus, Mrs. Branch.
 Publishing House Work, Mrs. Ganga Nath.
 Sitapur, Girls' Boarding School, Miss Ekey.
 " City, Zanana and Village Work, Mrs. Jones.
 " Boys' Boarding School, Mrs. Jones.
 " District Work, Mrs. Robinson.
 On leave to America, Miss Hill, Miss Ingram, Miss Loper, Mrs. T. C.
 Badley.

PILIBHIT DISTRICT.

District Work, Mrs. Frey.
 Evangelistic Work, Miss Gimson.

Conference Journal.

First Day.

LUCKNOW, 4th January, 1912.

Opening Exercises.

The North India Conference met for its forty-eighth session in the Lal Bagh Methodist Episcopal Church, Lucknow, on Thursday, the 4th of January, 1912, at 8 A.M. to partake of the Lord's Supper and at 11 A. M. for business under the presidency of Bishop F. W. Warne, D. D. The devotional exercises were conducted by F. L. Neeld concluding with an earnest season of prayer.

Roll Call.

The Secretary of the last Conference called the roll to which ninety-nine members and probationers responded.

Election of Secretaries and Treasurers.

The following Officers were elected: Secretary, E. Stanley Jones; Assistant Secretary, O. M. Buck; Statistical Secretary, G. C. Hewes; Treasurer, C. E. Simpson; Assistant Treasurer, H. H. Weak; Vernacular Secretary, Prem Singh; Assistant Vernacular Secretary, Prabhu Dayal.

Programme.

On motion of J. W. Robinson, the programme was adopted as printed.

Hours of Session.

On motion of J. W. Robinson, the hours of session were fixed from 11 A. M. to 2 P. M.

Corresponding Secretary.

On motion of F. L. Neeld, W. A. Mansell was elected as Corresponding Secretary of the Conference.

Greetings.

On motion of B. T. Badley, the Secretary was instructed to send greetings to the Bombay Conference now in session.

Absent Members.

On motion of J. N. West, the Secretary was instructed to send messages of sympathy to the members of the Conference absent on account of sickness.

Bounds of Conference.

On motion of J. W. Robinson, the bounds of the Conference were fixed so as to include the fourth bench in the wings and to the second window in the body of the Church.

Introductions.

Rev. N. W. Good, D. D. of Columbus Ohio U. S. A. was introduced and addressed the Conference very helpfully.

The following new missionaries were introduced: Miss Finch, Miss Ekey and Miss Dr. Huffman.

Missionaries returned from furlough: Dr. and Mrs. Bare, Dr. and Mrs. Mansell, Miss Hardie, Mrs. Core and Miss Dr. Gimson.

Dr. F. B. Price of the Northwest India Conference was introduced and briefly addressed the Conference.

On motion of J. W. Robinson, the visitors present at the Conference were invited to sit within the bar and take part in the discussions.

After a brief but happy word from the Bishop the following children of missionaries present were called forward and introduced: Ruth Robinson, Miriam Robinson, Esther Rockey, Helen Rockey, John West, Eugene West, Edwin Hewes, George Hewes, Esther West, Lois West, Wilbur Thoburn and Stanley Thoburn.

Communications.

The Secretary read a letter of greeting from P. S. Hyde home on furlough. Letters were also read from Thomas Craven and Behari Lal II.

Fourteenth Question.

The fourteenth question (*Was the character of each preacher examined?*) was taken up. The name of J. N. West was called, his character passed and he gave the report of the Bareilly District. The names of the following effective elders were called, their characters passed and they reported their collections: F. L. Need, who gave the report of the Theological Seminary. W. R. Bowen, R. S. Franklin, A. G. McArthur, Misri Charan, C. S. Paul, John Fredrick, D. P. Kidder, Warren Scott, H. H. Weak, G. D. Presgrave, J. H. Walter, O. M. Buck, H. L. Mukerjee, Jawala Singh, Prem Singh and W. A. Mansell.

New Hostel Theological Seminary.

On motion of B. T. Badley the Secretary was instructed to send the thanks of the Conference to the Laymen of the Erie Conference whose generosity made possible the erection of the new hostel in connection with the Bareilly Theological Seminary. Among other laymen Dr. C. E. Welch, Westfield, N. Y. and Frank X. Krietler, Esq., Nebroska Ta. were mentioned.

Bijnor District.

The Bishop gave verbal greetings from G. W. Briggs, former District Superintendent, who was compelled to return to America on furlough on account of ill health.

J. H. Gill gave the report of the Bijnor District. The names of the following effective elders were called, their characters passed and they reported their collections: Seneca Falls, H. B. Mitchell, Fazl Masih, H. C. Sigler, Bansi Dhar.

Budaon District.

The name of Wm. Peters was called, his character passed and he gave the report of the Budaon District. The names of the following effective elders were called, their characters passed and they reported their collections: Basant Ram, N. R. Childs, Nizam Ali, W. T. Speake, Makkan Lal, C. M. Parmanad, Joshua Solomon, Prabhu Das.

Memoirs.

The following were appointed as Committee on Memoirs; L. A. Core, Wm. Peters, D. A. Chowfin, W. A. Mansell.

General Conference Delegates.

On motion of H. A. Cutting, Friday, January 5th, at 12 noon was appointed the time for the electing of delegates to the General Conference and also to the Central Conference.

Garhwal District.

L. A. Core gave the report of the Garhwal District. The names of the following effective elders were called, their characters passed and they reported their collections: Sabine Mansell, F. W. Greenwold, D. A. Chowfin.

Letter of Sympathy.

On motion of B. T. Badley the Secretary was instructed to send a letter of sympathy from the Conference to Mrs. Messmore in her bereavement.

Resolution.

J. W. Robinson presented the following resolution, which, on motion of J. N. West, was adopted by a rising vote.

As at this session of our Annual Conference, as Dr. F. L. Neeld, after over thirty-one years of work in the North India Conference, contemplates retiring from active service because of the continued ill health of Mrs. Neeld, whose condition make it impossible for her to live in India, we desire to take the opportunity of expressing our deep appreciation of what the presence of this family has meant to us and our work in this land. During all these years the kind and sympathetic disposition of Dr. Neeld has deeply impressed our workers and our community and has greatly endeared him to us all, while every one of the important duties given him has, through his careful and able administration, prospered. It is with great regret that we see him depart from India, but we shall continue to remember him as our friend and fellow labourer, and shall pray that he and his family may be guided and kept in all their ways. We ask him to accept for himself and to convey to Mrs. Neeld our sincere Christian love and deep regard.

Knowing as we do Dr. Neeld's great interest in the Theological Seminary of which he has been the efficient principal, we feel bold to ask him to represent the interests of this institution before the home church as occasion offers.

Dr. Neeld then feelingly addressed the Conference.

Resolution.

J. N. West presented the following resolution, which, on his motion, was referred to the Cabinet for action:

Ham shuraká i Bareilly District Conference phir 'arz karte hain ki hamare District Superintendent aur District Superintendent sahibán se saláh o mashwara karen ki jahán tak mumkin ho, North India ki kull Distrikt Kán-faransen milkar ek jagah sál i áyanda mein 'isáif mela aur District Conference faráham karen, takí aur bhí ziyáda fáida mel o ittihád ká zâhir howe. Aur yih Rezolushan District Conference se sífárish pákar Annual Conference ko manzúri ke wáste bhjá jáwe.

C. H. GREENWOLD,
C. S. PAUL,
SADAL MASHI,
MISRI CHARAN,
H. L. MUKERJEE,

H. H. WEAK,
W. R. BOWEN,
G. D. PRESGRAVE,
JUWALA SINGH,
A. G. MCARTHUR,

Gonda District.

The name of N. L. Rockey was called, his character passed and he gave the report of the Gonda District. The names of the fol-

lowing effective elders were called, their characters passed and they reported their collections: Ferris Wittke, S. Phillip, J. W. Norton John Roberts.

Adjournment.

On motion of N. L. Rockey the Conference adjourned.

Second Day.

LUCKNOW, 5th January, 1912.

Opening Exercises.

The session opened with Bishop Warne in the chair. After devotional exercises, conducted by Ganga Nath, the minutes of the previous day's session were read in English and Vernacular and were approved as read.

Fourteenth Question.

The fourteenth question was resumed. The name of S. B. Finch was called, his character passed and he gave the report of the Hardoi District. The names of the following effective elders were called, their characters passed and they reported their collections: Jhukkan Lal, Yakub Singh, Prem Masih, Crawford Hancock, Behari Lal I.

Behari Lal I.

J. W. Robinson presented a request from the Cabinet that the petition of Behari Lal I be referred to the Committee on Conference Relations, which was granted.

Kumaon District.

The name of S. S. Dease was called, his character passed and he gave the report of the Kumaon District. The names of the following effective elders were called, their characters passed and they reported their collections: B. Patras, Prabhu Dayal, G. C. Hewes.

Delegates to General Conference.

The Order of the Day was taken up and the Conference proceeded to the election of Delegates to General Conference. The Bishop appointed C. M. Parmanand, Prabhu Dayal, M. T. Titus, J. W. Pickett, tellers. The tellers reported the results of the first ballot and the Chair declared J. W. Robinson and J. R. Chitambar elected as Delegates to the General Conference.

Reserve Delegates to the General Conference.

On motion of B. T. Badley the Secretary was instructed to cast the ballot of the Conference for J. N. West and S. S. Dease who received the next highest number of votes. The Chair declared J. N. West and S. S. Dease elected as Reserve Delegates to the General Conference.

Order of the Day.

On motion of N. L. Rockey the Order of the Day in reference to the election of Delegates to the Central Conference was postponed

until Monday, January 8th, at 12 noon to allow those who will be received into membership at this Conference the privilege of voting.

Moradabad District.

The name of R. I. Faucett was called, his character passed and he gave the report of the Moradabad District. The names of the following effective elders were called, their characters passed and they reported their collections: D. M. Butler, H. A. Cutting, Dhabban Wilson, Bhikki Lal, Lazar Shah, B. S. Phillip, Bahadur Singh, C. E. Simpson, M. L. Harris, James Thompsonson, Bulaki Singh, Ishwari Das.

On motion of R. I. Faucett the case of Bulaqi Singh was referred to the Committee on Conference Relations.

Resolution.

The Secretary read the following resolution from the Bijnor District Conference which on motion of J. H. Gill was referred to the Committee on the state of the Church:

Ham Bijnor District ke Shurakā-i-Kānfarnas 'arz kartē hain ki District Conference hamārī sifārish Sālāna Kānfarnas ko bheje ki Sālāna Kānfarnas se agar ho sake to kisī tarah is qānūn men ya'ne daf'a 110 zabta-i F'ujdārī ko kuchh tarmim halkā hone kī garaz se hamārī mihrbān Sarkār kī khidmatsharif men 'arz kī jāe ki agar koi shakhs badma'āsh ho to wuh haqiqat men hai, lekin jāhī un kī aulād sin-i-bulāgiyat ko pahunchit hai chāhe wuh nek hī ho par taubhī badma'ā hon kī fihrist men darj kiye jāte hain aur dukh ughāte hain. Is se aksar be-qusūron ko bahut taklif hotī hai. Bagair khatā kiye hūe bhī aksar sazāyāb ho jāte hain aur we zindagī bhar mushtabah samjhe jāte hain.

Yih 'arz Bijnor District Conference se manzūr hokar Sālāna Kānfarnas ko bhejī gāi.

I. H. GILL,
FAZI MASIH,
H. B. MITCHELL.

Oudh District.

The name of J. W. Robinson was called, his character passed and he gave the report of the Oudh District. The names of the following effective elders were called, their characters passed and they reported their collections: J. S. Samuel, A. el Briscoe, H. J. Adams, Matthew Stephen, Ganga Nath, Mazar-ul-Huqq, J. H. Smart, Baldeo Parshad, Kay Silas, J. R. Chitambar, C. L. Bare, Yakub Shah.

C. L. Bare gave a brief account of how the fund for the new High School Building at Lucknow were obtained while on furlough.

Pilibhit District.

The name of J. H. Frey was called, his character passed and he gave the report of the Pilibhit District. The names of the following effective elders were called, their characters passed and they reported their collections: M. H. John, Kanhai Singh, Joseph Dysell.

Introductions.

Rev. M. C. David of the Presbyterian Mission was introduced and briefly addressed the Conference.

Prof. Dev Dasan of the St. John's College, Agra was introduced and addressed the Conference regarding the Prem Sabah and the Methodist Brotherhood,

Dr. J. O. Denning of the Bengal Conference was introduced and briefly addressed the Conference.

Lay Electoral Conference.

Through the secretary the results of the elections in the Lay Electoral Conference were announced. Mr. N. K. Mukerjee and Mr. Nathaniel Jordan were declared elected as Delegates and Mrs. S. S. Dease and Miss English as Reserve Delegates to the General Conference.

The vote of the Lay Electoral Conference on the Proposed Constitutional Amendment was as follows: Ayes 62, Noes. 0.

Twenty-fourth Question.

The twenty-fourth question (*Who are superannuated preachers?*) was taken up. The names of Thomas Craven, T. J. Scott, Behari Lal II, B. F. Cocker, James Jordan were called and their characters passed.

The Secretary read a letter from T. J. Scott. On motion of Wm. Peters the Secretary was instructed to send a reply in Hindustani from the Conference.

Resolution.

B. T. Badley presented the following resolution which on motion of J. W. Robinson was adopted by a rising vote:

The members of the North India Conference, assembled for their 48th annual session, send heart-felt greetings to Bro. Knowles, our Senior Missionary, not only in this Conference, but in the whole Southern Asia field. The privilege of having been for 54 years a missionary of our Church in this great field, is a unique record, and the growth and development of the work which has taken place during Bro. Knowles' years of service, must be to him, as to us all, a matter of great and devout thankfulness. We have been delighted to notice the many ways in which Bro. Knowles has during the past year given help in the work so dear to us all. Especially do we rejoice that in a few days more Bro. Knowles will have celebrated his eightieth birthday.

We rejoice that Bro. and Sister Knowles have been spared to live and labour in our midst during another year, and we pray that during the year upon which we have now entered, they may have poured upon them the choicest blessings of our Heavenly Father.

BRENTON T. BADLEY,
N. L. ROCKEY,
C. L. BARE,
WM. PETERS,
H. L. MUKERJEE.

On motion of J. W. Robinson the Conference pledged itself by a rising vote to the support of the erection of a Church at Gonda as a memorial to Samuel Knowles, which, on motion of J. W. Robinson, was referred to the Finance Committee for action.

Extension of Time.

On motion of H. L. Mukerjee the time was extended.

Missionary Episcopacy.

Resolutions were presented from the Budaon, Oudh and Pilibhit District Conferences regarding the retaining of the Missionary Episcopacy, the discussion of which, on motion of J. W. Robinson, was deferred until the next session of the Conference.

Adjournment.

On motion of J. W. Robinson the Conference adjourned.

Third Day.

LUCKNOW, 6th January, 1912.

Opening Exercises.

The session opened with Bishop Warne in the chair. After devotional exercises conducted by D. M. Butler, the minutes of the previous day's session were read in English and approved as corrected.

On motion of R. I. Faucett, the reading of the Vernacular Minutes was dispensed with.

Introduction.

Rev. W. E. Pescott of the Canadian Methodist Church was introduced and addressed the Conference.

Question of Privilege.

On motion of O. M. Buck the name of Rev. Lee H. Rockey was referred to the Committee on Memoirs.

On motion of J. N. West the name of Rev. Henry Mansell, D.D. was referred to the Committee on Memoirs.

Ordination Papers.

On motion of L. A. Core the request of the Tirhoot District Conference for the restoration of the ordination papers of Dildar Singh was referred to the Committee on Conference Relations.

On motion of R. I. Faucett the request from the Northwest India Conference for the restoration of the ordination papers of Mangal Singh was referred to the Committee on Conference Relations.

Transfer of the Tirhoot District.

Dr. J. O. Denning presented the matter of the transfer of the Tirhoot district from the Bengal Conference to the North India Conference, which, on motion of J. W. Robinson, was referred to the Finance Committee, their report to be brought before the Conference on Monday.

The Thirteenth Question.

The thirteenth question (*What others have been elected and ordained elders?*) was taken up. The name of Jiya Lal was called and on motion of J. W. Robinson was elected to Elders' Orders as a Local Deacon. The name of S. S. David was called and on motion of J. H. Gill was elected to Elders' Orders under the Missionary Rule. The name of S. J. Shaw was called and on motion of J. W. Robinson was elected to Elders' Orders.

The Twelfth Question.

The twelfth question (*What others have been elected and ordained Deacons?*) was taken up. On motion of their respective district superintendents, the following were elected to Deacons' Orders as Local Preachers and were recommended for ordination: Tirlok Chand, Bhola Nath, Umrao Singh, Jiwan Das, Hori Lal.

The Eleventh Question.

The eleventh question (*What members have completed the Conference Course of Study?*) was taken up. The names of the

following were called, their characters passed and on motion of their respective District Superintendents were advanced to the class of effective elders having completed the Conference Course of Study: S. J. Shaw, Gungar Money, E. S. Jones, O. M. Buck, T. C. Badley.

The Tenth Question.

The tenth question (*What members are in studies of the fourth year?*) was taken up. The names of S. S. David and Mohan Singh were called, their characters passed and on motion of their respective District Superintendents were advanced to the studies of the fourth year.

The Sixth Question.

The sixth question (*Who have been continued on trial?*) was taken up. The names of the following were called, their characters passed and on motion of their respective District Superintendents were advanced to the studies of the second year: J. W. Pickett, S. S. Falls, T. S. Maurice, Dhanni Ram Rodgers, Nannhe Lal and Guman Singh Patrick (on condition of bringing up one subject). The name of Kesri Singh was called, his character passed and on motion of S. B. Finch was continued on trial in studies of the first year. The name of R. C. Busher was called, his character passed and on motion of S. S. Dease was continued on trial in studies of the first year. The names of Jhandu Singh and Mangal Singh were called, their characters passed and on motion of their District Superintendents were continued in studies of the second year.

The Eighth Question.

The eighth question (*Who have been admitted into full membership?*) was taken up. The names of Lachhman Singh, Albert Gulab, and Khuliya Wilkinson were called, and their characters passed. After a brief address by the Bishop they satisfactorily answered the disciplinary questions, and, on motion of their respective District Superintendents, were admitted into full membership and advanced to the studies of the third year.

Resolution.

J. W. Robinson presented the following resolution which was adopted:

In cases where books in the course of study are not available, and in cases where certain books are in languages with which workers from certain quarters are unacquainted and for which they will have no use, we request the Board of Bishops to authorize the Board of Examiners to allow such a substitution of subjects as it may deem best, provided the examiner give notice of a desire for the change at least six months previous to the session of the Annual Conference.

J. W. ROBINSON,
W. A. MANSELL,
L. A. CORE.

The British and Foreign Bible Society.

A letter from Rev. T. S. Wynkoop, Secretary of the British and Foreign Bible Society was read and a representative of that Society was introduced and a very generous concession regarding Bibles was placed before the Conference.

On motion of Wm. Peters the Secretary was instructed to send a letter of thanks to Dr. Wynkoop for these appreciated concessions.

Resolution.

N. L. Rockey presented the following resolution which was adopted by a rising vote:

Whereas a great change in sentiment regarding the use of the individual cup in Sacrament has been recorded during the past year in all the Churches: Therefore, Resolved that on Monday morning an informal ballot be taken without any preliminary discussion, as to whether we approve the use or not. The manner of preparing the ballots to be simply by writing the words Common or *Adm.*, Individual or *Khasa*.

N. L. ROCKEY.
F. L. NEELD.
O. M. BUCK.
H. L. MUKERJEE.
PREM SINGH.
GANGA NATH.
D. M. BUTLER.

Extension of Time.

On motion of B. T. Badley the time of adjournment was extended.

Greetings from the Bombay Conference.

The Secretary read a telegram containing greetings from the Bombay Conference.

Resolution from the Bijnor District Conference.

F. L. Neeld read the following report of the Committee on the State of the Church regarding the resolution from the Bijnor District Conference which had been referred to that committee:

Jo Resolution Bijnor District ki taraf se Committee State of the Church ke supurd kiya gayá, thá Kamitti us par bahut sochá. Ibházá Kamitti ki rac yih hai ke bil á'al yih Kamitti us dafa' ke ya'ne dafa' 110 ke tarmim hone ke bare meq sarkar se sifarsh nahin kar sakti. Agar koi saza yafta kam se kam in baras nek chalan rahe to us ki sifarish karne se wuh dafa' 110 se ázád ho saktá hai.

MAZHAR-UL-HAQQ.
WM. T. SPEAKE.
F. W. GREENWOLD.
PREM SINGH.
F. L. NEELD.

Mission Treasurer.

On motion of W. A. Mansell, J. N. West was appointed Mission Treasurer and H. H. Weak Assistant Mission Treasurer.

Adjournment.

On motion of J. W. Robinson the Conference adjourned.

Resolution.

The following resolution was presented by J. N. West, and on his motion it was adopted by a rising vote:—

Resolved. That we have heard with great pleasure and profit the address of the Rev. R. Burgess, the General Secretary of the India Sunday School Union. We rejoice in the great progress that is being made in Sunday school work in our own Church and in all the Churches.

We desire very especially to express our gratitude that the India Sunday School Union have made it financially possible for us to employ a Sunday School Secretary who devotes himself wholly to this work in the North India and Northwest India Conferences. We wish to express to Rev. Mr. Burgess and also to the Rev. G. D. Presgrave our hearty co-operation and support in this important work for the childhood of India.

Fourth Day.

LUCKNOW, 8th January, 1912.

First Session.

Opening Exercises.

The Session opened with Bishop Warne in the chair. After devotional exercises conducted by Rev. W. E. Pescott of the Canadian Methodist Church, the Minutes of the previous day's session were read in English and Vernacular and approved as read.

Rev. N. W. Good, D.D.

A resolution signed by a number of members was presented by J. W. Robinson expressing appreciation of Dr N. W. Good of the Ohio Conference, in our sessions, thanking him for his most helpful and inspiring sermon Sunday evening and hoping for him and Mrs. Good a prosperous journey to the home land. The resolution also called attention of the great need of a school property at Bijnor and asked Dr Good to represent the case and attempt to secure for us \$15,000 for the erection of a suitable plant there.

Visitors to the Conference.

The following visitors were introduced and were invited to sit within the bar and take part in the discussion: Dr. A. C. Boggess, W. E. Crawshaw, Esq., Prof. G. F. Henry, Mr. N. K. Mukerjee and Prof. M. T. Titus and W. F. Kumlien.

Report of the Visitors to the Naini Tal Schools.

H. H. Weak presented the report of the Visitors to the Naini Tal schools which on motion of Wm. Peters was accepted. (See *Reports of Committees*)

Principal R. C. Busher gave a report of the Philander Smith College. On motion of B. T. Bidley the report was adopted and a vote of thanks given to the Principal for his excellent services in the institution.

The Order of the day.

The Conference took up the Order of the Day and proceeded to the election of delegates to the Central Conference. The following were appointed tellers: W. F. Kumlien, J. H. Smart, C. M. Parmanand, Prabhu Dayal, M. T. Titus, J. W. Pickett. The tellers reported the results of the first ballot and the Chair declared J. N. West, L. A. Core, Wm. Peters, C. L. Bare, Ganga Nath, H. L. Mukerjee, J. W. Robinson, J. R. Chitambar elected.

Board of Examiners.

The Bishop announced W. A. Mansell and C. L. Bare as members on the Board of Examiners to fill vacancies made by the home going of S. S. Dease and F. L. Neeld.

Shahjahanpur Industrial School and Orphanage.

On motion of J. N. West, W. E. Crawshaw, Esq., was placed on the Board of Managers of the Shahjahanpur Industrial School and Orphanage in place of J. R. Muirhead.

Bishop Parker Memorial High School.

On motion of C. E. Simpson, W. A. Mansell and H. A. Cutting whose terms as Trustees of the Bishop Parker Memorial High School had expired were re-elected.

Report of the Conference Relations Committee.

The Conference Relations Committee brought in the following report:

(1) This Committee has considered the request for the superannuation of Bulaqi Singh, and as this is also his own desire we recommend that the request be granted, and that the Finance Committee consider suitable provision for him, after 32 years of service.

(2) The request of Bihari Lal I. for a Superannuate Relation, in view of his age and long service of 44 years, in the opinion of this Committee should be granted and proper provision made for him by the Finance Committee.

(3) We unanimously recommend the granting of the request from the Tirhoot district for the return of the parchments of Dilawar Singh.

(4) This committee upon the request of the Moradabad District Conference, recommend that this conference asks the North-west India Conference to return the parchments of Mangal Singh.

On motion of G. C. Hewes the Bishop was instructed to give duplicate copies of the ordination papers of Dilawar Singh the old ones being lost.

Desi Missionary Society.

J. R. Chitambar presented the Report of the Desi Missionary Society which on motion of J. W. Robinson was adopted. (See *Reports of Committees.*)

On motion of O. M. Buck the matter of the increase of the salary of Dharm Singh, worker of the Desi Missionary was referred to the Finance Committee.

Transfer of the Tirhoot District.

W. A. Mansell presented the report of the Finance Committee reading the following extract from the minutes of the Finance Committee:

Dr. Denning presented the proposition of the Bengal Conference to unite the Tirhoot district, its missionaries, workers and plant, with the North India Conference. After full discussion on motion of J. W. Robinson it was voted that the Finance Committee recommend to the Conference that the proposed action be approved on the condition that the committee arrange for a clear understanding that in case the Board of missions fail to arrange for a distribution of the appropriation on the basis agreed upon, that the Bengal Conference will pay to the North India Conference the proportion agreed upon and will continue to do so until the matter is settled by the Board on that basis."

On motion of J. W. Robinson a Committee was appointed by the Chair to confer with a Committee from the Bengal Conference in regard to the bringing of the matter before the Central Conference.

Adjournment.

On motion of J. W. Robinson the Conference adjourned to meet at five o'clock.

Second Session.**Opening Exercises.**

The session opened at 5 p.m. with Bishop Warne in the chair. After devotional exercises conducted by J. A. Gill the Minutes of the morning session were read in English and were approved as corrected.

On motion of Bahadur Singh the reading of the Vernacular Minutes was dispensed with.

Central Conference Delegates.

The result of the second ballot was announced by the tellers. The Chair declared W. A. Mansell, S. B. Fitch, D. M. Butler elected. A third ballot was taken and the Chair declared B. T. Badley elected.

On motion of J. W. Robinson the four receiving the next highest vote were to be elected as Reserve Delegates. The Chair declared Pre n Singh, J. H. Smart, S. S. Dease and N. L. Rockey elected as Reserve Delegates.

Trustees of the Reid Christian College.

On motion of J. W. Robinson the following were elected as Trustees of the Reid Christian College their terms to expire in January, 1915: Wm. Peters, W. E. Tomlinson and W. A. Mansell. L. A. Core was elected in place of F. C. Badley his term to expire in January 1911. Dr. E. Millicans nominated by the Alumni Association was re-elected his term to expire in 1913.

Trustees of the Bareilly Theological Seminary.

On motion of F. L. Neeld the following were re-elected on the Board of Trustees of the Bareilly Theological Seminary, their term to expire in January 1915: J. W. Robinson, D. M. Butler, C. L. Bare, O. M. Buck was elected in the place of I. L. Ingram, Esq., his term to expire in 1913.

Sanitarium Committee.

On motion of S. S. Dease, R. I. Faucett and L. A. Core were placed on the Sanitarium Committee in place of S. S. Dease and P. S. Hyle.

Board of Governors, Naini Tal Schools.

On motion of S. S. Dease, R. I. Faucett and W. A. Mansell were placed on the Board of Governors of the Naini Tal schools in place of F. L. Neeld and S. S. Dease.

Executive Committee of "Oak Openings."

On motion of S. S. Dease, W. A. Mansell and R. I. Faucett were placed on the Executive Committee of Oak Openings in place of J. H. Messmore and F. L. Neeld.

Isabella Thoburn College, Board of Governors.

On motion of J. W. Robinson the following were elected on the Board of Governors of the Isabella Thoburn College to retire in 1916: Miss Wright, L. A. Core, Miss Lawson. W. A. Mansell was put in place of F. L. Neeld, his term to expire in 1913. Miss Landrum was put in place of Miss Loper, her turn to expire in 1914.

Board of Governors Budaon Boys' Boarding School.

On motion of Wm. Peters the following were elected as a Board of Governors of the Budaon Boys' Boarding School; J. N. West, W. A. Mansell, H. L. Mukerjee, J. R. Chitambar, H. H. Weak.

Visitors to the Naini Tal Schools.

On motion of J. N. West, W. E. Simpson and O. M. Buck were appointed as Official Visitors to the Naini Tal schools.

Introduction.

W. S. Meek, Esq., Agent of the Methodist Publishing House, Lucknow was introduced and briefly addressed the conference.

Sunday School Committee.

H. H. Weak gave the report of the Committee on Sunday Schools which was adopted. (See *Report of Committees*).

Certificates of Ordination.

The Bishop handed the Secretary the following certificates of ordination.

This is to certify that at Lucknow, India, on the 7th day of January 1912, I ordained as Deacons: Trilok Chand, Bhola Nath, Umrao Singh, Jiwan Das and Hori Lal.

FRANK W. WAENE.
Bishop.

This is to certify that at Lucknow, India, on the 7th day of January 1912, I ordained as Elders with the assistance of District Superintendents and Elders: Jiya Lal, Samuel Solon David and Samuel Jacob Shaw.

FRANK W. WAENE.
Bishop.

The Finance Committee.

On the first ballot for the election of the Finance Committee the tellers declared that five had been elected. The Chair announced the election of H. L. Mukerjee, Ganga Nath, H. A. Cutting, C. L. Bare, B. T. Bailey. On the third ballot, the tellers declared one had been elected. The Chair announced the election of C. E. Simpson. On motion of J. W. Robinson the four receiving the next highest votes were declared elected as alternates; Prabhu Dayal, Bahadur Singh, O. M. Buck, E. S. Jones.

Twenty-fifth Question.

The twenty-fifth question (*Who are Triers of Appeals?*) was called. C. L. Bare was put in place of F. L. Neeld.

Thirty-second Question.

The thirty-second question (*Where shall the next conference be held?*) was called. On motion of J. N. West, Shahjahanpur was chosen as the place of meeting of the next Conference.

Resolution.

J. R. Chitambar presented the following resolution which was adopted:

Chūnki maujāda intizām ke mutābiq un bhāṣon ko jo Local Deacon, yā Local Elder aur Kānfārāns kī sharākat ke liye muntakhib kīye jāte hain, apnī sifārish aur Sā'āna Kānfārāns ke darāliyān kāfī mauqā' nābin miltā, lihāzā ham darghwāst karte hain kī āyanda ko aise bhāṣon ko un kī sifārish kī nisbat shurū' sāl mein khabar dī āwe tākī un ko Kānfārāns kī khwādgā' mein parī, tāiyārī karne kā mauqā' mile.

H. L. MUKERJEE,
WM. PETERS,
BRENTON T. BADLEY,
J. R. CHITAMBAR.

Resolution from the New York East Conference.

The Conference noted upon the following resolution from the New York East Conference:—

"Resolved, that the New York East Conference memorialize the General Conference to so amend Chapter VII of the Appendix of the Discipline of 1908 that certificates of work done in educational institutions other than our own may be accepted at the discretion of the annual conferences, provided that in such cases special and careful attention be given to the examination on personal attitude to our Doctrine and Discipline."

The results were as follows: Ayes 66. Noes. 0.

Transfers.

The Bishop announced the transfer of Makkan Lal to the North-West India Conference and Kay Silas and Jawala Singh to the Bengal Conference.

The Time of Meeting of the General Conference.

The Conference voted upon the following proposed amendment to the Constitution of the Methodist Episcopal Church:

In ¶ 41 § 1 of the Discipline of 1908, in the second line, strike out the word "Wednesday" and substitute therefore the words "secular day," so that the lines as amended shall read:

"The General Conference shall meet at ten o'clock on the morning of the first secular day in the month of May," etc.

The results of the election were announced as follows: Ayes 68. Noes. 2.

The Fifth Question.

The fifth question (*Who have been received on trial?*) was taken up. The name of M. T. Titus was called and on motion of J. W. Robinson was received on trial in studies of the first year.

Resolution.

J. W. Robinson presented the following resolution which was adopted:

Resolved, that through the Central Conference, the North India Conference petition the General Conference for such an interpretation of the Discipline as will determine the question whether the character of preachers on trial be passed at District or Annual Conferences.

Deaconess Report.

S. S. Dease presented the Deaconess Report which was adopted (See *Reports of Committees*).

Committee on Temperance.

O. M. Buck presented the report of the Committee on Temperance which was adopted. (See *Reports of Committees*).

Treasurer's Report.

C. E. Simpson presented the Treasurer's Report which on motion of J. W. Robinson was accepted.

Vote on the Question of the Individual Communion Cup.

The Conference took up the Order of the Day and proceeded to ballot regarding the use of the Individual Communion Cup. The tellers announced the following results: In favour of the Individual Cup, 48. In favour of the Common Cup, 14. Two registered their votes as "Protest."

Time of Next Session.

On motion of B. T. Badley the time of the Next Session of the Conference was appointed as one o'clock P. M. on Tuesday instead of two P. M.

Visitors to the Theological Seminary.

On motion of F. L. Neeld, H. H. Weak and Bahadur Singh were appointed official visitors to the Theological Seminary.

Official Minutes.

On motion of J. W. Robinson the Minutes of the past four years were accepted as the Official Minutes of the Conference.

Report of the Statistical Secretary.

The Statistical Secretary gave his report which was adopted (See *Statistics*).

The Time of Meeting of the Conference.

The Conference voted on the question of the change of the time of meeting of the Conference from January to March with the following result: In favour of the change 33. Against 19.

Adjournment.

On Motion of B. T. Badley the Conference adjourned.

Fifth Day.

LUCKNOW, January 9th, 1912.

The session opened with Bishop W rne in the Chair. After the devotional exercises conducted by the Bishop the Minutes were read in English and approved as read. On motion of H. A. Cutting the reading of the Vernacular Minutes was dispensed with.

Introduction.

Dr. and Mrs. Geo. W. Knox of the Union Theological Seminary were introduced and Dr. Knox briefly addressed the Conference. Dr. and Miss Urch were introduced and Dr. Urch also briefly addressed the Conference. Mrs. W. E. Pescott was also introduced and gave a brief address.

National Missionary Society.

The Secretary read a communication from the Secretary of the U. P. Provl. Com. of the N. M. S. asking that the first Sunday of April be set aside to present the claims of the National Missionary Society and take a collection for the same. On motion of N. L. Rockey the matter was referred to the Central Conference for action.

Visitors to the Theological Seminary.

B. T. Badley read the report of the Official Visitors to the Theological Seminary which on motion of Bahadur Singh was adopted. (See *Reports of Committees*).

Ministerial Volunteer Band.

J. R. Chitambar gave the report of the Ministerial Volunteer Band which on motion of W. T. Speake was adopted. (See *Reports of Committees*.)

Muttra Training School.

The Secretary read the report of the Muttra Training School which was adopted. (See *Reports of Committees*). On motion of W. A. Mansell Miss Ruth Robinson was elected to represent the North India Conference on the Board of the Muttra Training School her term to expire in 1913.

The State of the Church.

F. L. Neeld gave the report of the Committee on the State of the Church which on motion of J. N. West was adopted. (See *Reports of Committees*).

Conference Board of Stewards.

A. Core gave the report of the Conference Board of Stewards which on motion of Wm. Peters was adopted. (See *Reports of Committees*).

The Federation of Churches.

The Secretary read a communication from the Rev. A. E. Collier, Convener for North India of the Committee on the Federation of Churches, which on motion of N. L. Rockey was referred to the Central Conference for action.

Communication from the Woman's Conference.

The Secretary read a Communication from the Woman's Conference asking that Miss Harriet Singh be appointed Assistant Editor of the *Woman's Friend*, which was referred to the Central Conference, with recommendations that Miss Singh be elected.

Statistical Secretary.

On motion of G. C. Hewes, J. W. Pickett was elected Statistical Secretary.

Epworth League Officers.

B. T. Badley nominated the following as officers of the Epworth League which on motion of C. L. Bare were elected:

President	..	..	..	W. A. Mansell
Secretary	..	..	..	O. M. Buck
1st Vice-President	..	..	..	Mrs. Boggess
2nd " "	..	..	..	J. W. Pickett
3rd " "	..	..	..	E. S. Jones
4th " "	..	..	..	Abel Briscoe
Treasurer	..	..	..	M. T. Titus
Junior League Secretary	..	..	..	Miss F. Robinson.

Resolution.

J. W. Robinson presented the following resolution from the Oudh District which was adopted:

Through the Central Conference we petition the General Conference asking it to so amend the Discipline that persons holding parchments of local ordination who have left our work and are no longer in fellowship of the Church, may, on the recommendation of the District concerned demand the return of such parchments without trial.

Resolution regarding Bishop Thoburn.

B. T. Badley presented the following resolution which was adopted by a rising vote:

The North India Conference, assembled for its 48th annual session, wishes to send hearty feelings to Bishop Thoburn on being privileged to complete another year of life. We have been delegated to see that during the year Bishop Thoburn has been able to do much in the work which for so many years has been dear to his heart. We feel that his presence in the Home Church has been a blessing to our American Methodism, and a very large number of people have followed with great pleasure and much profit our Bishop. "Wayside Notes" in the *Western Christian Advocate*. We have followed Bishop Thoburn with our prayers during the past year, rejoicing especially that he had the joy in March last of completing 75 years of life. The deep and tender interest of the whole Church touched all our hearts, and lead us to again realise that Bishop Thoburn's friends and admirers include the Church in America as well as on the Southern Asia field.

A review of our history of the past 50 years fills us with devout gratitude for Bishop Thoburn, whose life and labours have meant so much to the kingdom of God in this hemisphere, and we send to him this message of love, sympathy and appreciation, and ask him to think of us on this historic field as ever interested in him and praying that God may be with him now as of old, comforting and sustaining by His Grace.

BRENTON, T. BADLEY.
W. A. MANSELL.
N. L. ROCKEY.
J. N. WEST.
WM. PETERS.
H. L. MUKERJEE.
C. L. BARE.

On motion of Wm. Peters the Secretary was instructed to send a copy of this resolution and the greetings of the Conference to Bishop Thoburn.

Report of the Epworth League.

B. T. Badley gave the report of the Epworth League which on motion of C. L. Bare was adopted. (See *Reports of Committees*).

The Missionary Episcopacy.

J. N. West presented the following resolution which was adopted by a rising vote:

Realizing the great benefits accruing from the system of Missionary Episcopal supervision now in vogue among us, we desire to place on record our satisfaction with the present system. And we urge the Central Conference to take action that will continue the Missionary Episcopacy among us. We also instruct our delegates to General Conference to use their utmost influence to have the present system continued.

J. N. WEST.
W. A. MANSELL.
J. W. ROBINSON.
R. I. FAUCETT.
L. A. CORE.
WM. PETERS.
S. B. FINCH.
PREM SINGH.

Resolution.

H. L. Mukerjee presented the following resolution which on motion of W. A. Mansell was referred to the Central Conference for action:

Chānki un bhāfon ko, jin kī sifārish Sālāna Kānfarans kī sharākat ke liye hoī hai, do bhāri imtihānāt ek hī waqt pass karnā hote hai, ya'ne Middle aur kānfarans kī khwāndagi men, aur yih donon imtihān nihāyat hī zarfī hai aur chānki aksar do imtihān kī taiyārī karne kī mushkilāt ke bā'is se na-kāmyāb hote hai.

Imhāzā ham 'arz karte hai ki aīsā intizām kiyā jāwe ki in logon kī imtihān Middle kī khwāndagi men District Conference ke waqt howe aur kāmyāb-shuda ashkhās apne District Superintendent se kāmyābī kī sanad le aye aur tab hī Sālāna Kānfarans ke waqt kānfarans kī khwāndagi men imtihān dewen.

S. B. FINCH.
WM. PETERS.
H. S. CUTTING.
H. L. MUKERJEE.
GANGA NATH.
F. W. GREENWOLD.
B. T. BADLEY.
J. R. CHITAMAR.

To Report the Conference.

On motion of R. I. Faucett the following were appointed to report this Conference for the papers noted:

Indian Witness.—O. M. Buck.

The Christian Advocate.—N. L. Rockey.

Western Christian Advocate.—G. C. Hewes.

World Wide Missions.—L. A. Core.

North-western Christian Advocate.—F. L. Neeld.

California Christian Advocate.—J. H. Gill.

Central Christian Advocate.—W. A. Mansell.

Scandinavian.—H. H. Weak.

Zions Herald.—B. T. Badley.

Pentecostal Herald.—J. W. Pickett.

Resolution.

J. H. Walter presented the following resolution which was adopted by a rising vote:

Ham tamām shurakā North India Conference apne buzurg o har dil 'azīz Bishop F. W. Warne D.D. sāhib ke tah i dil se shukrguzār hai ki un ke husn i intizām se ham shurakā i kānfarans o nīz kull kalisiyā ko fāida i kasr pahunchā, so un fawā'id kī shukriya jo ham ko waqtan fa waqtan pahunchā khare hokar adī karte hai.

'Alāwa is ke ham Khudāwand Yisā' Masih kī shukr karte hai ki us ne buzurg men sāhibā ko bhī jin ko ham apnī du'āon men yād karte the tandarustī baghshī. Ham du'ā go hai ki Khudāwand ap donon ko aur Mis

Warne sāhibā ko bhī rūhānī o jismānī tāqat bakhshe aur barason tak hamārā darmiyān salāmat rakhe,

CHANGA NATH,
W. PETERS,
S. B. FINCH,
W. S. SMART,
J. H. WALTER,
J. R. CHITAMBAR,
H. L. MUKERJEE.

Resolution.

Wm. Peters presented the following resolution which was adopted:

Ham kull shu akā i kānfārāns Lucknow ke desī aur wilāyatī sāhibān ke aur Miss sāhibān ke aur nīz District Superintendent ke tah i dil se shukr-guzār hain ki unhon ne ham logon ke rahne wg. aur khātirdāstī kā birādārāna ulfat ke sāth khātir-khwāh intizām kiya. Khudā unhen ziyāda rūhānī tāqat 'ināyat farmāwe aur apne faiz ki hifāzat men mahfūz rakhe.

WM. PETERS
S. B. FINCH,
H. A. CUTTING,
J. H. SMART,
F. W. GREENWOLD.

Standing Committees.

J. W. Robinson as Secretary of the Cabinet presented the nominations of the Cabinet for the Standing Committees and certain Boards which were approved. (See *Committees*).

Conference Historical Society.

On motion of W. A. Mansell, C. L. Bare was elected President and N. L. Rockey, Chronicler of the Conference Historical Society.

Desi Missionary Society.

On motion of H. L. Mukerjee the same officers of the Desi Missionary Society were re-elected for the coming year. (See *Conference Officers*).

Adjournment.

On motion of N. L. Rockey after the reading and approval of the Minutes and the reading of the appointments, the Conference adjourned *sine die*.

FRANK W. WARNE,
Presiding Bishop
E. STANLEY JONES,
Secretary.

Sessions of the North India Conference.

No.	Place.	Time.	President.	Secretary.
1	Lucknow	Dec. 8-14, 1864	Bishop E. Thompson	J. T. Gracey
2	Moradabad	Feb. 1-7, 1866	Rev. J. Baume	T. J. Scott.
3	Shahjahanpur	Jan. 10-17, 1867	Rev. J. T. Gracey	Do.
4	Bijnor	Jan. 16-21, 1868	Rev. J. M. Thoburn	Do.
5	Bareilly	Jan. 14-22, 1869	Rev. C. W. Judd	J. D. Brown.
6	Bareilly	Jan. 20-27, 1870	Bishop C. Kingsley	Do.
7	Lucknow	Jan. 21-28, 1871	Rev. J. W. Waugh	J. H. Messmore
8	Moradabad	Jan. 18-23, 1872	Rev. J. L. Humphrey	S. S. Wetherby
9	Bareilly	Jan. 18-22, 1873	Rev. T. S. Johnson	Do.
10	Lucknow	Jan. 7-13, 1874	Bishop W. L. Harris	J. D. Brown.
11	Shahjahanpur	Jan. 6-21, 1875	Rev. T. J. Scott	Do.
12	Cawnpore	Jan. 13-18, 1876	Rev. D. W. Thomas	B. H. Badley
13	Moradabad	Jan. 3-9, 1877	Bishop E. G. Andrews	Do.
14	Bareilly	Jan. 9-15, 1878	Rev. J. H. Messmore	Do.
15	Lucknow	Jan. 9-14, 1879	Bishop T. Bowman	Do.
16	Cawnpore	Jan. 7-12, 1887	Rev. E. W. Parker	Do.
17	Bareilly	Jan. 5-11, 1881	Bishop S. M. Mearill	Do.
18	Moradabad	Jan. 11-17, 1882	Rev. S. Knowles	Do.
19	Lucknow	Jan. 10-16, 1883	Bishop R. S. Foster	Do.
20	Cawnpore	Jan. 9-15, 1884	Rev. T. J. Scott	C. L. Bare.
21	Bareilly	Jan. 7-12, 1885	Bishop J. F. Hurst	B. H. Badley
22	Lucknow	Jan. 7-12, 1886	Rev. H. Mansell	Do.
23	Moradabad	Jan. 5-10, 1887	Bishop W. X. Ninde	Do.
24	Cawnpore	Jan. 4-9, 1888	Rev. J. H. Gill	Do.
25	Bareilly	Jan. 9-15, 1889	Bishop J. M. Thoburn	Do.
26	Lucknow	Jan. 2-7, 1890	Do. do.	Do.
27	Moradabad	Jan. 7-12, 1891	Do. do.	J. H. Gill.
28	Cawnpore	Jan. 6-11, 1892	Do. do.	Do.
29	Bareilly	Jan. 11-16, 1893	Do. do.	W. A. Mansell
30	Lucknow	Jan. 3-8, 1894	Do. do.	Do.
31	Moradabad	Jan. 3-7, 1895	Do. do.	Do.
32	Bareilly	Jan. 8-13, 1896	Do. do.	Do.
33	Lucknow	Jan. 7-12, 1897	Do. do.	Do.
34	Bareilly	Jan. 5-11, 1898	Bishop Cyrus D. Foss	J. W. Robinson
35	Shahjahanpur	Jan. 4-10, 1899	Bishop J. M. Thoburn	Do.
36	Lucknow	Jan. 10-15, 1900	Do. do.	Do.
37	Bareilly	Jan. 9-14, 1901	Bishop F. W. Warne	J. C. Butcher.
38	Moradabad	Jan. 9-14, 1902	Do. do.	B. T. Badley
39	Lucknow	Jan. 2-7, 1903	Bishop J. M. Thoburn	Do.
40	Bareilly	Jan. 7-12, 1904	Bishop F. W. Warne	Do.
41	Lucknow	Jan. 5-11, 1905	Bishop H. W. Warren	Do.
42	Moradabad	Jan. 4-9, 1906	Bishop J. M. Thoburn	Do.
43	Bareilly	Jan. 3-7, 1907	Do. do.	Do.
44	Lucknow	Jan. 3-8, 1908	Bp. J. N. FitzGerald	P. S. Hyde.
45	Moradabad	Jan. 6-11, 1909	Bishop F. W. Warne	Do.
46	Bareilly	Jan. 5-10, 1910	Bishop J. E. Robinson	Do.
47	Lucknow	Jan. 4-10, 1911	Bishop F. W. Warne	Do.
48	Lucknow	Jan. 4-9, 1912	Bishop F. W. Warne	E. S. Jones

PROGRAMME OF SERVICES

January 4th to 9th, 1912.

- WEDNESDAY, 5-00 P.M. . . Reception at Reid Christian College Hostel.
- THURSDAY, 8-00 A.M. . . Sacrament of the Lord's Supper.
 11-00 A.M. . . Conference Session.
 5-00 P.M. . . Anniversary of Sunday School Union.
 Speakers: G. D. Presgrave, M. H. John,
 D. A. Chowfin, J. N. Norton; Chairman,
 S. S. Dease.
- FRIDAY, 8-00 A.M. . . Morning service, W. A. Mansell.
 11-00 A.M. . . Conference Session.
 5-00 P.M. . . Epworth League programme.
- SATURDAY, 8-00 A.M. . . Morning service, W. A. Mansell.
 11-00 A.M. . . Conference Session.
 5-00 P.M. . . Literary and Historical Society Anniversaries. Paper by J. N. West.
 6-00 P.M. . . Illustrated Lecture on Palestine, Rev. W. A. Mansell.
- SUNDAY, 8-30 A.M. . . Sermon by Bishop Warne and ordination of Deacons.
 11-00 A.M. . . Conference Love Feast, F. L. Neeld, Chairman.
 12-00 noon . . Memorial service, Bishop Warne, Chairman.
 4-00 P.M. . . Conference Sermon, J. R. Chitambar, and ordination of Elders (in Ghasiyarimandi Church.)
 6-00 P.M. . . Sermon, Rev. N. W. Good, D.D.
- MONDAY, 8-00 A.M. . . Morning service, W. A. Mansell.
 9-00 A.M. . . Unveiling of Tablet in Lilavati Singh Memorial Hostel.
 11-00 A.M. . . Conference session.
 4-00 P.M. . . Conference session.
- TUESDAY, 8-00 A.M. . . Prayer and Consecration Service.
 12-00 noon . . Prayer and Consecration Service.
 2-00 P.M. . . Closing Session.

Reports of Committees

The State of the Church.

The year under review has been in some respects a year of exceeding great anxiety and difficulty. During the early months of the year the bubonic plague visited many parts of our province with great virulence. Many of our Christian people died of the plague and our workers were obstructed in their evangelistic work because of the superstitious feeling of the non-Christians: reports are spread that Christians help to bring the plague. Sometimes it is inadvisable for our workers to go among the people because of this fact. In some parts of our work cholera was severe and owing to the irregularity of the rains great scarcity prevailed. In the early part of the year the Government Census was taken and in some districts our workers experienced much trouble in protecting our people against persecution which was visited upon them because they recorded themselves as Christians.

The 10% cut on our appropriations which led to reductions in income throughout the Conference was a bit discouraging in the midst of it all, but some one has said somewhere that obstacles and difficulties develop courageous men and women or words to that effect and so it seems in this year of our work. Our missionaries and their Indian co-labourers have borne the burden with strong faith in the Great Burden Bearer and the result of the year of work shows a numerical increase of 3,061 in our Church.

We now have members	..	..	..	..	17,837
Probationers	..	..	..	..	26,598
Other adherents	..	..	..	..	21,982
Total Christian community					66,417
Adults baptised	..	..	..	..	2,280
Children baptised	..	..	..	..	3,143
Sunday school scholars	..	..	..	..	47,884
Pupils in day school	..	..	..	..	5,938

The number of missionaries and wives, and ladies of the W. F. M. S. have been fewer this year than last year, consequently this increase and growth reflects much credit upon those who were carrying the burden of the work. In addition to this numerical growth we find that in some parts of our field there has been expansion into new castes who were heretofore less accessible. The cheering words come from some parts that better and more Christian conceptions of moral and domestic life are possessing the minds of our Christian community and that these new ideas and conceptions becoming incarnate in our Christian community are spreading in a most encouraging manner among non-Christian communities.

Encouraging words come from many parts concerning the wide open doors for the entrance of the Gospel. People listening attentively in the bazaars willingly receiving our workers into the villages, inviting us to open mission schools for their children—the homes of the people opening to the visits of our Christian women. All these encouraging indications are leading to a greater longing for more workers to follow up the openings.

There is still much weakness, ignorance and superstition, and much temptation to idolatry in the midst of our village communities which are not so directly under the influence of our preachers and teachers. Probably much more than two-thirds of our Christian communities are thus situated in villages where they can be reached with the Gospel only by increasing the number of village preachers. There is a manifest longing on the part of our superintendents for a larger number of village schools and training schools for teachers in which workers may be developed to meet the demands of these village communities. Your committee recommends that the development of these village communities receive increasing consideration from the

Conference. In our large stations the young men and young women and boys and girls and the Christians generally are well shepherded and taught but the village communities deserve our compassion. Our young men and young women and boys and girls who are now receiving Christian benefits in the larger stations and educational centres need to have their compassion for the multitude developed.

Our central schools have done well in the examinations and are growing in influence. We have many Sunday School Scholars the majority of whom are connected with the village communities consequently they belong to the problem involved in devolving our village work.

We are glad to note that the Epworth League is taking hold of this feature of our work and trying to help develop Sunday School workers. During the year one of our leading Indian ministers has been appointed as Secretary of the Sunday School Union for the North India and Northwest India Conferences and we hope for much improvement among our village Sunday schools as a result of this appointment.

The training for the ministry is going on in the Bareilly Theological Seminary, and the new Erie Conference hostel which has been erected this year will enable the Seminary to take in twelve additional families or thirty-six unmarried students. It seems to your committee that there is great need for a preparatory school for the Seminary. Many of our village preachers and village young men who are not able to qualify themselves for admission to the Seminary while in the village work, and whose circumstances are such that they will never be able to attend a regular educational institution will remain undeveloped through life unless such a preparatory school is established in some centre, like Budaon. Here these young men could be shaped up and from among them candidates for the Seminary would be available and candidates for teacherships in our village schools. With such a preparatory school we would be strengthening both our ministerial force and educational force which would be able to reach the village communities.

MAZHAR-UL-HAQQ.
F. W. GREENWOLD.
WM. T. SPEAKE.
PREM SINGH.
F. L. NEED.

Statistical Report.

The Statistical Report for 1911 is as follows:

Christian Community.

	1911.	1910.	Increase.	Decrease.
Full Members	17,837	17,341	496	..
Probationers	26,598	25,558	1,040	..
Baptized Children	21,982	20,457	1,525	..
TOTAL	66,417	63,356	3,061	..

Every item shows an increase. The total gain over last year 48 per 1,000. In three years the gain is 8,346.

Deaths.—1,727 as against 1,198 in 1910. The death rate was 26 per 1,000 as against 19 per 1,000 the year before.

Baptisms.

	1911.	1910.	Increase.	Decrease.
Children of Christian parents	1,993	1,448	545	..
Children of non-Christian parents	1,150	1,086	64	..
Adults	2,280	2,058	222	..
TOTAL	5,423	4,592	831	..

Sunday Schools.

There are 1,231 Sunday Schools with 1,331 officers and teachers and 47,884 scholars or a gain of 51 Sunday Schools and 22 officers and teachers and 198 scholars over last year.

Epworth League.

The increase of Senior Leagues is 3 with 547 members and 11 Junior Leagues with 249 members. There are now 112 Senior Leagues with 4,460 members and 40 Junior Leagues with 1,767 members. This is a good gain at every point.

Christian Children under Instruction.

	1911.	1910.	Increase.	Decrease.
Boys in Vernacular schools	3,118	3,028	90	..
Boys in Anglo-Vernacular schools	720	815	..	95
Girls in Vernacular schools	655	652	3	..
Girls in Anglo-Vernacular schools	1,445	1,479	..	34
Boys in Boarding schools	788	842	..	54
Girls in Boarding schools	1,368	1,406	..	38

In the Vernacular schools we have gained 90 boys and 3 girls, but in the Anglo-Vernacular schools we have lost 95 boys and 34 girls. Boarding schools have lost 54 boys and 38 girls. Twice as many girls as boys are receiving Anglo-vernacular education while only three or four years ago the numbers were nearly equal. Among the 21,982 baptized children, 3,838 boys and 2,100 girls or 5,938 children are receiving instruction in school, that is 27 per cent.

Church Finance.*Ministerial Support.*

	1911. Rs.	1910. Rs.	Increase. Rs.	Decrease Rs.
From Indians	6,547	6,254	293	..
From Europeans	6,089	5,447	642	..
TOTAL	12,636	11,701	935	..

The gain during the past two years is Rs. 2,107. It is very encouraging to see a steady increase in self-support.

	1911.	1910.	Increase.	Decrease
For Conference Claimants	119	136	..	17
For Mission Claimants	834	791	43	..
TOTAL	953	927	26	17

Benevolent Collections.

	1911.	1910.	Increase.	Decrease
Missionary Society from Churches	863	924	..	61
Missionary Society from Sunday Schools	173	189	..	16
Domestic Missionary Society	164	160	4	..
Children's Day Collection	795	520	275	..
Bible Society	385	440	..	55
Tract Society	74	84	..	10
Indian Sunday School Union	154	76	78	..
Central Conference	19	12	7	..
General Conference	51	30	21	..
Women's Societies	432	405	27	..
Other Collections	1,963	1,745	218	..
TOTAL	5,073	4,585	630	142

Calportage.

	1911.	1910.	Increase.
Bibles sold or distributed	314	258	56
Testaments sold or distributed	548	485	63
Portions sold or distributed	35,311	22,509	12,802
Tracts sold or distributed	383,246	321,671	61,575

The Children's Day Collection and Sunday School Union Collections have made splendid increases this year, greatly to the credit of our young people. We hope that the Sunday School Missionary Collection will in the same way be brought up next year. Two annas three pies is too low our average

for Missions from each Sunday School. The Missionary Collection from churches has also fallen back a little but we notice that the total for missions is just the amount reported two years ago. The collections for the Bible Society and Tract Society have not come up to those of last year. We should try to bring these up next year. Other collections show moderate increases.

The total of all collections for ministerial support and for benevolences is Rs. 27,759 annas 14, an increase over last year's report of Rs. 7,355 annas 12.

G. C. HEWES, *Statistical Secretary*.

Desi Missionary Society.

Khudā ke faiz se ek aur sāl tak is Society kā kām khūbī ke sāth chalā aur bhāī Dharam Singh ke District ke kām par Khudā ne kasīr barakat nāzil kī, aur un kī sarkūt men guzre sāl 80 baptisms hūe. Bhāī Dharam Singh Siraulī sarkūt ke preacher in charge hai, aur wuh aur un kī bībī barābar is bāt kī koshish men rahte hai, ki nau-murīd banāe jāwen aur 'ibādat men log sharīk howe.

Imśāl hamārī Kānfarans men Rs 179-12-3 jama' hūe, aur yih guzre sāl se kam hai. Ham jānte hai ki is se ziyāda wasūl ho saktā hai.

Bhāī Dharam Singh kā ek barā khāndān hai aur imśāl khāndānī bīmārī kī wajh se un ke ikhrājāt bhāī hai aur un kī parwarish hamāre zimme hai. 'Alāwa is ke ham is kām ke zarf'e se *self-support* kī bunyād dāl rahe hai. Ham darkhwāst karte hai ki hamārī Kānfarans is mubārak kām par zor de-we aur ek khāss Itwār is Society ke liye sāl ke darmiyan makhsūs kare jab is Society ke kām o zarūrat kī nisbat wa'z bayān kiya jāwe aur chanda lene kā khāss intizām howe.

Intizām kiya jā rahā hai ki thore 'arse ke ba'd *Kaukab* men hamārī Kalī-siyāon ko tahrīk dilāne kī garaz se khāss mazmūn shāya' kiya jāwe.

Imśāl kī āmadani bamājib zail hai. Kull ikhrājāt adā karne ke ba'd Rs. 70-15-6 baqāyā hai.

Districts.			Chanda.
			Rs. A. P.
Bareilly	..	..	27 5 3
Bijnor	..	..	13 0 0
Budaon	..	..	10 8 0
Garhwal	..	..	1 0 0
Gonda	..	..	12 10 0
Hardoi	..	..	6 13 0
Kumaon	..	..	7 3 0
Moradabad	..	..	36 4 0
Oudh	..	..	34 1 0
Pilibhit	..	..	31 0 0
Mizān i Kull	..	..	178 12 3
" Mizān	..	..	179 12 3
Guzre sāl kā baqāyā	..	..	59 3 3
Mizān Kull	..	..	238 15 6
Bhāī Dharam Singh kī tankhwāh sāl bhar kī	..	..	168 0 0
Baqāyā hāth men	..	..	70 15 6

O. M. BUCK, *President*.

H. L. MUKERJEE, *Secretary*.

J. R. CHITAMBAR, *Treasurer*.

Deaconess Report.

The Deaconess Board for the North India Conference met in the Deaconess Home, Lucknow, January 7th, 1912. The characters of the following were passed and their licenses renewed: Miss Scott, Miss Hoge, Miss Hardie, Miss Sheldon, M.D., Miss Ingram, Miss Browne, Mrs. Tucker, Caroline Richards, Associate Deaconesses. The following officers were elected for the coming year: President, C. L. Bare. Secretary, Miss Ruddick. The other members of the Board are H. J. Adams, W. R. Bowen, Matthew Stephen, Miss Means, Miss Ingram.

MISS RUDDICK, *Secretary*.

Report of the Muttra Mission Training School for the year 1911.

The Staff.

There have been a number of changes in the teaching staff during the year, but not to the detriment of the school. Although Miss Adelaide Clancy was transferred from here in January, Miss Ridley Clancy, who was here in her own home, kindly consented to teach in the English Department. This she did without remuneration, but at the close of the year the school was able to give her a little compensation for her services. At its last session the W. F. M. S. Finance Committee of the North-West India Conference estimated for a regular salary for Miss Ridley Clancy for the coming year which we trust we shall receive this enabling us to keep her as a teacher in the school. A new teacher, Nanhi Ram, a graduate of this year, has been employed and is now teaching in the Preparatory Department.

The Students.

The total enrollment of the year has been seventy-eight. Four of these have been in the English Department, nine in the class for village women.

These represent six missions, as follows: Methodist 54, Church Missionary Society 15, Baptist 3, London Mission 4, Union 1, Village 1. They are from twenty-two Mission Stations. Of the nine girls who finished the course three are working in Muttra, one teaching in the Boarding School, one in the Training School and one in the Zenana work. Two married students in the Bareilly Theological Seminary, five have returned to the missions which sent them, and so far as I know, there is but one who is not in mission service and she may be employed soon.

The Practical Work.

The addition to going every day in turn to the zenanas, and occasionally to the mohallas, a regular Sunday school class has been conducted in the city by one of the students and fifty-seven villages have been visited by students of the school, superintended by the Principal and the Preacher in Charge of the circuit. This gave all the students of the senior class experience in Evangelistic work. There is no work in the year which seems so to interest and fascinate them as this village work difficult as it is. They gladly start early and return late, undergo the fatigue of many miles of jolting and walking and irregularities of food and water invariably returning in good spirits.

The Principal spent from November 21st to December 9th 1910, travelling in the interests of the school and missionary work, visiting Baroda, Bombay, Poona, Hyderabad, Vikarabad, Khandwa and Jubbulpore. The results of such a trip cannot be immediately apparent but some interest has been awakened and some students have come to the school. At the Annual Meeting of the Board of Trustees held in Lucknow in October it was felt that the need of workers and the opportunity for service should be kept before the young people in the schools of this country. As an outcome of this discussion Miss Gregg was elected Travelling Secretary for the Institution.

Some high caste converts, from the zenanas, have been sent to us for teaching and training largely by other Missions.

We feel that the number of matriculation pass Indian girls who take the Bible Training School and could be greatly increased.

The Board of Trustees nominated Miss McKnight, Principal for the coming year.

Miss Ruth Robinson was nominated as the representative of the North India Conference for the ensuing two years, making the full representation.

Miss Ruth Robinson's term expires 1913.

Miss Wright's term expires 1912.

M. E. GREGG,
Principal.

Ministerial Volunteer Band.

Khudā ke faiz se guzre sāl phir Mīr-i-Munshī ko mauqū' milā ki siwā tūn agthon ke bāqī jagahon ko jāwe, aur in jawānon se mulāqāt karē aur un ko hat-ul wasa' himmat dewe. In jawānon kī hālat achchhī hai, aur we 'ilmī aur rūhānī taraqqī karte hain, agarchi Jubulpore, Phalera, Muttra, Cawnpore, aur Lucknow ke jawānon men se ba'zon ne duunyā kī āzmāish men phanskar apne 'ahd ko farāmōsh kar diyā.

Ek diqqat ba'z jagahon men yih pesh hotī hai ki chand jawān ziyādā 'ilm ko hāsīl karne kī khwāhish zāhir karte hain lekin un ke ustād yā muhtamim un ko fauran kisī kām men lagāne chāhte hain. Phir do ek jagahon men Khudā kī khidmat kī nisbat ba'z logon kī mukhtalif rāe hain, aur is bā'is se kull jawān Masīhī wā'iz yī ustād nahīn bante. Lekin shāyad yih diqqatein dūr ho saktī hain. Ham ko in jawānon se bahut ummed hai, bilkhush bā' lihāz is amr ke in dinon Masīhī ustādon aur nīz wā'izon kī ba'ī zarūrat hai.

In jagahon ke muhtamimin se dārkhwāst hai ki in jawānon kī har sūrat se pushfī karen aur jaisā aksar jagahon men hotā hai barābar rūhānī 'ibādāt-en hūā karen, tā ki in jawānon ko himmat mile, kyūnki Mīr-i-Munshī kī chand din kī salāna mulāqāt bilkull kāfī nahīn hai. Bishop sāhib banda ke har sūrat se mu'āwin hain aur main un kā aur digar sāhibān kā un kī ham-dardī aur madad ke liye dil se shukrguzār hūn.

J. R. CHITAMBAR,

Mīr-i-Munshī.

Report of Visitors to Theological Seminary.

Your committee appointed to visit our Theological Seminary at Bareilly, gave a day early in August of last year to the work of inspecting the institution.

We found a total of 62 men in attendance, 18 in the Senior, 19 in the Middle, and 25 in the Junior year. Of these 33 represent territory within the North India Conference (including the 8 who were then in Dawarahat), 22 that of the Northern-west Conference, 4 of Bengal and 1 of the Central Province. Twenty-six of the whole number in attendance were single and the rest married.

On enquiry, it was found that 18 had passed the Anglo-Vernacular Middle examination, 5 the Vernacular Middle, 25 the Lower Middle (or Upper Primary), while 2 had appeared for the Entrance examination. This leaves considerable to be desired in the way of an educational basis for Seminary work, and it is much to be regretted that the standard is so slowly rising. Every effort should be, and in fact is being, made to secure a grade of men whose educational qualifications are as high as possible. Perhaps the only agency through which this can be brought about is the long hoped for Revival.

Your committee was pleased to learn that the authorities of the Seminary are not so hard up for candidates as to make it necessary to accept every applicant without reference to his fitness to enter upon the studies of the Course. There is a constant weeding-out process going on, so that last year 12 men were returned to the districts from which they had been sent, being found unable to properly undertake the work of the Course.

The health of the Institution has been good, and every effort is being made to minimize the possibility of the outbreak of diseases. The sanitary conditions might be better in some respects, but the authorities are sparing no efforts to make things all that they should be. There is a Sanitation Committee composed of student members, which is changed monthly, and also a standing committee on sanitation with general oversight. A hopeful feature is that the clothes are all washed on the premises of the Seminary itself. The Dispensary maintained by the Seminary in a room on its own premises, with a qualified student member in charge is well carried on and does effective work. There is a committee on gymnastics and sports are encouraged, though a good deal of improvement is possible along this line.

The completion of the new dormitory marks an epoch in the history of the institution and is hailed by us, as it should be by all our Northern and Central Methodism, as one of the signs of the larger and better day upon which the Seminary has entered. The new plant is all that is needed, and the institution is to be congratulated on being able to give the better housing to its students.

Your committee sat in the classes and listened to the teaching, and wishes to record its hearty approval of the quality of instruction given. The practical training in homiletics is also heartily commended. Each senior student preaches publicly before the whole body of students and professors three times a year, and is freely criticised afterwards. The members of the Middle and Junior classes are in the same way trained in reading the Scriptures and hymns. Twelve preaching bands are in existence, with a leader for each, which do effective work in the city. The students of the Seminary carry on about forty Sunday schools in the city and its suburbs, going two by two for this work. It is estimated that between 2 and 2½ thousand non-Christians are thus reached weekly with a Christian message.

The general literary culture of the institution is well provided for, there being two literary societies which do good work. The general Christian activities are also well maintained, there being a chapter of the Y. M. C. A., one of the I. C. A. and a branch of the Desi Missionary Society.

A good reading room and library are provided, and those who are inclined to profit by it have every facility for being up-to-date in general Christian matters, theological and controversial literature and the larger social problems of our day.

There are few places in our conference, or, indeed, in Indian Methodism which are the equal of our Bareilly Theological Seminary in strategic importance, and the Conference can never over-emphasize the need of doing everything within its power to maintain it in the best possible way. We congratulate the Principal and Staff on what has been accomplished during the past year, and for the future again pledge our loyal support to the institution, praying that God may make it a still more effective instrument in His hands for the establishment of His Kingdom in this land.

(Sd.) BRENTON T. BADLEY, } Committee.
W. T. SPEAKE.

Visitors' Report, Naini Tal Schools.

Your committee found much pleasure in visiting the schools at Naini Tal and desires to report as follows:—

Philander Smith College has had a good year in every respect, the students were practically free from sickness, the number in attendance increased by nearly fifteen per cent., examination results were highly satisfactory, the staff was kept at the same high grade of excellency which has characterized the school in former years, the moral tone of the student body gave evidence of health, and a better, more vigorous lot of boys it would be difficult to find.

The college premises give evidence of much planning and care. Drains have been rebuilt in such a way as to insure perfect drainage; flower beds have been laid out, and such disposition made as to prevent erosion, thus preserving the grounds and improving greatly their value.

It is a matter of great satisfaction to note that the new building, so long needed to provide class rooms for the constantly increasing student body, is at last actually under construction. Mr. Busher, the Principal, discovered something like a gold mine in the form of a quarry of fine building stone within two hundred yards of where the new building will stand. This will provide all the stone, concrete, and sand needed, and thus affect a large saving in the cost of construction, while the knoll from which the materials are taken will at the same time be levelled and made ready as a site for other buildings projected.

In this connection we wish to record our hearty appreciation and approval of the work the Principal is doing. To see the place and to know Mr. Busher, is to feel that the two are very closely linked together, and one easily comprehends that the right man is at the head. Mr. Busher knows what he wants, and has the sagacity, optimism, and perseverance required to get it. From the standpoint of economy no less than efficiency a new Philander Smith must be built, and we believe that he is the right man to build it.

Out of twenty sent up for the Government examinations from the Middle and High School seventeen passed, which is a very good testimony to the

efficiency of the work done by the staff, and to the quality of the students. Of former pupils some are at Roorkee and many in London pursuing advanced courses, while a constantly growing number are occupying posts of responsibility in this and other lands. All reflect great credit on the Institution where they received their early training.

To write of "Wellesley," the sister Institution of Philander Smith College at Naini Tal, is equally pleasant. Your committee visited every class room, the dormitory, and the kitchen of the school, finding everything in order and everybody busy.

Among the notable events of the year was a gift of Rs. 4,000 from the Government without any condition attached, but simply to be used in additional equipment or furnishings as the Principal might deem best; a rare collection of fifteen original etchings of scenes from the Holy Land, donated by C. McMinn, Esq., of Bhim Tal, and representing a real treasure of art; the celebration of the Principal's, Miss Easton's eightieth birthday, on which occasion a life size picture of Miss Easton and a bust of Miss Knowles, the founder of the school, were presented by the teachers, former students, and pupils of the school; the introduction of a course in domestic science, approved by the Inspector of schools, and providing for the training of all the girls in the sixth, seventh, and eight standards; the gift to the school of a son-in-law from Reid Christian College, and the consequent change made necessary in the Kindergarten department; and finally the remarkable results obtained in the music examinations, in which every candidate—thirty-five in all—were successful, and thirty-one obtained honours. This is certainly a splendid record. The results in the Middle and High School departments were fair, especially in the former where ten out of twelve sent up passed, and all in the first and second divisions. Four scholarships were obtained, including two in the Primary department. Wellesley pursues a steady course of progress, and looks forward to constant improvement and efficiency.

A visit to, and report on, the Naini Tal schools would be incomplete without mention of the High School for Hindustani boys and the Primary school for girls. Both are doing fair work, and the High School had an enrollment of nearly three hundred during the year. Mr. Nathan, the Head Master, appears to have things well in hand, but he needs a stronger teaching force to support him—stronger both as to quantity and quality, especially the latter. It was a pleasure to learn that additional class rooms are to be built during the coming year, and for this purpose the Government has generously given Rs. 4,000. We shall do well if we take a careful and prayerful interest in these and all the other schools within the bounds of our conference.

F. L. NEEDLE. } Committee.
H. H. WEAKE. }

The Epworth League in the North India Conference.

GENERAL SECRETARY'S REPORT FOR 1911.

Your secretary takes pleasure in reporting an increase of 14 chapters within the bounds of the Conference during the year, with a total increase of 796 in membership. This brings the whole membership up to 6,227 distributed among 152 chapters of which 112 are Senior and 40 Junior Leagues. The membership by districts is given below:—

			Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members
Bareilly	..	..	14	793	4	265
Bijnor	..	..	9	264	1	40
Budaon	..	..	22	810	3	245
Garhwal	..	..	8	282	3	79
Gonda	..	..	8	240	2	90
Hardoi	..	..	10	294	1	70
Kumaon	..	..	5	206	3	135
Moradabad	..	..	17	816	3	166
Oudh	..	..	9	380	5	239
Pilibhit	..	..	10	375	15	438
Total	..	..	112	4,460	40	1,767

This is a fairly good showing for one Conference, but in view of our having a Christian community of over 65,000 people, there is a possibility of great improvement. Especially would it seem that there might be more chapters for Junior members. For the consideration of the districts concerned, your secretary would suggest that during 1912 Junior chapters be organised at the following places. In each of these places large chapters of for Senior members already exist, and all that is needed is a division of the membership, with some one appointed to superintend the Juniors. In the Bareilly District at Jalalabad; in the Bijnor district at Bashta; in that of Budaon at Bhamora; in that of Hardoi at Shahabad and Unao; in that of Moradabad at Chandausi, Hasanpur and Sambhal; in that of Oudh at Rae-Bareilly; in that of Pilibhit at Fatehganj and Rampur.

Another suggestion for strengthening the work is that where very large Junior chapters exist there be Intermediate chapters organised. For example the Junior Leagues at Budaon, Moradabad, Sitapur and Gonda are so large that there must be in them a considerable number of intermediate scholars who are both too much advanced for the Junior division and too young for the Senior. In a few places the Senior chapter is so large as to make it desirable to divide it and organise in connection with it an Intermediate League. Among these places may be mentioned Moradabad, Lucknow, Bareilly and Kaisarganj.

If these recommendations could be carried into effect, we should have added during 1912 nineteen new chapters in the Junior and Intermediate grade. Such an arrangement would do much to give strength and symmetry to our Epworth League work.

Your secretary and assistant secretary have had the pleasure of visiting many of the centres of our young people's work in the conference during the past year. The list includes Pithoragarh, Naini Tal, Bareilly, Moradabad, Shahjahanpur, Hardoi, Bijnor, Budaon, Bahraich, Gonda, Sitapur, and Fatehganj. There were many things to encourage in these places, and especially the indications that all our people are more than ever interested in the work of the Epworth League. The district conferences which are on the plains were all visited, but it was not possible at that season to attend those in the hills.

The Conference Banner, given by the Oudh district, is awarded this year to Budaon. The conditions on which it was given were (1) for the organization of the largest number of new chapters, (2) for the largest and best use of the new Epworth League literature, and (3) for the excellence of the District League programme. Bareilly and Moradabad both did well in some of these respects, but in a combination of all the conditions the Banner was fairly won by the Budaon District. The conditions on which it is to be awarded will be varied from year to year, and they will be announced for 1912 in due time.

As your secretary has gone among the chapters in the Conference his attention has been directed to some things in which improvements might well be made, and he offers a few suggestions for those who are supervising the work of the League.

(1) *A very much wider use of available literature might be made.* The office at Lucknow is now stocked with a very large variety of helps, and a good proportion of them are now ready in Roman Urdu, Urdu and Hindi. Some parts of this are intended for the use of the individual members, some for the officers in charge of the various departments, while some are of a more general nature and are suited also to the needs of catechists, village workers, Bible and Zenana women and the like. A sample set can be obtained for eight annas, and every chapter should have a complete set so as to determine what part of the helps can be best used by them. It will be understood, of course, that this sample set does not include any of the books in the new Bible Study Course or the larger books which are stocked in the office.

(2) *A charter should be in the possession of every chapter.* According to the reports furnished by the local chapters, a very large per cent. of the chapters within the Conference bounds have no charters. Whether they have lost them or never owned them, it is essential for them to have a charter. It is hoped that by next year there may not be a single chapter in our Conference without one.

(3) *The "Rally Days" should be more widely observed.* These can be made times of great value to our young people, being so chosen as to emphasize the most essential things. A uniform observance of all the

"Rallies" will add much to the life and influence of the chapters. For 1912 the following have been set apart, and the special attention of the Conference is directed to them. February 18th, The Evangelistic Campaign; July 21st, Christian Families; September 1st, Anniversary Day; September 15th, Bible Study; October 6th, Christian Stewardship; October 20th, Mission Study; November 17th, Personal Evangelism; December 1st, Temperance. The majority of these "Rally Days" are in the second half of the year, but that is because this is the best time of the year for aggressive work, and is the time when our schools are best able to encourage our young people to special effort. Among these days here named, there are two which are peculiar to our own field, namely the Evangelistic Campaign and the Christian Families Day. The former is instituted because the Epworth League has been asked to join in the month set aside by our Church in this field for special evangelistic effort, and we have put the "Rally Day" in connection with this important matter at the very beginning of the period set apart for this purpose. A wise use of this occasion in the League will do much to get our young people started out in the right way in connection with this important enterprise. The other day is one which it is hoped to observe every year in the interests of our young people and the homes in which they are being brought up. The plan is to ask the Central Conference to pass a resolution asking every Pastor of our Church in India to preach on that day a sermon on family life, emphasizing the duties of parents to children and showing how our home life can be made more helpful in the development of our boys and girls.

(4) The programmes at District Conferences are very good as showing what the young people can do in the way of displaying their ability, but there should be something along with this which will be educative in regard to the work of the League. It is suggested that in addition to the programmes of the character which have been held in the past, there be added a session in which the object will be to teach methods of League work. In addition to this, the Cabinet of the Epworth League for the district should always have a session at each District Conference and make plans for carrying on the work during the coming year.

(5) In reporting League Statistics for the annual Conference report, the name of each local chapter should be given and not merely that of the circuit. For example, in the annual Conference report for last year Bilsli is reported as having 3 chapters, Bisauli 6, Kakrala 4, Dhekwal 4 and Pilbhut 6. These refer to the number of chapters in the whole circuit, whereas each of the chapters should be named along with the statistics for each one separately.

(6) It is necessary for the President of each local chapter to give a report on the work of the League at each Quarterly Conference. This will keep the Church in touch with the League, and will add to the sense of responsibility which the League officers feel. It is to be feared that such a thing is not done at all the Quarterly Conferences. The attention of our district superintendents is especially called to this matter.

(7) As a last suggestion it is pointed out that the annual Summer School affords a fine opportunity for giving all present a chance to learn something about how to better organise and conduct League work. The secretary and assistant secretary will be glad always to render any possible help at such times.

In conclusion, your secretary regrets that he has not been able to visit more of the chapters during the past year. The field in India is so large as to make it impossible for all points to be reached annually. During the year 15,000 miles were travelled by your secretary in addition to what the assistant secretary was able to do. During 1912 we hope to see many of our chapters which could not be visited up to the present.

BRENTON T. BADLEY.

General Secretary for India.

Report of Committee on Temperance.

Your committee on Temperance after investigation of present conditions is pleased to report progress in Temperance organization and spirit throughout the Conference. We rejoice that not only among our Christian people but even among non-Christians as a result of our Temperance efforts

the tide of sentiment is rising. From the mountains we hear of Hindu pandits taking part in a Christian "jalsa" against liquor and tobacco; from the Budaon district we hear of Kayasth people, formerly heavy drinkers at their wedding festivals, now prohibiting such conduct; again, from the Gonda District we hear of non-Christian people participating in temperance meetings and spreading our teachings on this subject. Among our Christian people, the regular temperance meetings have been kept up. The boys in different districts have been instructed not only in the evils of liquor but in the, to them, far more insidious and popular habit of cigarette smoking. Even in far-away Bhoi a "Captain" is chosen monthly from among the boys to give report as to how many are smokers and how many have given up the habit.

Among our women and girls a special interest in Temperance is on the increase. As in other lands so in India it will be the women and girls who will be the steadying influence and impelling force for the temperate life. Our preachers report steady progress in the mahallas and villages. With all this cause for satisfaction there is nevertheless great room as yet for effort and prayer.

As a Conference we feel grateful that the Epworth League under its new management has so thoroughly and systematically taken up the cause of Temperance. Especially do we feel grateful to our Epworth League General Secretary, Rev. B. T. Badley for the splendid Temperance Programme which he prepared this year for use in our Leagues and Churches. Thirteen thousand of these programmes were sent out from the Epworth League office to all large centres of work in the two Conferences. Reports show that a large number of young people in our schools signed the pledge on the occasions of the use of this programme. It is hoped that during the coming year where pledge signing was not made a feature that it will be done.

Our General Secretary assures us that it is the plan to issue during the year some special Temperance literature suitable for our young people and especially a small book entitled "Temperance Sunshine" in catechism form covering all essential teaching which we wish to give our boys and girls on the subject. Special attention is drawn to the date of the Temperance Rally to be observed in the Epworth League throughout India in December 1912. It should be noted also that four Temperance members of the Indian "Children's Friend" with copies numbering 120,000 have been issued.

In closing we urge that we link ourselves up more closely with the Temperance work the League is trying to do and that we make a more thorough use of the Temperance material, pledge cards, tracts, etc., now provided by the General Secretary of the Epworth League. Respectfully submitted.

O. M. BUCK.
C. M. PARMANAND.
F. WITKE.
L. WILKINSON.
KANHAI SINGH.

Sunday School Report.

Our Sunday Schools have been making substantial progress during the year. There is an increase of fifty-one schools, twenty-two officers and teachers and about two hundred members. For a large Conference such as ours this is not, as far as numbers go, a very marked advance, but figures do not always tell the whole story nor should they be taken as the basis of any estimate of the work actually done. Nearly forty-eight thousand are on the rolls of our Sunday schools, and this large army constitutes a great force that might be made to take a more prominent place in the advance movement of our Church.

The progress referred to has been rather of an intensive character. Due to the efforts of Rev. G. D. Presgrave, who early in the year was appointed by the Indian Sunday School Union as a special missionary, most of our district conferences and a large number of circuits were visited and the needs of the Sunday School presented. Largely owing to his efforts the collections for the I. S. S. U. were more than doubled during the year. It is due Mr. Presgrave to say that wherever he went he carried along with him much enthusiasm, and gave such practical instruction to the preachers and workers as would assuredly tend to make all the work more efficient. No one familiar with our work will question that especially in our village

Sunday Schools there is very little grasp of the aim, scope, and method of the Sunday School, and any instruction that will enlighten the workers and make far more definite results is very desirable. There is no doubt that our people are working more intelligently along these lines.

The thanks of the Conference is due Dr. Rockey for the efficient help rendered our Sunday Schools in the editing of the quarterlies and other Sunday School literature. It is no light task to do this and we appreciate Bro. Rockey's faithful labors.

It needs no argument to prove that the Sunday School affords a field for labor where a large harvest is certain. This is true whether our schools be among our Christians or exclusively for non-Christians. In one city where a Sunday School is conducted for the benefit of the non-Christian students the influence of the teaching given has spread throughout the city and is favorable to all our work. In many homes such preparation has been made that when the zenana workers come they find a ready welcome, and the students gladly contribute to the Sunday School collection and take part in programmes requiring them to learn large sections of Scripture by heart. Let there be more of such efforts in connection with all our secular schools, and let our older Christian boys and girls go out and establish little Sunday Schools in every mohalla and village within reach.

It has been suggested several times, and we venture to suggest again, that every preacher in charge should endeavour to train all his workers and every promising layman in the why and how of the Sunday School. Classes formed for the study of the lesson should be as carefully prepared for as if it were one of the most important things to be done. We are of the opinion that very little preparation as a rule is made for such classes. Nor should our efforts cease with such training, but at our district conferences and Summer schools let there be some systematic instruction given. The Sunday School Committee of each district should be selected with reference to its competency to give such instruction and time should be allowed for it on the programme. The Theological Seminary, where most of our preachers are trained would also do well to arrange for special demonstration lectures on the subject until such time when it might be given a permanent place in the course of instruction.

Our Conference desires to record its sincere appreciation of the interest manifested in our Sunday Schools and the real help given to them by the Rev. B. Burgess, General Secretary of the Indian Sunday School Union, principally in assuming the salary and travelling expenses of Mr. Presgrave so that he might devote his entire time to the Sunday School work, and also for the helpful address given at our Annual Conference, the liberal offers of rewards for faithful work done, and his ready co-operation at all times.

In order to make possible the offer of Mr. Burgess of a Bronze Shield to the best Sunday School in the Conference. The following rules are suggested to determine which is the best school:—

- I. The Sunday School Committee of the Conference shall be an examining board.
- II. Only those schools will be allowed to compete who keep an accurate register of attendance made in ink at the time of meeting.
- III. The examination shall be based on the average recorded enrolment of the school for the twelve months following the 1st of July each year.
- IV. The marks shall be on a percentage scale of 100 and shall be determined by the answers to the ten following questions.
 1. What was the average attendance during the year?
 2. Have you a weekly teacher training class?
 3. How many times did it meet?
 4. How many meetings did your school have during the year?
 5. How much did your school give in collections during the year?
 6. How many appeared for the I. S. S. U. examinations?
 7. How many passed?
 8. In what class, division or grade did each pass?
 9. How many used the I. S. S. U. Bible readings throughout the year?
 10. How many mohalla or village Sunday schools did your school supervise?

H. H. WEAK.

J. H. SMART.

S. S. DAVID.

Conference Claimants.

Names.	Monthly.	Address to which to be sent.
	Rs.	
A. Sweet ..	6	Rev. W. A. Mansell, Bareilly.
H. K. List's Children ..	10	" J. N. West, Shahjahanpur,
Mrs. Budden ..	6	Mrs. Blackstock, Bareilly.
Rev. B. F. Cocker ..	15	Rev. J. N. West, Shahjahanpur,
Mrs. Shipley ..	10	Lucnow.
Mrs. Gray ..	4	" N. L. Rockey, Gonda.
Mrs. S. Wheeler ..	12	" S. B. Finch, Hardoi.
Mrs. Tupper ..	20	"
Rev. Bihari Lal ..	13	Miss Budden, Champawat, Ku-
Hukle's Children ..	10	maon.
Rev. Bihari Lal ..	12	Methodist Mission, Meerut.
Rev. James Jordan ..	12	Rev. C. E. Simpson, Morada-
		bad.
Mrs. Jacob ..	10	Dufferin Hospital, Saharanpur.
Rev. Bulaqi Singh ..	10	Rev. R. I. Faucett, Moradabad.
A. C. Paul ..	13	" M. Stephen, Lucknow.
Frank's Children ..	4	" C. L. Bare, Lucknow.
Chhote Lal's Children ..	5	" J. W. Robinson, Lucknow.
Mrs. Yaqub Ali ..	6	"
Mrs. Solomon ..	5	" G. H. Frey, Fathganj West,
		District Bareilly.
Total ..	183	2,196 Annually.

Pension Fund.

Names.	Monthly.	Address to which to be sent.
	Rs.	
Sadal Singh ..	6	Rev. Warren Scott, Panahpur,
Rahil Masih ..	2	District Shahjahanpur.
Carona Singh ..	1-8	" J. N. West, Shahjahanpur.
		" A. G. McArthur, Sadar
Mrs. Jonothan ..	5	Bazar, Bareilly.
C. Fish ..	6	" J. N. West, Shahjahanpur.
Mrs. Dullu Singh ..	2	" " "
Mrs. K. Cornelius ..	5	" " "
Risali ki Bibi ..	1	" Rockwell Clancy, Muttra.
		" A. G. McArthur, Sadar
Rev. B. McGregor ..	10	Bazar, Bareilly.
Bahal Singh ..	3	" L. A. Core, Bijnor.
Mrs. Govind Ram ..	4	"
Jaimal ..	1	" Basant Ram, Aonla.
Bahari Lal ..	2	"
		" G. H. Frey, Fathganj West,
Sohan Singh ..	2	District Bareilly.
		" William Peters, Budaon.

Names.	Monthly.	Address to which to be sent.
Randhir Singh ..	3	Rev. William Peters, Budaon.
Mrs. Luqa ..	3	" " J. H. Gill, Pauri Garhwal.
Mrs. M. Singh ..	2	" " " "
Mrs. Andrias ..	2	" " " "
P. Singh's Mother ..	2	" " N L. Rockey, Gonda.
Mrs. Isa Dass ..	1	" " S. B. Finch, Hardoi.
Prem Dass, Children ..	2	" " " "
Lailaso ..	2	" " " "
Hullasi ki Bibi ..	2	" " " "
Mrs. Pamunchai ..	3	Dwarahat.
Mrs. Sarup Singh ..	3	Haldwani.
Mrs. Kallu Dass ..	2	Rev. R. I. Faucett, Moradabad.
Jahori Mal ..	2	" " C. E. Simpson "
Mrs. Balla Dass ..	5	" " " "
Mrs. Phebe Singh ..	5	" " " "
Mrs. Fazl Ullah ..	5	" " " "
Mrs. Sukhiyah Barrow ..	2	" " " "
Mrs. Jhabbu Lal ..	4	" " " "
" Children ..	2	" " " "
Mrs. Nathiya Singh ..	3	" " R. I. Faucett "
Mrs. Sadiq Masih ..	4	" " " "
Mrs. Maula Dad Khan ..	5	" " " "
Mrs. Mauwashi Singh ..	2	" " " "
Mul Chand ..	2	" " " "
Mangal Singh ..	2	" " " "
Mrs. Mangal Singh ..	4	" " E. S. Jones, Sitapur.
Mrs. J. W. McGee ..	4	" " M. Stephens, Lucknow.
Mrs. Dempster ..	4	" " " "
Sadal Masih ..	5	" " " "
Kundan ..	2	" " " "
Mrs. Lincoln ..	4	" Philibit.
Mrs. Kallan ..	3	" " G. H. Frey, Fatehganj West, District Bareilly.
Gurdiyal ..	2	" " " " " "
Mrs. Khyali ..	3	" " " " " "
Ase Ram ..	6	" " " " " "
Jhabbu Lal's Son ..	3	" " " " " "
Pran Sukh ..	2	" " W. Peters, Budaon.
Mrs. Moti Lal Franklin ..	5	" " N. L. Rockey, Gonda.
Mr. Mary Jacob ..	3	" " S. B. Finch, Hardoi.
Rev. Kallu Singh ..	4	" " G. H. Frey, Fatehganj West, District Bareilly.
Monthly ..	174-8-0	2,094 Annually.

Courses of Study.

For Missionaries

Who are studying and appearing for examinations in the Vernacular, as approved by the Bishops.

- (1) Admission on Trial. Full Course as in the Discipline.
- (2) I Year.
 1. Divine Library of the Old Testament.—Kirkpatrick.
 2. System of Christian Doctrine, pp 1-322.—Sheldon.
 3. Lectures on Homiletics.—Kern.
 4. Written Sermon.
 - To be read:
 1. Sermons, (Vol. I.) I-XXXIII.—Wesley.
 2. A Compendious History of American Methodism.—Stevens.
 3. How to be Pastor.—Cuyler.
 4. Methodist Review.
- (3) II Year.
 1. The Ancestry of our English Bible.—Price.
 2. System of Christian doctrine, pp. 325-635.—Sheldon.
 3. Essay
 - To be Read:
 1. Sermons, (Vol. I.) XXXIV-LVIII.—Wesley.
 2. History of Methodism, Vol. II.—Stevens.
 3. History and Exposition of the Twenty-five Articles of Religion of the Methodist Episcopal Church.—Wheeler.
 4. The Pastor and Modern Mission.—Mott.
 5. Methodist Review.
- (4) III Year.
 1. Biblical Hermeneutics.—Terry.
 2. Outlines of Descriptive Psychology.—Ladd.
 3. History of the Christian Church, Vol. I.—Hurst.
 4. The Governing Conference in Methodism.—Neely.
 5. Written Sermon.
 - To be Read:
 1. The Christian Faith, pp: 1-253.—Curtis.
 2. History of Methodism, Vol. II.—Stevens.
 3. Ecclesiastic Architecture.—Martin.
 4. The Bible: Its Origin and Nature.—Dods.
 5. Methodist Review.
- (5) IV Year.
 1. Ground of Theistic and Christian Belief.—Fisher.
 2. Analogy of Religion.—Butler.
 3. Ethical Principles.—Seth.
 4. History of the Christian Church, Vol. II.—Hurst.
 5. Essay.
 - To be Read:
 1. The Christian Faith, pp. 257-531.—Curtis.
 2. History of Methodism, Vol. III.—Stevens.
 3. The Study of the Child.—Taylor.
 4. Methodist Review.

Vernacular Studies.

I.—This course shall consist of three standards of two sections each, viz., Lower, Middle, and Proficiency Standards, in both the Urdu and Hindi languages.

II.—The Urdu and Hindi of the Lower Standard shall be compulsory, and one section, either the Urdu or the Hindi, of the Middle and Proficiency Standards, respectively.

III.—The candidate will be expected to pass the first section of the Lower Standard examination within, or at the close of his first year's residence, and he may be allowed to complete both sections in that time:

but must pass in both within two years from the time of joining his Conference in India.

IV.—All Conference examinations shall take place under the direction of a board of six or more examiners appointed by the Bishop, which board shall, as far as possible, remain unchanged from year to year.

V.—The annual Conference examination shall begin on the morning of the day preceding the day fixed for the opening of the Conference a majority of the board being present.

VI.—The following course of study, in accordance with Rule 1, is proposed :—

Lower Standard.

A.—URDU: FIRST YEAR.

1. GRAMMAR: Platt's omitting chapters on Arabic and Persian Constructions, and Derivations and Syntax .. 100
2. READING (Roman, Lithograph and Type):
Matthew and Mark's Gospels.
Haqaiq ul Maujudat 100
3. TRANSLATION 150
 - (1) Urdu-English: 10 lines from Urdu Sec. Bk. C. L. S. 50
 - (2) English-Urdu: 10 lines from Eng. Sec. Bk. C. L. S.,
half written in Persian and half written in Roman, 60
 - (3) Definition .. 40
4. PRONUNCIATION 100
5. CONVERSATION 100
Read: Bishop Thoburn's India and Malaysia.

B.—HINDI SECOND YEAR.

1. GRAMMAR: Kellog's 100
2. READING (Nagri): Matthew and Mark's Gospels and
Dharam Tula 100
3. TRANSLATION 150
 - (1) Hindi-English: 10 lines from Hindi Sec. Bk. C. L. S. 50
 - (2) English-Hindi: 10 lines from Eng. Sec. Bk. C. L. S.,
half written in Nagri and half written in Roman, 60
 - (3) Definition .. 40
4. PRONUNCIATION 100
5. CONVERSATION 100
Read: Hunter's Brief History of the Indian People.

Middle Standard—Third Year.

(Urdu or Hindi Optional).

A.—URDU.

1. GRAMMAR: Platt's the Whole. Kempson's Syntax and
Idioms, Forbes' Persian 100
2. READING (Lithograph and Type):
Luke and John's Gospels.
Din-i-Haqq ki Tahqiq.
Taubat un Nasih.
Mark and John in Persian 100
3. TRANSLATION 150
 - (1) Urdu-English: 10 lines from Urdu Third Bk. C. L. S., 50
 - (2) English-Urdu: 10 lines from Eng. Third Bk. C. L. S.,
half written in Persian and half in Roman .. 60
 - (3) Definition' .. 40
4. PRONUNCIATION 100
5. CONVERSATION 100
Read: Muir's Life of Mohammad.

B.—HINDI.

1. GRAMMAR: Review 100
Ballantyn's Elementary Sanskrit.

2. READING: Luke and John's Gospels	100
Sakuntala (edited by Raja Lashman Singh).	
3. TRANSLATION	150
(1) Hindi-English: 10 lines from Hindi Third Bk. C. L. S.,	50
(2) English-Hindi: 10 lines from English. Third Bk.	
C. L. S., half written in Nagri and half in Roman	60
(3) Definition	40
4. PRONUNCIATION	100
5. CONVERSATION	100
Read: Wilkins' Hindu Mythology.	

Proficiency Standard—Fourth Year.

(Urdu or Hindi Optional).

A.—URDU.

1. GRAMMAR: Palmer's Arabic (Optional).	
2. READING: Mizan-ul-Haqq.	
Gulistan.	
Forbes' Arabic Reader (Optional)	100
3. TRANSLATION	150
(1) Urdu-English: 20 lines from Urdu Fourth Bk. C.L.S.,	50
(2) English-Urdu: 20 lines from English Fourth Bk. C. L. S.,	
half written in Persian and half in Roman	60
Short Sermon in Persian character.	
(3) Definition	40
4. PRONUNCIATION	100
5. CONVERSATION	100
Read: Sell's Faith of Islam.	

B.—HINDI.

1. GRAMMAR: Hindi Review	100
Monier Williams' Sanskrit (Optional).	
2. READING: Sat Mat Nirupan	100
Prem Sagar.	
Hithopadesha, First Book (Optional).	
3. TRANSLATION	150
(1) Hindi-English: 20 lines from Hindi Fourth Bk. C. L. S.	50
(2) English-Hindi: 20 lines from English Fourth Bk.	
C. L. S., half written in Nagri and half in Roman ..	60
Short Sermon in Nagri character.	
(3) Definition	40
4. PRONUNCIATION	100
5. CONVERSATION	100
Read: Monier Williams' Religious Life and Thought in India.	

VII.—The candidate, in order to pass, must obtain at least one half the aggregate marks, in each subject.

VIII.—The Board of Examiners, through the Registrar, shall, at the close of the examination, inform the candidate and the Secretary of the Conference of the result.

Salana Kanfarans ki Khwandagi.

DAKHILE KE LIYE.

1. Ummedwār Middle pass-shuda yā us ke barābar ho.
2. Masfī kāmiliyat. (Wesley).
3. General Knowledge of English History Inglistān kī Tawārīkh se 'amm wāqfiyat (Badley yā koī aur).
4. Discipline.
5. Scripture History.
6. Manāhī isti'māl Tambākū.

PAHLA SAL.

1. Filásaff dar bāb Tadbīr i Najāt, or Walker's Philosophy of the Plan of Salvation.
2. Intikhab i Kalfsiyā. (Caleb).
3. Moral Science in English or in Lithograph-Urdu. (Wayland yā aur kof).
4. Baibal Bar Haqq.
5. Yūhannā kā Pahlā Khatt ma' Dr. T. J. Scott sāhib kī Tafsīr.
6. Mas'hī Ta'limāt kā Khulāsa, (Buck.) First half.
7. Qadīm Tawārīkh kā Ikhtisār.
8. Tahrīrī Wa'z.

Mutāla'a ke liye.

1. Stobart's Islām or Tawārīkh Mohammādī or Awāgawan Bichār.
2. Dīn i Islām aur us kī tardīd in Roman-Urdū or in Lithograph-Urdū.
3. Popiyat kā Ahwāl, (Ullman.)

DUSRA SAL.

1. Binney's Compound, or Makhzan 'Ilm i Ilāhī.
2. What think ye of Christ? (Vaughan's) or Mas'hī Ibn Ullāh, yā Dharam Pustak se ādhe bhāg men Khrist kā Samāchār.
3. Mas'hī Ta'limāt kā Khulāsa. (Buck.) Second half.
4. Paidāish aur Khurūj par suwāl o jawāb. (Lucas.)
5. Hidāyat ul Wā'izīn. (T. J. Scott.)
6. Rūmfon kā Khatt ma' Tafsīr.
7. Tahrīrī Wa'z.

Mutāla'a ke liye.

1. Ar'yā Samāj, (Clark yā Forman yā kof aur.)
2. Asmār i Shīrīn, (Sweet First Fruits).
3. Tawārīkh i Kalfsiyā. (Wherry.)

TISRA SAL.

1. Bushnell's Character of Jesus or 'Isā kī sīrat.
2. Butler's Analogy yā Millat i Tasbbihī.
3. Fisher's Manual of Christian Evidence in English or 'Iswī Subūt, Roman-Urdū men. (Hoskins).
4. Ilāhiyat i Baibal, Hissa Auwal (T. J. Scott).
5. Teg o Sipar.
6. 'Ibrānfon kā Khatt, ma' Tafsīr.
7. Tahrīrī Wa'z.

Mutāla'a ke liye.

1. Murdoch's Popular Hinduism or Lakshmi Shankar's Primer or Biology in Urdū or in Hīndī.
2. With Christ in the School of Prayer. (Murray.) Maktab i Mas'hī men Du'ā kī Ta'lim.
3. Aīna i Dil.

SUWALAT CHAUTHE SAL KE LIYE.

1. Rūhānī zindagī kā hāl. Us kī asliyat bayān karo.
2. Kyūnkar ma'lūm hotā hai, kī ham men rūhānī zindagī hai?
3. Wā'iz ko kis tarāh ma'lūm hotā hai. kī Khudā ne mujh ko wa'z ke kām ke wāste talab kiya hai?

P'ASL 1.

DINDARĪ AUR AUQAT-GUZARĪ KE BAYĀN MEN:—4. Khādīm ud dīn ke khāss kām bayān karo, aur yih batāo kī is khidmat ke wāste kaun kaun se wasf chāhiyē?

5. We kaun se tarīqe hain, jin se yih ausāf bayhte jāte hain?

6. Batlāo, ki logon ke gharon par ahwāl-pursī ke liye jānā kaisā zurūr hai, aur yih kabō, ki tumhārī is kām men kis qadr tawajjih hai?

7. Yih batāo ki kis tarah paṛhte likhte ho?

8. Jab se tum kānfarāns ki imtihān-bardārī men ho, tab se tum ne jitnī kitāben har sāl dekhī hai, un sab ke nām batāo?

9. Kutub i Muqaddasa ke paṛhne men tumhārā kitnā waqt sarf hotā hai, aur kis tarīqe se paṛhte ho?

FASE 2.

BAIBAL KA IMTIHĀN:—1. Kis i'tibār se tum Baibal ko kalām Ilāhī jānte ho, aur kin dalāil se tum yih rāe rakhte ho?

2. Kis dalīl se Majmū'a i 'Ahd i 'Aṭīq ko, jo ham men murauij hai mu'tabar jānte ho? Khulāsa bayān karo.

3. Kis dalīl se we sab kitāben, jo is Majmū'a i 'Ahd i Jadīd men dākhil hai, mu'tabar o sabhī jānte ho? Mukhtasar bayān karo.

4. Kis tarah Mohammediyon ke is da'wā ko ki Kutub i Muqaddasa man-sūkh ho gā hai, galat sābit karte ho?

5. Khurūj i Misr se Yashū' kī mau'it tak, Isrā'elion kī tarīkh kā khulāsa batāo.

6. Das firqon kī bagāwat ke muta'alliq jo khāss wāq'āt hai, unhen bayān karo.

7. Yahūdion kī sālāna 'īden aur nīz yih, ki kis bāt ke wāste muqarrar hūī thin, aur kis tarah par adā kī jāti thin, batāo?

8. Khāss khāss nabion ke nām aur jis zamāne men unhen ne nabū-waten kī, wuh zamāne aur nīz yih, ki we nabūwatan kis bāre men thin? bayān karo.

9. Khudāwand Masīh kī bāton se kuchh aīs misālen do, jin se zāhir hotā hai, ki we Purāne 'Ahd ke nawishton ko mu'tabar samajhtā thā.

10. Kaun sī pesh-khabariān Masīh se muta'alliq hai, khudāsan us kī āmad aur sīrat aur kām aur mau'it se?

11. Masīh kī zindagī ke hālāt kis kis waqt ke ma'lūm hai, aur muddat 'ahd risālat kis qadr thī?

12. Us kī risālat ke khāss wāq'āt aur jabān jabān ki we guzre hai, batāo.

13. Khāss khāss bāten mundarja i Aa'māl i Rasūl batāo.

14. Mu'jiza kyā hai aur mu'jizon se kyūnkar ma'lūm hotā hai, ki Kutub Muqaddasa min-jānib Allāh hai?

FASE 3.

BAIBAL Kī TA'LIMĀT KE BAYĀN MEN:—1. Khudā kā wajūd Baibal se kis tarah sābit hotā hai?

2. Baibal se Taslis kā kyā subūt hai, ya'ne ki ek Khudā men tīn aqnūm hai?

3. Khudā kī sifat batlāo aur har sifat kā subūt Pāk Nawishton se do.

4. Khudā ke mujassam hone kā masala jo Kutub i Muqaddasa men pāyā jāta hai, use bayān karo, aur yih batlāo, ki us ta'līm ko najāt ke bando-bast se kyā 'ilāqa hai?

5. Masīh kī ulūhiyat Kutub i Muqaddasa se sābit karo?

6. Baibal kī kaun kaun sī āyāt ulūhiyat i Masīh ke mukhālīf Musalmān pesh karte hai, aur tum un ke kyā ma'ne lete ho?

7. Rūh i Quds kī aqnūmiyat kā aur ulūhiyat kā aur us ke kām kā pāk Nawishton se subūt do?

8. Ādam ke gunāh kā natīja us kī aulād ke haqq men kyā hūā?

9. Masīh ke kafāre aur gunāhon kī mu'āff men kyā 'ilāqa hai?

10. Masīh ke jī uṭhne kā subūt do?

11. Masīh kī shifā'at kī asliyat aur fāida, jaisī Kutub i Muqaddasa men ta'līm hai, bayān karo?

12. Rūh ul Quds kī gawāhī kī nisbat kyā ta'līm o dalīl hai?

13. Masīh kī kāmiliyat kā masala jo Wesley sāhib ne sikhlayā hai, use mukhtasaran bayān karo. Baibal se us kā subūt do?

14. Naī paidāish aur kāmīl pākizagī ke darmiyan jo farq hai, use sam-jhā do.

15. Is da'we ke bāre men, ki "Jo koī az sar i nau paidā hotā hai, is taur se nahin giregā, ki ākhir i kār halāk ho jāe." Hamārī kalisiyā kī kyā rāe hai? Sābit karo ki yih rāe Kalām i Ilāhī ke ba-mūjib hai.

16. Batlāo ki baptisma kaisī rasūm hai, aur kis garaz se hai, aur kyūn farz hai, har bāt kā subūt do?

17. Sábit karo, kí bachchon ko bap̄tisma dená munásib hai?
18. Baibál men 'Ashá i Rabbání kí nisbat kaun kaun se maháware áe hai, aur wuh kis garaz se hai, aur Masihon par us ká mánná kyúñ farz hai?
19. Hindúñ ke masala i tanásukh, ya'ne káyá-palaṭ ko kyúnkar galat sábit karte ho?
20. Jism ke jī uñhe ke báb men Kutub i Muqaddasa men kyá ta'lim hai? hawála do.

FASL 4.

KALÍSÍYÁ KE INTIZAM O TARTÍB KE BAYÁN MEN:—1. Kalísiyá ke tarah tarah ke intizámát bayán karo?

2. Methodist Episcopal Kalísiyá men General Conference aur Annual Conference aur Quarterly Conference ke muta'alliq kyá kám hai?

3. Kalísiyá ke 'uhdedáron men "Bishop" "Príziding Eldar" aur "Eldar" aur "Díkan" aur "Khádim-ud-dín" aur "Lokal Wá'iz" aur "Muhtárkár" aur "Amánatdár" aur Kilás ke Hádí jo hai, un men har ek ká kí'ná ikhtiyár hai, aur kyá kám muta'alliq hai, aur kis ke sámhne já-wábdihí hai.

FASL 5.

TAWÁRÍKH I KALÍSÍYÁ:—1. Yahúdfon ke kháss firqe Masíh ke waqt men kitne the, un ká bayán karo?

2. Awáil zamánon men jo azíyaten Masíhfon ne uṭhái hai, un ká kuchh bayán karo?

3. Un wasáil ká bayán karo, jin ke sabab ibtidá men Masíhí mazhab bahut phailá. (Mather sáhib kí Tawáríkh i Kalísiyá, tísrá báb, daf'a 1, 2, 3, ko dekho).

4. Gnostikon kí kyá ta'lim thí aur us se qadím kalísiyá par kyá kharáb asar pará? (Mather sáhib kí Tawáríkh i Kalísiyá, tísrá báb, daf'a 85).

5. Luther sáhib se 'ain qabl Dín i 'iswí ká kyá hál hai?

6. Barí Isláh i mazhabí jo Lúther sáhib ke waqt men húi, us ká hál batláo, kis sabab se wuh isláh húi thí, aur kaun kaun log us men sharík íjhál the?

7. Britániya i 'Uzmá men Methodist Kalísiyá ke muqarrar hone ká sabab batláo aur Wesley sáhib kí táríkh men kháss log kaun the?

8. Methodist Episcopal Kalísiyá kis sabab aur kis waqt men auwal kahán baní? (Discipline ká báb i auwal dekho).

9. Hindú ke muhtalíf firqe aur yih kí we kahán se nikle aur un ká bání aur un ke kháss 'aqíde batláo.

10. Mohammadfon ke dín kí ibtidá aur Mohammad sáhib ká kuchh bayán karo aur muhtalíf firqon ká aur un ke hádfon ká kuchh zikr karo?

11. Sikhon ke mazhab kí ibtidá kahán se hai, aur use Hindú o Islám ke mazhab se kyá 'iláqa hai?

12. Brahmo mazhab ká ágáz jo taraqqí aur hálát i maujáda aur kháss 'aqídon ká bayán karo?

Hidáyat.—Cháhiye kí chaúthe sál kí khwándaḡí ke suwálat ke jawáb ek kitáb men sáhib taur se líkhe jáen, aur imtihán kí kamíṭṭí ko diye jáen. Kamíṭṭí is kitáb ko jánche, aur agar munásib jáne, 'aláwa in ke aur bhi suwál kar saktí hai.

Imn Hidáyat.—(Har sál ke liye) Har ek mutála'a kí kitábon ká khulása tahrír karke kamíṭṭí ko dená cháhiye.

Report of the Board of Examiners.

The following brethren passed their examinations in the books noted:—

Missionaries.

- IV Year—*English*, T. C. Badley.—All the remaining subjects of the IV Year.
 " " " O. M. Buck.—All the remaining subjects of the 4th year
 " " " E. Stanley Jones.—All the subjects of the 4th year.
 " " " Vernacular, E. Stanley Jones.—All the subjects of the 4th year.
 I " " *English*, J. W. Pickett.—"Divine Library of the Old Testament",
 Homiletics, "System of Christian Doctrine," (also the 2nd
 year's work of this).
 " " Vernacular, J. W. Pickett.—All the subject of the 1st year.
 " " Admission on Trial, M. T. Titus.—All the subjects of the course
 (reading to be brought up) in English and the Vernacular.
 (2nd year work on "Christian Doctrine" also done).
 Note.—C. E. Simpson and R. C. Busher did not appear for any
 examinations.

Indian Ministers.

- IV Year—S. J. Shaw and Ghungar Money passed in all the subjects of the
 4th year, and also in "Ilahiyat i Baibal" of the 3rd year (left
 from last year's work).
 III " S. S. David and Mohan Singh passed in all the subjects of the 3rd
 year.
 II " Albert Gulab, Lachman Singh, Mangal Singh, and K. Wilkinson
 passed in the following subjects:
 Makhzan 'ilm Ilāhī, Mas'hi Ta'limāt, Rāmton kā khatt, Paidāish
 o Khurāj.
 K. Wilkinson passed also in Hidāyat ul Wā'izīn and Qadīm Tawā-
 rīkh (back work).
 Jhandū Singh passed in Makhzan 'ilm Ilāhī and Mas'hi Ta'limāt.
 All five candidates brought up Tawārīkh Mohammdī, except Man-
 gal Singh.
 Note.—Lachman Singh passed in Mas'hi Ibn Ullah: No results
 handed in for the other four candidates.
 I " Nanhe La'l, G. S. Patrick, D. R. Rodgers, P. S. Morris, S. S.
 Falls and Kesri Singh passed in the following subjects:
 Qadīm Tawārīkh, Tabzīb i Akhlāq, Yūhannā kā khatt, Tahrīrī
 Wa'z—(Popiyat kā ahwāl read).
 All the above-named candidates, except Kesri Singh, passed also
 in Qadīm Tawārīkh.
 Nanhe La'l passed also in Dīn i Islām (read).
 G. S. Patrick passed also in Awāgawan Bichār.

For Admission on Trial.—None.

For Local Elder's Orders.—Jiyā La'l.

For Local Deacon's Orders.—Horī La'l, Umrāo Singh, Bholā Nāth, Jīwan
 Dās, Trilochan.

Examination Scheme for 1911-1912.

American Missionaries' English Studies.

SUBJECTS.	EXAMINERS.
Kirkpatrick's Divine Library, (1)	L. A. Core.
Sheldon's Christian Doctrine, (1) and (2)	W. A. Mansell.
Kern's Homiletics, (1)	C. L. Bare.
Written Sermon and Essay, (1), (2), (3) and (4)	N. L. Rockey.
Price's English Bible, (2)	N. L. Rockey.
Biblical Hermeneutics, (3)	L. A. Core.
Descriptive Psychology, (3)	B. T. Badley.
Governing Conference in Methodism	N. L. Rockey.
Church History, (3) and (4)	W. A. Mansell.
Butler's Analogy, (3) and (4)	C. L. Bare.
Seth's Ethical Principles, (4)	W. A. Mansell.
Grounds of Theistic Belief, (4)	N. L. Rockey.

Vernacular Studies.

SUBJECTS.	EXAMINERS.
Hindustani Grammar	J. R. Chitambar.
Hindustani Reading and Translation and Conversation	J. R. Chitambar.
Hindi Grammar	D. A. Chowfin.
Hindi Reading and Translation and Conversation	J. Thomkinson.
Persian	J. R. Chitambar.
Arabic	D. M. Butler.

Hindustani Members of Conference.

Shash-máhi Imtihán 1912 ke wáste.

Imtihán July mein hogá. Tárfkh ká ishtihár mauqa' par diyá jáegá.

Imtihán do jagahon, Bareilly aur Lucknow mein hogá. Bareilly mein Rev. W. A. Mansell, Superintendent honge. aur Lucknow mein Rev. C. L. Bare.

Sab imtihán denewálon ko cháhiye, ki ek din peshtar házir hoke imtihán ke Superintendent ke pás jákar imtihán kí jagah aur intizám ke báre mein daryáft karen.

I SAL.

Imtihán kí kitáben.

Filásafí dar báb Tadbír i Naját,
Intikháb i Káfsiyá,
Baibal bar Haqq,
Yúhanná ká Khatt,

Imtihán lenewále.

Mazhar ul Haqq.
D. M. Butler.
Prem Singh.
D. A. Chowfin.

Note.—Examiners desiring to take mid-year examinations must arrange with the Registrar if any other than the appointed examiner takes the examination. Missionaries are permitted to arrange with examiners in the hills according to their convenience for mid-year examinations.

II SAL.

Imtihán kí kitáben.

Maḡhzan 'Ilm i Ilāhí,
Rámíon ká khatt,
Hidāyat ul Wá'izin,

Imtihán lenewále.

Prabhú Dayál.
Prem Singh.
D. A. Chowfin.

III SAL.

Imtihān kī kitābē.

ʿIsā kī sirat.

ʿIsā Subūt.

ʿIbrānfon kā Khatt.

Imtihān lenewāle.

J. Thomkinson.

Prabhū Dayāl.

J. R. Chitambar.

IV SAL.

Imtihān kī kitābē.

Fasl I

Fasl II aur III.

Imtihān lenewāle.

J. R. Chitambar.

J. H. Smart.

Imtihaan Denewale.*I Sāl.*—Kesrī Singh.*II Sāl.*—Jhandū Singh, Nanhe Lal, G. S. Patrick, D. R. Rodgers, P. S. Morris, S. S. Falls.*III Sāl.*—Lachhman Singh, Mangal Singh, Khullia Wilkinson, Albert Gulab.*IV Sāl.*—S. S. David, Mohan Singh.**Kānfārāns ke waqt kā Imtihān, Wāste 1913.**

I SAL.

Imtihān kī kitābē.

Wayland's Jamā'at ul Farāiz,

Tahzīb i Akhlāq,

Qadīm Tawārīkh,

Tahrīrī Wa'z.

Mutāla'a kī kitābē.

Imtihān lenewāle.

Mazhar ul Haqq.

W. R. Bowen.

D. M. Butler.

G. D. Presgrave.

II SAL.

Imtihān kī kitābē.

Mas'hī ta' līmāt kā khulāsa,

Paidāish o Khurāj,

Tahrīrī Wa'z.

Mas'hī Ibn U'llāh.

Imtihān lenewāle.

Prabhū Dayāl.

Prem Singh.

D. A. Chowfin.

G. D. Presgrave.

III SAL.

Imtihān kī kitābē.

Millat i Tashbīhī,

Teg o Sipar,

Tahrīrī Wa'z.

Ilāhiyat i Baibal

Mutāla'a kī kitābon kā khulāsa.

Imtihān lenewāle.

J. Thomkinson.

J. H. Smart.

G. D. Presgrave.

IV SAL.

Imtihān kī kitābē.

Fasl IV.

Fasl V.

Imtihān lenewāle.

J. R. Chitambar.

J. H. Smart.

Imtihān Denewāle.

Jaise'shash-māhī men diye gaye.

Lokal Dikan ke liye.*Imtihān lenewāle.*

1. Lokal Prichar kī khwāndagi kī nazar i sūfī, Makhzan i 'Ilm i Ilāhī.

H. L. Mukerjee.

2. Haqīqat i Gunāh.

D. M. Butler.

3. Hidāyat ul Wā'izīn.

D. A. Chowfin.

- | | |
|-----------------------|----------------|
| 4. Millat i Tashbīhī, | J. Thomkinson. |
| 5. Tahrīrī Wa'z, | D. M. Butler. |

Lokal Eldar ke liye.

Imtihān lenewāle.

- | | |
|---|-----------------|
| 1. Lokal Dikanon kī khwāndagī
k' nazar i sānī. | J. H. Smart. |
| 2. Filāsafī dar bāb Tadbīr i Najāt, | Mazhar ul Haqq. |
| 3. 'Isā kī Sirat, | J. Thomkinson. |
| 4. Teg o Sīpar, | " |

Dākhile ke liye.

Imtihān lenewāle.

- | | |
|--|-----------------|
| 1. Ummedwār Middle pass-shuda,
yā us ke barābar ho, | Prem Singh. |
| 2. Masīhī kāmiliyat (Wesley,) | H. L. Mukerjee. |
| 3. General Knowledge of Eng-
lish History, Inglīstān kī
Tawārīkh se 'āmm wāqfi-
yat, (Badley yā koī aur,) | D. M. Butler. |
| 4. Discipline, | Prem Singh. |
| 5. Scripture History, | H. L. Mukerjee. |
| 6. Manāhī Isti'māl Tambākū. | W. R. Bowen. |

Imtihān lenewāle mihrbānī karke apne suwālon ko taiyār karke kam se kam do hafte imtihān ke waqt se peshtar zarūr Registrār ke pās bhej dewen. Fī imtihān utne suwāl ke parchon ko taiyār karnā chāhiye. jīnhe us imtihān men imtihān denewāle hongē.

Lokal Dīkan aur Eldar aur Dākhile ke liye tīn tīn parche taiyār karke bhejen.

BRENTON T. BADLEY, Registrār.

Memoirs.

Rev. James H. Messmore.

James Hagar Messmore was born in Brant county, Ontario, Canada in the year, 1836, the son of a Methodist preacher. He, received his early education in the schools of that province but in young manhood took a college course at Allegheny College and a post graduate course at Garrett Biblical Institute. He was ordained and came to India in 1860, and in the following year was married to Miss Libby H. Husk who was one of his fellow passengers on the voyage out.

His first appointment was at Lucknow where he began the educational system of the Methodist Mission in India. His first school was marked with his own strong personality and soon became a potent influence for good in the vicinity where it was established. The original building is not now standing having been washed away by a flood which carried away half the foundations and the ground on which they rested. The building was in the vicinity of the Jumma Musjid and after the flood was not restored but the site changed to the present Nakhass School. There are Indians in public positions to-day around Lucknow who were his pupils and who honored not only Mr. Messmore, but all missionaries who were associated with him, and whose courteous and respectful bearing combined with their sterling integrity impress all who know them with a sense of the high character of the instruction and training imparted by our missionary.

Following Lucknow he was appointed first to Shahjahanpore and then returned to Lucknow. After his return from furlough in 1881 he was in Lucknow two years, then in Pauri two years, again in Lucknow for two years, in Bareilly for a year and in Naini Tal for three years. In 1891 he was elected Editor of the *Indian Witness* and remained in Calcutta till 1896. In 1897 he was in Bijnor as Presiding Elder of the Moradabad district. In 1900 he was again appointed to Lucknow as English Pastor and Editor of the *Kaukab-i-Hind*. In 1902 he was transferred to Pauri Garhwal where he laboured till the time of his death.

An appreciative study of his life in the *Kaukab-i-Hind* contains the following discriminating estimate of his work and character.

The activities of the deceased missionary were many sided. With a student's mind and training he combined a knowledge of men and practical affairs which made him a most effective worker. In the early days of his life in India he mastered the Urdu language in a way few have done and in speaking and writing he was clear concise and vigorous in its use. He excelled as a preacher in both Hindustani and English and his pastorate always left an indelible impression upon the church community he served. Without any attempt whatever at oratory the dignity of his bearing in the pulpit, and the majesty and profundity of the thought he presented made him one of the most impressive preachers the India Mission has produced. As a pastor he invariably won the hearts of his people, for, in spite of what seemed a brusque manner to those who were unacquainted with him, few men more deeply loved his fellow men, or more tenderly sympathized with their troubles than did he. His pastorate in the Lal Bagh Church in the years of his early career are to this day tenderly recalled by the older members of the congregation yet living. As a teacher he excelled in inspiring in his students a real thirst for knowledge, and in building character that stood the tests of time. The work with which he began his missionary career was that with which it closed, and the boys whom he helped to mould into men in his last days will be not a whit less true and manly than those who were wakened into life by the throbbing sympathetic energy of the young Missionary fifty years ago for James H. Messmore's spirit was as young at seventy-five as at twenty-five.

As a preacher and writer he reached a wider circle than in the school, but here too he was pre-eminently a builder presenting lofty ideals and yet making them so practical that he inspired his readers and hearers with a feeling that these ideals could be realized in character and who can tell how many beauties in character building will one day testify to the permanence

of his work. As a counsellor and statesman he did some of his best work for missions in helping his companions to see more clearly the mistakes they should avoid and the ideals for which they should strive in laying the foundations of a growing church in a foreign land. His sympathies were entirely with the people of the land of his adoption. His ideals were always bound up in a Church of the country and for the country to which he had given his life. He was a keen critic but his keenest criticisms were directed against those who were mistakenly trying to plant an occidental Church in the orient. His trenchant criticisms in matters of administration could always be found to square with the principle that all must be done to minister to the self-development of a Church in India for India, and here again he was a wise master-builder.

In his friendships he exemplified the same spirit of wide sympathy and understanding which characterized his relation to the work. He possessed the spirit of perennial youth and counted among his closest friends not only the veteran who were his companions in the founding of the mission but the youngest members of the conference, and the children of the mission. Probably no missionary has had a larger coterie of admirers among the young men of the mission than had brother Messmore. And Hindustani brethren were welcome to this inner circle and rejoiced in being counted among his friends.

Nowhere was the charm of his personality more potent than among those with whom he was thrown in closest relations as a worker. There is a sweet pathos in the universal expression of sorrow at the time of his death in Garhwal.

Hindus and Christians vied with each other in expressions of reverent affection characterizing him as father, teacher, rishi, muni and saint. All classes crowded to his funeral and Brahmins forgetting their caste isolation begged to share with Christians the sad privilege of bearing on their shoulders the body of the beloved leader to his last resting place.

In trying to sum up the permanent results of his work among us we would note his consistent advocacy of Christian education as a means of laying foundations for a lasting and growing work in any community, his insistence upon the development of an Indian Church that shall be spiritual self-reliant and self-propagating, his holding up by precept and example of a high ideal before the minister and the dignity and responsibility of a call to preach. These ideals were ever before him, and in his management of a district he patiently and consistently endeavored to get all the workers from the humblest up, to appreciate and in some measure to realize these same high ideals.

His work as a writer and editor in creating an intelligent sympathy and interest in Christian missions among those outside of mission circles cannot be over estimated. In the words of an appreciative editorial writer:

The pastor of Churches, the editor of papers, the manager of presses, the superintendent of districts, the principal of schools touching and influencing Indian life for a period of over fifty years, what a wonderful record of service James Hagar Messmore left behind him. In the memory of those associated with him, his intellectual capacity, his preaching ability his indefatigable labors, his business acumen and his wonderfully clear judgement in perplexing questions will long be remembered. But above all these those who were closest to him will treasure the memory of his charming personality and his deep and sympathetic nature which made his friendship such a benediction to the young and such an inspiration and consolation to those who were his yoke fellows.

“Not a man of the many missionaries who knew him intimately, but will feel that he is the richer for having possessed such a friendship the memory of which will be fragrant for years to come.”

Wafât-nāma Pádri Samuel Wheeler.

Pádri Samuel Wheeler sáhib ke wálid, jo zát ke Brahman the, Ágra men fauj ke Hawaldár the; we qarib 35 baras kí 'umr men isí tarah kí bimári men muhtilá hoke san 1858 men faut ho gae. Ap kí máñ peshtar kí guzar gaf thín. Mán báp ke guzar jáne ke br'd yih do bháñ aur ek bahin báqi rah gae. Ap kí 'umr us waqt qarib 15 baras kí thí. Colonel Wheeler sáhib ne, jo fauj ke pensioner the, ap tñon ko apne pás rakhkar parwarish karná aur ta'ilm dená shurú kí. Thore dinon ke ba'd ap kí bahin aur tab chhotá bháñ guzar gae, aur ap akele rah gae, tab Colonel Wheeler sáhib ne in kí parwarish kí,

jinhon ne ap ko apne nām se pālā. Colonel Wheeler sāhib ne Chitaura (Agra) men ek Boarding ke taur par kholā thā jis men bahut se larke tālīm pāte the. Ap kā baptisma abhī nahīn hūā thā kī Colonel Wheeler sāhib san 1861 men guzar gae; lihāzā is ke ba'd ap Mr. John Bernard ke pās kāf martaba Gwāliar gae aur phir Agra āe. Mr. Bernard ne ap ko apne larke ke taur par apne yahan rakhā tā, magar abhī tak baptisme kā kuchh bandobast na hūā thā. Ap kā baptisma san 1870 men Bishop Kingsley ne diyā. Mr. John Bernard is 'arse men Bahraich Mission kā kām karne ke liye Gwāliar se ā chuke the. Pās unhon ne san 1871 men ap ko apne pās bulā liyā aur Mission School men teacher ke kām par lagwā diyā. Ap kī shādī san 1872 men Cawnpore men hūī. Ap ne chand barson tak teacher kā kām kiya aur ba'dahī 1882 men Bareilly Theological Seminary ko gae aur 1884 ke ākhir men wahan se phir Bahraich wapas āe aur ek sāl kām karke 1886 ke shurū men Bihānā (Bahraich) men gae, aur wahan par 8 baras tak Injil kī khush-khabari dī aur rūh ke bhūke piyāson ko Najāt-dihinda ke pās lāe. Ap 1889 men kānfarans ke member hūe aur ba'd ko san 1894 men ap Mankapūr (Gonda) tabdil hoke gae aur wahan bhī 5 baras tak Khudā ke kām men lage rahe; san 1899 men Colonelganj (Gonda) ko Khudā kī bashārat dene ke liye bheje gae, wahan bhī 9 baras tak Khudā kā jalāl phailāne aur bahuton ko Munjī ke pās lāne men dil o jān se lage rahe. Ba'd ko 1908 men Bahraich āe, jahan se ap ne Khudā ke kām ko shurū kiya thā. yahan par 3 baras tak Masih kī madad se us kā kām acchehī tarah se chālāyā. magar chauthe sāl ke shurū hī men bimār hūe, aur 11 mahine tak sabr ke sāth bimārī kī taklifāt ko bardāshī karke 24wīn December 1911 kī subh ko qarīb 70 baras kī 'umr men Masih kī god men āram se qiyāmat tak ke liye so gae, aur apne 8 bachchon aur gam-zada bīwī ko is dunyā men gamzada chhor gae. Bimārī kī hālat men hamesha apne khāndan ko Khudā ke Kalām kī bāten un kī tasālī ke wāste samjhāte the. Marne ke qabl ap ne farmāyā kī main bi-hisht ko dekhtā hūn, aur Masih men khush hūn.

Dr. Henry Mansell.

Dr. Henry Mansell was born in Ohio in 1834, came to India in 1863, and after more than 47 years of faithful service passed away the 8th of November 1911.

Dr. Mansell was an ideal Christian man and missionary.

His devotion was beautiful. Through a long busy life of faithful service in this land no discouragement, no bereavement, no sorrow—and he had all these—no thwarting of his plans and purposes was ever powerful enough to cause his devotion to be disturbed in the least.

He was a devout student of the Word. Able to read the Scriptures in the original his services were in frequent demand on revision committees. He was very happy in the writing of commentaries in Hindustani, especially on the Old Testament prophecies. He adopted and translated English Commentaries, as well as many of Wesley's sermons, a life of Wesley, an abridgement of Butler's Analogy and other writings. He was also the author of many hymns which are now found in our Hindustani hymn books.

He was one of the happiest Christians we ever met. His unvarying good cheer was contagious.

He was as sunshine to many social and religious circles. He was no weeping prophet, though he had himself passed through "deep waters" of affliction. He was on the contrary the very embodiment of good cheer, the "hilarious giver" of faith and hope to many a drooping spirit.

Every body loved Dr. Mansell. Missionary children knew him and loved him. Hindu and Mohammedan boys in the street heard his cheery greeting and recognized in him the splendid example of the Christian friend and gentleman.

To all the surviving relatives of Bro. Henry Mansell, in their bereavement, we extend our sincere sympathy and prayers.

Rev. Lee H. Rockey.

For him who in a ripe old age lays down his earthly work and answers the Master's call to higher service there is sorrow indeed and a feeling of loss, but the keenness of the sorrow is tempered by the sense of the fitness of things, that the yellow sheaf should be garnered into the granary in

its due and proper time. But for him who in his youth, in the opening hours of his life-work, who rejoicing in his increasing strength looks forward to a long and useful career and bends all his energies toward it, for such a one to hear the call to lay down his arms, to answer to his name in the Church Triumphant is one of those mysteries in the Providence of God yet unexplained which faith and faith alone can comprehend. Where reason flags and falters Faith takes up the step and cries "somehow it must be right."

Such loss, such sorrow, such feeling of inexplicable mystery, such exercise of faith have this year filled our hearts in the death of one who while technically not a member of our North India Conference yet in reality belonged to us. By birth, by home-ties, by education, by knowledge of the Hindustani language, by love and sympathy, by plans for the future, Lee Hadsell Rockey belonged to us and it is fitting that we should in this service acknowledge his connection with us.

I have been asked to prepare this brief memoir and I do it with a sense of high privilege—for it gives me opportunity to bear witness to the great integrity and solid worth of my old class-fellow and friend. We were nearly of an age. We were classmates in Oak Openings school, we were again classmates for four years in the Ohio Wesleyan University. It is out of experience—out of long years of comradeship that I can speak. Both sons of missionaries we were the only two of our generation of missionary sons that had given their lives to the redemption of India. One of us has been taken and one of us has been left, to carry on the work dear to the hearts of both.

Lee Hadsell Rockey was born in Bijnor on the 1st of September, 1885 and died on the 19th of June, 1911 in Morristown, New Jersey, U. S. A. at less than 26 years of age. He was the son of well-known and much loved missionaries of this Conference and from birth inherited the missionary instinct. He was educated while in India in the Boys' High School, Oak Openings, Naini Tal and in the Commercial Department of the Reid Christian College.

The College Course was taken in the Ohio Wesleyan University from which he graduated in 1905. Soon after graduation he became Secretary to Bishop Thoburn and with him travelled the American continent and in the end of 1906 came with him to India to attend the India Mission Jubilee. He felt the call to missionary service—how much he felt it only those can appreciate who knew him well—and in 1907 agreed to work for three years in the South India Conference. At Belgaum and Bangalore he laboured very successfully during these three years, when feeling the need for further preparation for his life work returned to America to complete his special and professional studies. The last time the most of us saw him was at the Conference session held in Bareilly just two years ago. Here his bright face and cheery manner were everywhere apparent and we two classmates now fellow-missionaries renewed the friendship of old.

After arrival in America he attended for several months the summer session of Chicago University and in September 1909 entered the Drew Theological Seminary. To our former chain of memories in common was to be added a new band. While in Drew he assumed the assistant-pastorate of a prominent Church in East Orange and the pastorate of a thriving Church at Green Village. But the latter was not to be for he was taken seriously ill with pneumonia in April of 1911, and for thirteen long weeks struggled desperately for life in the Hospital. His fight for life and health was heroic. God needed such heroism for service above and Lee Rockey on the 19th of June passed away from us.

If I might present in one word that which to me most characterized Lee Rockey I should say it was *Enthusiasm*. He was Enthusiasm incarnate in every task to which he laid his hand. His enthusiasm manifested itself—as well-governed enthusiasm will ever do, in faithfulness, thoroughness and success. It manifested itself in play and work and study, in all of which he was able and efficient, above all else he was ever true in his enthusiasm to Jesus Christ. Surely such enthusiasm pure, unselfish, consecrated, unquenchable, abounding—has an eternal part to play in God's great Kingdom which is ever without end.

O. M. BUCK.

Dr. Clara A. Swain.

There are but few members of the North India Conference and fewer still of the Northwest India Conference of the present day who remember the advent of the first missionaries sent to India by the Woman's Foreign Missionary Society of our Church in America, Miss Isabella Thoburn and Dr. Clara A. Swain the first medical missionary to the women of the Orient.

That was a glad day in our Mission, the 20th of January, 1870, when those two ladies arrived in Bareilly during the Annual Conference Session, and most warmly were they welcomed by all, while heart-felt thanksgivings ascended to Him who had called them to His work and had kept them in safety all the way.

Both these noble women have heard the Master's call to the heavenly home and are now rejoicing in His presence in whose service on earth they found constant joy and spiritual strength.

Clara Swain was the youngest of ten children born to John and Clarissa Swain, and her early life was spent in Castile, N. Y. which was her home when on leave from her mission work and during the last years of her life.

With her sisters and cousins she attended the little district school and was an attentive pupil, though so eager to learn all she could that the school routine did not satisfy her and she frequently borrowed books from neighbors, reading them sometimes twice over.

The conversion of a sister several years her senior, and the sweetly consistent life of her mother awakened in Clara's young mind a desire to be like them and one Sunday, just before her tenth birthday, she gave herself to the Lord to be His forever. From that time her great care was to live in such a manner that her Christianity should not be doubted.

She loved the Church services, her Sunday school and the weekly prayer meeting, and sought the society of older Christians, learning much from their experience and laying up a store of helpful memories.

An opportunity was given her, through an aunt who lived in Canandaigua, to attend the Academy in that place and after a year of study there she accepted a position in the Primary Department of one of the Canandaigua Schools where she taught for three consecutive years. During this time she taught a class of boys in the Sunday school at the Methodist Church which she attended and had the great joy of seeing one and another give themselves to the Lord's service.

Faithful and conscientious in her school duties she was equally so in Church affairs, constant in her attendance at Church prayer and class meetings and other forms of Church work, doing good as time and opportunity served.

During her years of teaching her mind was exercised with regard to her life-work. Teaching was not altogether congenial and she was inclined to take up medicine as a profession. She had several opportunities to exercise her talent as a nurse, which was, indeed, a God-given faculty, as was demonstrated on several occasions, and when, at the end of her third year of teaching, she was given the opportunity to study medicine with Doctor Cordelia Greene at the Castile Sanitarium she gladly accepted the offer and entered upon a course of study and training which was eminently fitted to prepare her for her future work.

After three years of preparation with Dr. Greene, Miss Swain applied for admission to the Woman's Medical College in Philadelphia from which she was graduated in the spring of 1869.

It is a matter of history that while this young woman was steadily preparing herself for any opening which God might give here, our India Missionaries were feeling an intense longing to be able to alleviate the sufferings of India's women and children, and praying earnestly that God would send one of His own to aid in this work.

Meanwhile Mrs. D. W. Thomas, who was in charge of the Bareilly Girls' Orphanage, was giving a class of the older and most advanced girls in the Orphanage instruction in Elementary Physiology and Hygienic hoping that the time would come when they could have regular medical instruction. Mrs. Thomas wrote to Mrs. J. T. Gracey, a former missionary, asking her assistance in the matter and this appeal led Mrs. Gracey, whose own heart had been similarly touched during her years in India, to inquire at the Philadelphia College if a suitable person could be found among the graduates who

would be willing to devote her life to aid India's suffering womanhood. The Faculty of the College were agreed that Miss Swain was fitted by professional acquirements as well as by Christian character for such a position and Mrs. Gracey quickly entered into communication with the doctor, graduate.

After much thought and earnest prayer Dr. Swain was led to feel that this was God's call and she signified her willingness to go to India as the medical representative of the Woman's Union Missionary Society of America, but as the Woman's Foreign Missionary Society of our own Church was organized before the necessary arrangements for her sailing were entered upon the Union Society very generously acceded to the request of our Society that they be allowed to send Dr. Swain to India as their missionary.

Accordingly Dr. Swain entered upon her medical work on the very morning of her arrival in Bareilly, one of her missionary sisters acting as interpreter between her and the natives who claimed the attention of the "Doctor Miss Sahiba" for themselves and their children. Mrs. Thomas placed the contents of her little dispensary at the disposal of the new doctor who confessed that she had never dreamed of such a morning's work.

The hopes and prayers of the missionaries were fulfilled when at the end of her first year of work in India, Dr. Swain reported having visited seventy homes in the city and neighbouring villages. Two hundred and fifty visits in the homes of her patients, besides prescribing for twelve hundred and twenty-five patients at the mission house.

The need of a dispensary and hospital became daily more apparent and in God's good time was answered in the gift of the Nawab of Rampore who donated to the mission an estate belonging to him which adjoined the mission premises, for the establishment of a Hospital for women and children.

Preparations were made at once for the erection of a dispensary which was completed and formally opened on the 10th of May, 1873, and the hospital buildings connected with it received the first indoor patients January 1st, 1874.

Dr. Swain began her medical class with the fourteen orphanage girls who had received instruction in English and the vernacular in Physiology and Hygiene, and this class, organized March 1st, 1870 passed its final examination April 10th, 1872, in the presence of civil surgeons and a missionary doctor, receiving from them certificates for practice in all ordinary diseases. These girls married and found employment as medical helpers in the different mission stations.

Dr. Swain's report for 1875 was 1,929 patients treated and nearly five thousand prescriptions given out, and five hundred and sixty-six dollars or Rs. 1,132 taken in fees, as the result of that year's work. Bible instruction in the hospital and dispensary and in the zenanas had been faithfully done and the workers were encouraged to believe that the "good seed" sown would in time result in more or less ingathering of fruit.

Five years of strenuous work with its anxieties and responsibilities made it necessary for Dr. Swain to seek rest in the home land and on the 1st of March 1876, in company with other missionaries she sailed for America, returning in December 1879 to be once more appointed to Medical work in Bareilly.

The following five years were fully as strenuous as the first five years of this devoted missionary's life, but though often weary and physically weak, she never faltered but worked to the very limit of her strength.

In March 1885, Dr. Swain received a call to Khetri, Rajputana to attend the Rani who was needing medical attention, and her treatment was so successful that she was invited by the Rajah to remain as private physician to the Rani and the women of the city and State of Khetri appealed strongly to her and she questioned whether or not it could be God's will that she should try to bring the light of the Gospel into this dark region. She tried to realise what it would mean to her and her English companion Miss Pannell to cut themselves off completely from Christian companionship and it was only after much earnest prayer and complete trust in the Holy Spirit's guidance that they accepted the Rajah's proposal and agreed to spend three years in Khetri. The only condition Dr. Swain made was that they should be allowed to live and work according to their ideas of Christian duty, and to this the Rajah agreed.

As soon as they were fairly settled Dr. Swain asked permission to open a school for girls and the Rajah gave an order that the servants of the place

should send their daughters to Miss Pannell to be taught to read. This command was not pleasing to the people but Rajah's promise of a pound of *ana* every evening if the girl did not fail to be present at the school, and the gift of a skirt and *chador* to each girl from the Rani, in a measure satisfied the parents and the little school opened with eighteen pupils.

A room in the palace served as a temporary dispensary and the Doctor found little leisure between her set duties at the palace and the numerous dispensary patients.

After a time there were visits to the city, men as well as women begging for medicine and help. When a man or boy was found who could read he was supplied with a tract on the promise that he would read it to his neighbours and friends.

Morning prayers held for the servants, and a Sunday morning service for these and any others who would come, and in course of time a regular congregation of interested hearers was gathered, some of the state officials attending regularly, and once or twice the Rajah himself was silent and apparently an interested listener. The children helped with the singing and enjoyed reciting their Scripture verses.

In the meantime the Rani, who had begun to read the Hindi New Testament with Dr. Swain, requested her to have a service in the palace for the Court women, and this was regularly held in the Rani's apartment as long as Dr. Swain remained in Khetri.

The serious illness of a sister called Dr. Swain to America in April, 1888, but she felt that her three years in the Khetri state had not been unprofitable to her or to those whom she had served, and she hoped that she might be allowed to return to them, which she did in January, 1890, remaining there until December 1895. During her absence in America a second Princess had been born to gladden the Rani's heart, and in January, 1893 the much wished for heir to the Khetri state was born in Agra causing great rejoicing to parents and the state.

The seed had been sown; the personal influence and instruction of these two Christian ladies, the distribution of Christian tracts, Gospel portions, and hymn books, and the ready aid and sympathy for the suffering, had shown to the people of Khetri that the religion of the Christians was a religion of love and light.

Just as in her Bareilly work so under these very different circumstances Dr. Swain's dependence was her upon God, and her faith was strong that He would overrule all for His glory.

Her return to India for the Jubilee in 1906 was to her a cause of rejoicing as she witnessed the growth of the Christian Church, the increased spirituality of the Indian Christians, and the earnestness and faithfulness of those whom God called to break the bread of life unto the hungry souls of those who were anxiously seeking for the fulness which salvation alone brings.

The last three years of Dr. Swain's life were quietly spent at the pleasant home, Brookside, connected with the Sanitarium where she had gained her first preparation for her life work. A much loved friend of her missionary days was with her and together they spent delightful hours in the study of the Word and the companionship of Christian friends, attending the Church services when possible, until on Christmas morning, while sweetly sleeping she opened her eyes upon the joy and rapture of the heavenly life.

She suffered little, though the last month of her life on earth was one of extreme weakness, yet borne with patience and acquiescence in God's will.

One of Dr. Swain's great pleasures during her isolated life in Khetri was her occasional visits to the North India and Northwest India Conferences where she met old friends and fellow-workers and felt that she was one with them in the Lord's work.

Many, many of those whom she had loved and to whom she had ministered accorded her a glad welcome into that life which is eternal.

A fine, large Photograph of Dr. Swain was on exhibition at "The World in Boston," also at the "Jubilee" in New York City, and the New England, New York and Northwestern Branches of the Woman's Foreign Missionary Society possess copies of the same.

The Northwestern Branch has sent a copy to the Bareilly Hospital.

List of Local Preachers.

Bareilly District.

NAMES.	ORDERS.	APPOINTMENTS.
Bareilly District.		
A. Sweet ..	Local Elder, 1896	Bareilly.
Lakhan Singh ..	do. 1903	Ramapur.
Sadal Masih ..	do. 1910	Mohamadi.
Abraham Peter ..	do. 1911	Madnapur.
Sadal Singh ..	Local Deacon 1890	Karsua.
John Higginbottom ..	do. 1895	Khera Rajhera.
Daniel Sigler ..	do. 1896	Bareilly Sadar Bazar
Kallu Porter ..	do. 1902	Khudaganj.
William Newton ..	do. 1907	Ranmastpur.
Devi Dass ..	do. 1908	Nigohi.
Thamman Dass ..	do. 1910	Khutar.
Bhup Singh ..	do. 1911	Nahal.
S. L. Harris ..	do. 1911	Shahjahanpur.
Henry Paul ..	do. 1911	Bareilly.
Jai Singh ..	Local Preacher.	Shahjahanpur.
Prem Singh ..	do.	do.
Heli Jacob ..	do.	do.
Wazir Khan ..	do.	do.
Rahu Singh ..	do.	Miranpur Katra.
Sewa Ram ..	do.	Tilhar.
Devi Din ..	do.	Pasgawan.
William Alexander ..	do.	Bareilly.
C. H. Greenwold ..	do.	do.
Samuel Bowen ..	do.	do.
Thomas Jaol ..	do.	do.
J. H. Hakim ..	do.	do.
F. Welsh ..	do.	do.
G. Luke ..	do.	do.
Masih Charan ..	do.	Faridpur.
Ram Sukh ..	do.	Raksha.
Ishwari Dayal ..	do.	Shahpur.
Ram Parshad ..	do.	Akbarpur.
Balmukand ..	do.	Sonha.
Raghar Dayal ..	do.	Mirzapur.
Patras Singh ..	do.	Shahjahanpur.
Mangal Sain ..	do.	Jaitipur.
Thakuri Kesri ..	do.	Bhains Sarae.
Walter Khan ..	do.	Bareilly.
Bhawani Din ..	do.	Miranpur Katra.
John Brown ..	do.	Kamarlainpur.
Mukand Chand ..	do.	Kundariya.
Gur Bakhsh ..	do.	Kandharpur.
Robert Benjiman ..	do.	Bareilly.
O. F. Presgrave ..	do.	Shahjahanpur.
Patras Singh ..	do.	Bareilly.
Mohan Singh ..	do.	do.

NAMES.	ORDERS.	APPOINTMENTS.
Bareilly District.		
Rodgers Sukh ..	Local Preacher.	Bareilly
Jitar Singh ..	do.	do.
Lachhman Singh ..	do.	do.
Lakshmi Chand ..	do.	do.
Purān Singh ..	do.	do.
Nanneh Shah ..	do.	do.
Guman Singh ..	do.	do.
Karan Singh ..	do.	do.
Jaithumal James ..	do.	do.
Rahmat Ullah ..	do.	do.
D. S. Downey ..	do.	do.
Fazal Masih ..	do.	do.
Mahbub Masih ..	do.	do.
Makhan Lal ..	do.	do.
Lazarus Benjamin ..	do.	do.
Bihari Lal ..	do.	do.
D. Wellington ..	do.	do.
Kama David ..	do.	do.
C. T. Pace ..	do.	do.
Mathew Martin ..	do.	do.
Sundar Das ..	do.	do.
Bijnor District.		
P. Merrill ..	Local Elder	Jhalu.
Gulab Singh ..	do.	Najibabad.
Chhidda Singh ..	do.	Kiratpur.
B. McGregor ..	do.	Najibabad.
Kaliyan Singh ..	do.	do.
Hiram Barrow ..	do.	Mandawar.
Nadir Shah ..	do.	Sahispur.
S. S. Falls ..	Local Deacon	Bijnor.
Buddha Singh ..	do.	Barhapura.
Kanhai Singh ..	do.	Gohawar.
C. S. Walter ..	do.	Tajpur.
James Rose ..	do.	Sherkot.
Chhiddu Mall ..	do.	Kotkodir.
Sadhu Singh ..	Local Preacher	Dhampur.
Bahal Singh ..	do.	Afzalgarh.
Gokal Parshad ..	do.	Nagal.
Gopi Charan ..	do.	Mohammedpur.
M. Johnson ..	do.	Puraini.
Nathaniel Wilson ..	do.	Tisotra.
Bakhtawar Singh ..	do.	Jhalu.
Gulab Singh II ..	do.	Chandanpura.
Chunni Singh ..	do.	Bashta.
J. S. Walter ..	do.	Ganj Daranagar.
Mumtaz Masih ..	do.	Bijnor.
Samuel George ..	do.	Nihtaur.
Karim Masih ..	do.	Bhanera.
Joseph Kallu ..	do.	Mandawar.
Mawashi Singh ..	do.	Seohara.
Mitthu Lal ..	do.	Chandpur.

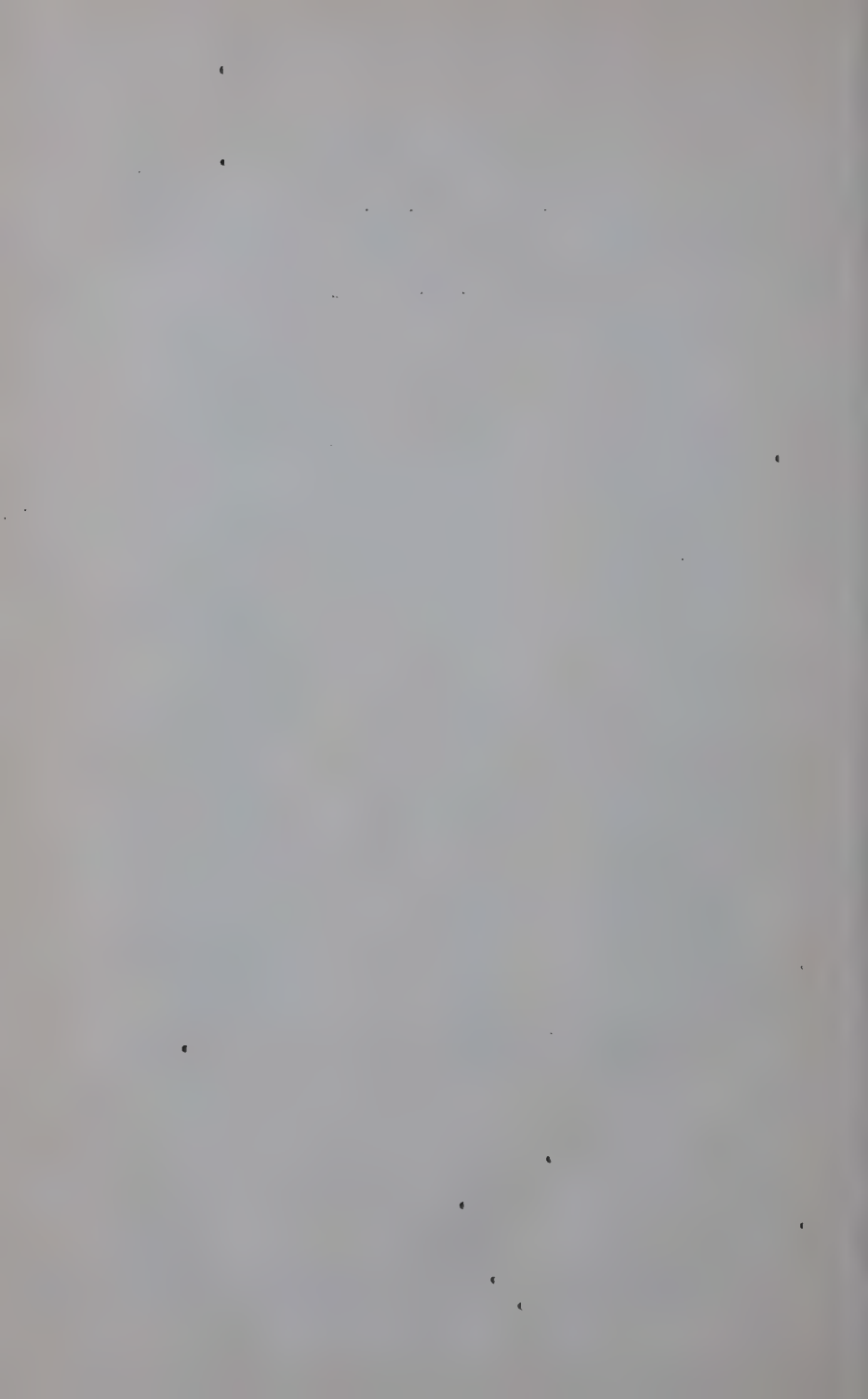
NAMES.	ORDERS.	APPOINTMENTS.
Budaon District.		
Baldeo Dass ..	Local Deacon, 1902	Bhatauli.
Bahal Singh ..	do. 1902	Islam Nagar.
Chet Ram ..	do. 1910	Bhamora.
Itwari Lall I ..	do. 1910	Sahaswan.
Sobran Singh ..	Local Preacher	Badan Nawada.
Cornelius Singh ..	do.	Binawar.
Puran Mal ..	do.	Usait.
Sohan Lall ..	do.	Kachla.
Munna Lall I ..	do.	Dataganj.
Khamani ..	do.	Rampura.
Chunni Lall ..	do.	Kakrala.
Martin John ..	do.	do.
Daya Ram I ..	do.	Binawar.
Gulab Singh ..	do.	Bhamora.
Rohan Singh ..	do.	Budaon.
Isa Charan ..	do.	do.
Moti Lall ..	do.	do.
Yaqub Singh II ..	do.	Ujhani.
Munna Lall II ..	do.	Sahaswan.
Baldeo Parshad ..	do.	Aonla.
Garhwal District.		
E. Thomson ..	Local Elder	Pauri.
C. Khyali ..	do.	Do.
Sangram Money ..	Local Deacon	Nishui.
I. Silas ..	do.	Srinagar.
K. Roberts ..	do.	Lansdowne.
Dhan Singh ..	Local Preacher	Lobha.
Daud ..	do.	Than.
Balwant Singh ..	do.	Pauri.
N. Khyali ..	do.	Do.
J. S. Rawat ..	do.	Ramni.
Sangram Masih ..	do.	Kanderi.
Walter Scott ..	do.	Paidol.
J. W. Benshoff ..	do.	Kainur.
Masih Charan ..	do.	Do.
Gonda District.		
J. J. Todd ..	Local Deacon	Nepalganj Road, Bahraich.
L. J. Magee ..	Local Elder	Bhinga, Bahraich.
Robert Peters ..	Local Preacher	Bahraich "
Patan Singh ..	do.	Pyagpur "
John Claudius ..	do.	Bahraich "
T. lok Singh ..	do.	Ikarna "
D. C. Richard ..	do.	Lachhmanpur Ba- zar, Bahraich.
Chhimmi Lal ..	do.	Fakhrpur "
Kandhari Singh ..	do.	Jarwal "
Barsati Barkhu ..	do.	Bahraich "

NAMES.	ORDERS.	APPOINTMENTS.
James Paul ..	Local Deacon	Gonda, Bahraich.
Buddha Singh ..	do.	Bargaon, Gonda.
Pophi Singh ..	Local Preacher	Kauria ..
Jacob Massey ..	do.	Gonda ..
Nattha Masih ..	do.	Pachhperwa ..
Bhopal Singh ..	do.	Colonelganj ..
Kalyan Singh ..	Local Elder	do.
Lal Karan ..	Local Deacon	Mankapur ..
Lalji Mal ..	do.	Kattra ..
John Net Ram ..	Local Elder	Basti City ..
Hardoi District.		
R. Turner ..	Local Elder	Sandi.
Nand Ram ..	do.	Pihani.
H. Andrew ..	do.	Mallawan.
Baldeo Parshad ..	Local Deacon	Hardoi.
C. L. Samuel ..	do.	Bawan.
Ram Gopal ..	do.	Landurpore.
D. S. Paul ..	do.	Rudamau.
Chhote Lall ..	do.	Purwa.
Gurdiyall Singh ..	Local Preacher	Hardoi.
J. Brown ..	do.	Landiyam.
Durga Parshad ..	do.	Bangarmau.
Charan Dass ..	do.	Baghrai.
Misri Lall ..	do.	Manjhla.
Mool Chand ..	do.	Rasulabad.
Baldeo Parshad ..	do.	Ausanpore.
Mohan Nathan ..	do.	Hasanganj.
Indar Nath ..	do.	Achalganj.
Maqbul Singh ..	do.	Sandila.
Laltu Singh ..	do.	Kachhauna.
Charan Dass ..	do.	Para.
Faqir Chand ..	do.	Mansur Nagar.
J. Harry ..	do.	Muridabad.
Isa Dass ..	do.	Pihani.
Matti Dass ..	do.	Sbahabad.
Kumaon District.		
S. Lawrence ..	Local Elder, 1893	Dhapta.
C. Wilson ..	do. 1911	Bhim Tal.
J. Barker ..	Local Deacon	Uprari.
Balli M. Dass ..	do. 1898	Ranikhet.
Yusuf ..	do. 1910	Dwarahat.
John Abraham ..	Local Preacher	do.
Tara Chand ..	do.	do.
Kamal Datt ..	do.	do.
C. A. Newton ..	do.	do.
Samuel Abraham ..	do.	do.
Har Singh ..	do.	Ganja.
Ratan Singh ..	do.	Masi.
Bhawani Dutt ..	do.	Kilani.
Kalam Singh ..	do.	Ganai.

NAMES.	ORDERS.	APPOINTMENTS.
Bir Singh ..	Local Preacher	Dabidhura.
Prabhu David ..	do.	Naini Tal.
Fateh Singh ..	do.	Kaladhungi.
Dungar Singh ..	do.	Babaliya.
B. P. Nathan ..	do.	Naini Tal.
Samuel Singh ..	do.	Ram Nagar.
Dilawar Singh Dennis ..	do.	Naini Tal.
Jitar Singh ..	do.	Bhim Tal.
Eastern Kumaon District.		
J. W. Todd ..	Local Elder, 1901	Umeri.
Chandar Singh ..	Local Deacon, 1910	Pithoragarh.
Umrao Singh ..	Local Preacher	Gangolihath.
Jawahir Singh ..	do.	Pugor.
Ranjit Singh ..	do.	Askote.
Faqir Singh ..	do.	Lohaghat.
Trilok Chand ..	do.	do.
Prithidal ..	do.	Bhot.
Dutt Ram ..	do.	Lohaghat.
Moradabad District.		
Nirmal Singh ..	Local Elder, 1897	Rajabpur.
Mathra Parshad ..	do. 1892	Rajpura.
Chirag Masih ..	do.	Babrallu.
Fazl Masih ..	Local Deacon, 1906	Gajraula.
D. C. Robinson ..	do. 1907	Sambhal.
Prabhu Dass ..	do. 1895	Sirsi.
Dalla Singh ..	do. 1891	Moradabad.
Mangal Singh ..	Local Preacher	Chandausi.
B. Milton ..	do.	Anchola.
S. Hastings ..	do.	Moradabad.
J. Little ..	do.	do.
M. C. Hermit ..	do.	do.
Gurmukh Dass ..	do.	do.
Ata Ullah ..	do.	Kundarki.
Narain Dass ..	do.	Saundra.
Hulasi Ram ..	do.	Moradabad.
William Rose ..	do.	Kashipur.
Gatru Lal ..	do.	Moradabad.
S. S. Maurice ..	do.	do.
M. S. Cutting ..	do.	Chandausi.
Piyare Lal ..	do.	Gunnaur.
Dharm Dass ..	do.	Mausampur.
B. Benjamin ..	do.	Amroha.
Mithan Lal ..	do.	Dhanaura.
Siman Lal ..	do.	Moradabad.
Mare Singh ..	do.	Gajraula.
Ram Bux ..	do.	Sambhal.
Budda Sing ..	do.	Moradabad.
Puran Dass ..	do.	do.
Alfred Nelson ..	do.	Sirsi.
Baldeo Parshad ..	do.	Rajpura.

NAMES.	ORDERS.	APPOINTMENTS.
Dionysens Wellington	Local Preacher	Moradabad.
C. T. Pace	do.	Sambhal.
Maqbul Singh	do.	do.
Daniel Seymour	do.	Moradabad.
Gulzar Masih	do.	do.
Zulfi Singh	do.	Sapraulla.
Bhola Singh	do.	Amroha.
Patras Bhundu	do.	Sambhal.
Baran Smart	do.	Bahjoi.
H. S. Thomas	do.	Chandausi.
George Chand	do.	Babukhera.
N. L. Newton	do.	Sharifpur.
Robert Christopher	do.	Moradabad.
Samuel Dutt	do.	do.
Fran Sukh	do.	Kanth.
J. C. Cutting	do.	Sambhal.
I. P. Harrison	do.	Kundarki.
Badlu Singh	do.	Hasanpur.
Masih Charan	do.	Rajabpur.
Oudh District.		
W. A. Comfort	Local Deacon, 1893	Misric.
Qaisar	do. 1899	Rae Bareilly.
Jiya Lal	do. 1897	Golagokrannath.
Jawahir Lal	do. 1889	Sitapur.
W. Gunsalvis	do. 1903	Salon.
Din Dayal	Local Preacher	Rae Bareilly.
Sharaf-ud-din	do.	Safidarganj.
Sunder Lal	do.	Laharpur.
Din Dayal	do.	Sitapur.
Rufus Singh	do.	Aurangabad.
F. J. Brown	do.	Mailani.
Tulsi Ram	do.	Lakhimpur.
Nain Sukh	do.	Dalmau.
E. I. Joel	do.	Lakhimpur.
W. E. Crawshaw	do.	do.
Gur Sahae	do.	Harchandpur.
J. David	do.	Lucknow.
J. Todd	do.	Rae Bareilly.
Baldeo Singh	do.	Kamalpuri.
Bhold Nath	do.	Jhakrasi.
J. Barrow	do.	Lucknow.
Tika Ram	do.	Sidhauli.
Kiddu Singh	do.	Sainsiyaganj. Kheri
Isaac A. Birkett	do.	Khairabad.
Hori Lal	do.	Lucknow.
M. C. Dhar	do.	do.
D. Barrow	do.	Chandan Chauki.
Dal Singh	do.	Rae Bareilly.
Peter Lal	do.	Lucknow.
Tika Ram	do.	Bari.
Mulla Singh	do.	Bahramghat.

NAMES.		ORDERS.	APPOINTMENTS.
P. L. Nathaniel	..	Local Preacher	Mohibullapur.
J. Briscoe	..	do.	Barabanki.
Pilibhit District.			
Ase Ram	..	Local Elder, 1896	Bisalpur.
Kallu Singh	..	do. 1895	Pilibhit.
Girdhari Lal	..	do. 1896	Bisalpur.
Moti Lal	..	do. 1894	Pilibhit.
Sohan Lal	..	do. 1904	Shahai.
Bahadur Shah	..	do. 1911	Bihari.
Ghasi Ram	..	Local Deacon, 1897	Jahanabad.
S. A. Judson	..	do. 1905	Sirauli.
Dharam Singh	..	Local Elder, 1911	Do.
Baldeo Dass	..	Local Deacon, 1909	Rampur.
Baldeo Parshad	..	Local Preacher	do.
Baljit	..	do.	Lakhimpur.
Harsahe	..	do.	Kalinagar.
Jhau Singh	..	do.	Tiliyapur.
Kurhi Mal	..	do.	Bisalpur.
Kurhi Ram	..	do.	Nawabganj.
Munna Mahtab	..	do.	Bisalpur.
Sohan Lal	..	do.	Fatehganj.
Mohan Lal	..	do.	Shahhad.
Jiwan Dass	..	do.	Fatehganj.
Tej Singh	..	do.	Mirapur.
Tika Ram	..	do.	Mirganj.
Bhikari Lal	..	do.	Bilaspur.
Baldeo Parshad	..	do.	Sagalpore.
Juliri Lal	..	do.	Pilibhit.
Khamani Singh	..	do.	Milk.
C. L. Thomson	..	do.	Pilibhit.
Basant Lal	..	do.	Shisgarh.
Khumi	..	do.	Pipalthana.
Narain Singh	..	do.	Dhaura.
Khandari Lal	..	do.	Bhaurma.
C. George	..	do.	Bisalpur.
Dilawar Masih	..	do.	Jahanabad.
Fazal Masih	..	do.	Neauria.
Faqire	..	do.	Puranpur.



District Superintendents' Reports.

BAREILLY DISTRICT.

Rev. J. N. West, District Superintendent.

The work of Bareilly District may roughly be divided into two classes, institutional work and circuit work. The former consists of six educational and one medical institution situated in Bareilly and Shahjahanpur, and the latter consists of thirteen circuits.

Bareilly Circuit

Has 969 members and includes our large church in the city attended by our theological students and their families, the girls from the orphanage and a large number of residents. Bro. W. R. Bowen has been, for many years, the successful pastor of this Church. There is also muhalla, school and village work.

Sadar Bazar Circuit

Embraces that part of Bareilly that is situated in the Cantonment and it also extends to villages eight and ten miles from the city. Bro. McArthur reports 683 members, of whom 100 have been baptized this year. This makes the Christian population of our mission residing in Bareilly 1,652. Christians from all parts come to Sadar Bazar as servants of officers and this makes the labors of our workers among these people most necessary that we may hold them to the Church and to Christ. A good work is also going on in the muhallas.

Shahjahanpur

Has hitherto consisted of three circuits, each circuit embracing a part of the city and extending out ten or twelve miles in various directions. The three circuits total 1,333 of whom about 700 live in the city of Shahjahanpur. It is now proposed that Shahjahanpur shall consist of one circuit and retain only those places near to the city, while a new circuit shall be formed with Madnapur as its center. This has been thought advisable on account of the large new church that is being erected this year. The object is to gather our people together in one place of worship and create an *esprit de corps* among them that has heretofore been impossible. The site has been purchased and paid for and the necessary funds have been raised and we expect to see the church erected and paid for before the end of the year.

Bro. Weak wriets:—Evangelistic work was pushed during the cold season and every point of the circuit visited. While actual baptisms were few most careful attention was given to the preaching of the Word in all places and the workers had a hearty welcome. In numerous bazars and *melas* work was done, and hundreds of Gospel portions were sold, while thousands of tracts were distributed. The attitude of the people towards Christianity is favorable and the continued

teaching and preaching has notably modified the lives of whole communities.

Powayan Circuit

Is in a flourishing condition. The Chew memorial building dedicated last year is serving admirably for church services on Sunday and as a school on week days. There are thirty-five bright boys studying in the school. Bro. R. S. Franklin is Preacher-in-Charge.

Mohamdi

Is a circuit that for several years was in a reduced condition, but it has greatly improved under the leadership of Bro. Sadal Masih. The circuit is being enlarged and there are marks of progress.

Panahpur Circuit

Has had its best year since I have been on the district. Panahpur a Christian village, consists of over three hundred Christians. Their progress has been a growth. The time was when the people got every thing from the mission. The mission was their *mā bāp* (father and mother). Then the mission sold out the property to another. The people still wanted help and because the mission did not give it, they felt that the mission had forsaken them, and they were dissatisfied and seldom went to Church. The next step was when the mission made it clear that it was there to give spiritual help and not financial, and that it expected the people to stand on their own feet. One step more has been taken and that is that they voluntarily and willingly enter into all the religious services, and give more liberally than before to the collections of the Church. One more step needs to be taken and that is that the people will assume *all* the expenses, including the preacher's salary. There was a gracious revival during the revival month. Bro. W. M. Scott has done good work there this year and the people honor and love him. I had often noticed at Panahpur that there were many animals and the other day when I was there I asked a man who knew to make me a list of these animals and I give it as it was handed to me, 136 cows, 81 buffaloes, 99 oxen, 11 goats, 3 horses, 138 chickens, 26 ducks, 23 dogs and 1 pig. This with the fact that the crops are good shows material prosperity. It should not be forgotten that since its founding Panahpur village has sent over five hundred workers into mission service, many of whom are living and doing good work.

Jalalabad Circuit

Has had a fairly good year but the work has been hindered by the prolonged illness and the death of the daughter of the Preacher-in-Charge, Bro. C. S. Paul.

Tilhar

Is one of our oldest circuits. The first camp meeting or Christian *meta* in our mission was held in Tilhar. A good school is conducted there which is well attended. Muhalla and village work is carried on. In one of the villages lives a Brahmin who is a Christian in all except baptism. He believes in God and Christ and has renounced idolatry. He recently gave us, of his own accord, two goats. He said he formerly sacrificed to idols two goats a year but now he would give them to Christ. At our last Quarterly Conference at Tilhar this Brahmin planned to be present, but was ill so he sent his three boys to repre-

sent him and they brought and laid on the table one hundred rupees for our new Church in Shahjahanpur. In the testimony meeting the three boys all testified that they loved Christ and served him. Bro J. H. Walter is Preacher-in-Charge.

In Miranpur Katra Circuit

One-hundred and four have received baptism during the past year. Khudaganj is the center of a good village, muhalla and zenana work.

Kherabajhera

Is well known as the place where Major Gowan of the British Army built a school as a grateful memorial for his escape from the mutineers. The building is in good condition and a flourishing school is maintained. This year a report was made by a Mahommedan Deputy Collector that seemed to call in question our right to the property unless a certain grade of school were maintained. The matter was also taken up by the Collector, but after a vigorous correspondence in which I traced the history of the institution from the first, and adduced the testimony of a number of our veteran missionaries now living, I secured from the Collector a statement which I trust will settle the matter for all time to come. This correspondence is filed in the Treasurer's safe.

Faridpur Circuit

Has had 109 baptisms and has had in many respects a good year. An interesting zenana work is carried on there by the wives of the workers.

The following is a summary taken from the Statistical report:—

Full members	...	..	..	2,445
Probationers	..	..	..	3,164
Children	..	..	..	2,238
Total Christian community	..	..	..	7,847
Baptisms	..	..	..	610
Sunday schools	..	..	..	174
Sunday school pupils	..	..	..	7,552
Day schools	..	..	..	32
Day school pupils	..	..	..	1,453
Pastor's Fund	..	..	Rs.	1,771-8

Orphanage and Industrial School, Lodhipur.

Rev. H. H. Weak who is in charge of this institution writes:— There are one hundred boys in the Orphanage at the present, or 25 per cent. less than last year. Several boys have gone out with recommendations to find employment for themselves and are doing well. Some have gone without leave, and three have been sent away for bad conduct. The discipline on the whole has been improved, better work has been done in the school and Industrial Department than last year. Many small alterations and improvements have been made in the farm and about the place; a new workshop costing Rs. 4,000 is nearing completion, and machinery worth Rs. 1,000 including a 6 horse-power oil engine and flour mills will be installed before the close of the year. Some new scholarships were received during the year, but several lapsed so that the financial aspect is no better than before. The plague visited us in February but by the prompt action of the Health Officer and Govt's help no deaths occurred among the boys. The year is closing well, and the outlook is helpful.

The Mission High School, Shahjahanpur.

Bro. Weak the Manager writes:—The High School suffered severely from the ravages of plague in the city and we lost one teacher and five students. In spite of these disadvantages the results of last year's work were fair. In July, the staff was strengthened by the addition of another B. A. graduate and one who had read up to the B. A. Another Entrance passed teacher was also employed so that the staff has never been better. The Inspector's reports are also more favorable than formerly, and the school has a large place in the educational work of the city not least through the constant Bible teaching given, especially in the Sunday school which nearly 25 per cent. of the boys attend every Sunday voluntarily, and contribute to the Sunday school collection gladly. At this writing 217 students are enrolled and 14 more in the business Department, making a total of 231 which is almost up to the accommodation of the school; some classes being overtaxed for lack of space. A special grant of \$52 was given for furniture by the Government and most of it has been provided in the form of new desks and blackboards.

We have been conscious of divine help and guidance throughout the year, and rejoice in the privilege of service. We only long to be of larger use and to learn more fully lessons of trust and obedience. To God be all the glory.

The Bidwell Memorial School, Shahjahanpur.

Miss F. M. English is in charge and writes as follows:—

An attempt to give a report of school work is always somewhat difficult, as there is so much of routine work that a fresh newsway report is not easy to give.

Our numbers the last year averaged about 145 boarders and nine day-scholars.

For a while we were short of help as one of our assistants was taken ill, went home and was obliged to remain there the rest of the year. She has now returned and she and all the teachers and assistants are doing good work.

Last month twenty-two girls were taken into full membership and seem to be trying to lead Christian lives.

At the Government examination a fair percentage were passed although early in the year the class lost its teacher and we had to supply her place, as best we could. So the work goes on, line upon line, here a little, and there a little, but we hope characters are being built and lives so changed, that through them God's glory shall be magnified by souls being won for Christ and saved for service.

Mission Zenana Hospital, Bareilly.

This institution has had a successful year as will be seen by the following report of Miss C. I. Kipp, M. D., She writes:—

The work of the Hospital as a whole I believe has been carried on much as in previous years.

There has been an increase in the number of new patients coming to the dispensary.

There has been a total daily average attendance of 107 patients at the Dispensary, the new cases of this number averaging forty-one.

The patients in the hospital have been somewhat less, but for two months while plague and measles were so bad we had practically no in-patients.

The fees and donations are fully twice what they were the year before.

I believe with a development of every phase of the work, the Hospital should be able to pay all current expenses—even to the payment of the salaries of some of the workers.

In July a class of four nurses were graduated. Six new girls comprise our junior class. Others applied but were refused mainly because they were not "Middle Pass" girls. For the first time the Training Class consists only of Middle Pass girls. They need that much preparation to enable them to understand the lectures given in connection with the work. The theoretical and practical work of caring for the sick demands the best girls of our schools.

Two bible readers for the Dispensary and one for the Hospital have been employed as in other years.

How much seed has fallen on good ground I do not know.

I do know that often some of the patients sit again to listen to the bible readers even after they have received their medicine and are at liberty to go home.

Being a "first year" missionary I have thought often of the proverb, "Actions speak louder than words," in regard to the evangelistic work.

With that in mind I have hoped and prayed that the real mission of the Medical work should not altogether fail.

Girls' Orphanage and Boarding School, Bareilly.

Miss Easton who has charge, writes: At Conference time no one could be spared to take Mrs. Wilson's place. One of the young ladies left intending to be married in a few months. So there have been but *four* instead of *six* of us.

Besides the Pandit and a christian man as teachers we have ten teachers of our own Normal class girls, doing good work.

The six girls from the Middle class and one teacher sent up for Government examination all passed, three in the first division with scholarships.

There is a good spirit amongst girls and teachers.

Their Missionary Collection for the year is Rs. 96 or \$32. Much of the money is earned by the girls making lace to sell.

We thank God for health, strength and love for the work.

Bareilly Theological Seminary.

The Rev. Frank L. Neeld, Principal, reports as follows:

Since writing our last report we sent out a class of 20 graduates, and 19 men who had taken a partial course. During the year 1911 we have erected the Erie Conference Hostel for the accommodation of 12 additional families or 36 unmarried men. In the midst of this Hostel there is a fine hall 20 by 40 feet in size built in memory of Mr. D. A. Warren. The new building is on a most healthful site. It is the beginning of our larger plan for the development of the Seminary in larger and more healthful quarters. We are grateful to our friends of the Erie Conference for putting forth efforts to make our Seminary more efficient in training men for the large and developing Church in India. We are now ready to take in all grades of qualified students who may be offered by the District Conferences. We can heartily welcome the best men from our College and High Schools.

The health of the students has been exceptionally good in Bareilly but the students of the Dwarahath Branch have not been in good health. The plague was very severe in the beginning of the year in

Bareilly but we fortunately escaped. The whole school was again inoculated early in the year.

We are sorry to record the translation of our beloved friend Mrs. E. R. Kiplinger of Holdrege, Nebraska. For the past 19 years she has prayed and laboured in the interests of our Seminary. She will doubtless have the pleasure of welcoming within the gates of pearl, many who have been brought to Jesus through her labours of love for his sake.

Near the close of the year Swami Brahmanand, our learned Sanskrit Pundit, died. The fragrance of his Christian life remains with us. Early in the year, Maulvi Shafqat Ullah, who had been connected with our Seminary for many years as teacher of Arabic and Urdu and Sacred Geography, resigned owing to advancing years and defective hearing.

Our efforts to obtain a strong studious earnest class of men for this year have been successful. The Faculty is much pleased with the character and industry which characterize the men of the three classes.

Our 12 bands of student preachers who go out each Saturday for street preaching report that over 33,000 non-Christians have heard the Gospel from their lips. Our students conduct 40 Sunday schools in which 2,000 children have been regularly taught.

We have had visits and lectures of great interest. Bishop William F. McDowell lectured on the subject. "The kind of a man a preacher ought to be." He also laid the foundation stone of our new Erie Conference Hostel. Miss Ford of Safed, Galilee, gave an interesting talk on her work in Palestine. Miss M. A. Sheldon, M.D., gave us a talk on her work in Bhot and Tibet. We had three lectures on Islam from Rev. Mahbub Khan. Bro. N. K. Mukerjee gave us echos from the Lucknow Conference. Rev. T. S. Wynkoop presented the subject of the work of the British and Foreign Bible Society in the United Provinces. Mr. and Mrs. E. A. Annett spent a week with us and delivered five lectures on "Teacher training for Sunday school work." Our veteran Missionary Rev. S. Knowles gave three lectures early in the year. We greatly appreciate these messages from the field which keep us in touch with men and women who are doing exploits and building up the kingdom.

We are happy to think that our Seminary is a vital Christian force in Bareilly with its more than 1,15,000 inhabitants, as well as a great leavening force throughout all our Hindustani speaking territory. Our friends in America who have been supporting us are gratefully remembered by all the members of our Faculty and we rejoice to retain them in the fellowship of the work of establishing the Kingdom of Christ in India.

BADAON DISTRICT.

Rev. William Peters, District Superintendent.

God's wonderful and untold grace has been with us and his power has been manifested. Bubonic plague appeared in this district after some years with great virulence. It raged for some months and many village Christians succumbed to it. But the number of deaths among Christians was proportionately small. Our preachers were able to teach, comfort and strengthen them with the gospel truths. Hundreds of them were taught and prepared for inoculation and thus saved from this fatal disease.

This district has 8 circuits including Budaon. Considering the paucity of workers, the work has been done with great diligence and faithful zeal. The increase in the Christian community through baptisms is as follows:—

Aonla	..	..	..	65
Budaon	..	..	..	50
Bhamora	..	..	..	75
Bisauli	..	..	..	83
Bilsi	..	..	..	125
Dataganj	..	..	..	33
Kakrala	..	..	..	47
Ujhani	..	..	..	93
Total				571

The Government Census returns of the Christians of this district are the same as in our report. It was feared that some of our village Christians would not have themselves returned as such though fear of non-Christian enumerators. But it was not so.

The outlook of new work among *Chamars* in several places is very hopeful. There have not been many baptisms, but the people have been carefully instructed. The field is ripe for the harvest. Our workers of all grades have shown exemplary zeal and patriotic love in giving religious instruction. Voluntary workers, called leaders, have cheerfully given help in this work. The revival fire is still ablaze. His people have received abundant spiritual blessings. The devil has stirred up trouble in various forms, but praised be the Lord who has given victory to his hosts. The word of God has been preached in religious fairs and markets. Frequently people are convinced of truth. Several high caste people have confessed their abhorrence of idolatry and belief in the saving power of Christ.

In our visits to villages we laid great force on teaching new and important truths to our new converts—the rights and duties of the Church they belong to, respect for Christmas Day, Easter Sunday, Sunday, Christian rite of marriage, etc., We thought it necessary to give this instruction and the people liked it.

Epworth League work has been done very successfully. The instructions of the General Secretary have proved very useful. The outlook is very bright. Members will do much to glorify Christ. Very helpful temperance meetings have been held several times under the auspices of the Epworth League. Our Sunday schools are doing very good work. Thousands of Christian and other children are taught Christian truths. They sing Christian hymns very sweetly. Boys in the Boarding House are growing spiritually. Nine workers and 8 boys went to attend the Dasserah meetings. They received great uplift there and came back wonderfully blessed for their work and as examples to strengthen others. We are confidently expecting rich blessings during the Workers' Meetings and District Conference which will bear fruit in future work. We are very thankful to the following friends who gave very kind and great help during these meetings: Rev. H. L. Mukerjee, Mr. Devadason, Dr. Neeld, Mr. Gordan, Rev. J. R. Chitamber, Rev. J. W. Robinson, Dr. West and Mr. T. G. Peters, Assistant General Secretary of the Epworth League.

Miss Ruddick has charge of the Girls' School which is doing well. Teaching is very successful. Four candidates passed the Lower Middle Examination in second division. Work in other classes also is very good. The girls are in good physical and spiritual health.

Miss Scott has the city and district zenana work which is very successful in every way. Her work has been heavy for want of an assistant.

The deficit of Rs. 1,000 was a great calamity this time and interfered with our work. But we are glad to learn the lessons that He wants to teach us, for His hands are mighty and His plans are perfect. Collections have increased. Special efforts are made in self-support. One or two pastors are supported with this fund in every circuit. But we are looking forward to the day when every village will support its own pastor and teacher and this day is not very far. May the work that has been done bear much fruit to His glory.

BIJNOR DISTRICT.

Joseph H. Gill, District Superintendent.

I am impressed with the fact of the great opportunities before us as a Church in this District. Here is an open door.

We constantly preach the Gospel unhindered in the bazaars, fairs and *mehls*. The Christian women bible readers are welcomed in the *zenanas* and *muhallas*. Our Church services are well attended and in Bijnor city our Christians fill the little school chapel leaving no room for non-Christians to attend. Many of our preachers have learned to administer a little medicine and are welcomed where they go. Visitors come to us and manifest a spirit of inquiry for the truth. In every circuit we have calls for little schools in which children may learn and as far as our limited means go we respond and most of our helpers teach as well as preach. When I stood in the bazaar the other day and preached the good news of salvation through Jesus I was greatly impressed with the great attention given by the assembled crowd who listened. There is a spirit of inquiry abroad. Our rivals in Mohammedanism and in Hinduism and in the newer sects are claiming attention from the people, and are modifying their methods to win the people to their own cults, so it now becomes Christians to be increasingly active and vigilant to bring to the people the Gospel of the truth as it is in Jesus.

Fifty years of effort have been expended in this District. To-day seven thousand and three hundred Christians (7,300) are enrolled as the result; not counting the thousands who have been gathered home to heaven during this period.

But these years of labor do show more fruit than our statistics enumerate. Many Christian ideas have gotten into the minds of the people about us and superstitions are being abandoned and prejudices given up. It is common now to hear of God as the great Ruler and Creator and many of the old duties who used to dominate the minds of the people are being given up. It remains for the Church to faithfully proclaim Jesus. Without whom there is no salvation. Out of nine preachers-in-charge in my district five or six are Christians of the second generation.

This speaks volumes for the stability of the Church and the purity of its teaching. The influence of the Christian family—of trained parents and trained children—greatly affects their non-Christian neighbours.

We have nine circuits and seven thousand and three hundred of a Christian community where half a century ago there was not one Christian soul.

The district itself was an out station of Moradabad for many years. In a natural growth it became the headquarters of a separate work in the same old North India Annual Conference. But we have not yet built and established the necessary institutions belonging to the headquarters of every well equipped district. We have an excellent

girls' boarding school with about 90 girls in attendance, but new buildings are a sadly needed necessity. The ladies in charge occupy as a residence some of the class rooms of the girls' school chapel. A W. F. M. S. lady can not be accommodated without a bungalow for a residence. This is greatly needed. I mention it in the hope that the authorities of the W. F. M. S. in America may at once supply this need. The sanction for it has been repeatedly given by those who have charge of our work in India and by the last session of our Finance Committee. It will cost \$1,000. Dormitories must be added to the girls' school accommodation. And a sick room and a room or two for the residence of Indian women teachers. In the treasury we have about \$500 in hand to begin this work. We have the ground for all this, ample and to spare by the wise foresight of Bishop E. W. Parker and Mrs. Parker who opened this work 50 years ago. Will not the ladies of our Church respond to this call?

Then we need a boarding school for boys. We now have been for years sending our boys to Moradabad, Rurki, Meerut or Shahjahanpore. At the beginning of this year my predecessor opened a boarding school providing for ten boys and placing them in the servants' houses of the mission compound. But the pupils must have separate and substantial dormitories and room for not ten but ten times ten. It would be easy from our seven thousand Christians to collect one hundred Christian boys.

Every district needs its own equipment and Bijnor needs a boarding school for boys. My plan is to purchase a property which lies between us and the entrance to the bazaar. It is for sale now, but when some one else steps in and takes it we will be out and may not again have such a chance for a generation to come. It has on it a bungalow suitable for the Head-master's residence but we must then build a church with class rooms for students attached to it and in no city is there a site so well located. The audience room should be able to accommodate 500 persons. Our Christian girls boarding school pupils could all attend without marching through the city bazaar. We greatly need at least one small Church building at the head-quarter of each circuit. There is such a circuit Church now in Najibabad, Dhampore, Seohara and Bashta. And this year we have completed and opened a new building in Mandawar. We greatly need a small Church building at once in Nagina, Kiratpur, Nurpur and Chandpur. Each of these village churches will cost \$400 if built of brick. Mud Churches are too unstable to last and hence we plan for brick.

The latest statistics show that returns are as follows:—

Total number of Christians	7,307
Baptism during the year	655
School pupils	2,576
Epworth League members	304
Missionaries	1
Missionaries' wives	1
Ladies of W. F. M. S.	3
Native members of Conference	6
Local Preachers	26
Exhorters	19
All other men worker	19
Female workers	61
Total Christian workers	135
Collected for mission claimants	Rs. 45
Pastoral	363
Missions	18
Desi Missions	13
Bible Society	19

Out of over 2,000 villages in the district we regularly visit about 867. And have Christian families scattered over about 537 villages.

The district has a population of something less than a million souls. Although confirmed as many of them are in the old faith of thousand of years ago, yet there are thousands of the classes called depressed or low caste people who are but loosely attached to these old faiths. Our activity and success among them has set their more favored countrymen to thinking and they too have begun to put a better estimate on them than heretofore and they hope to prevent their being Christianized by giving them caste, rank they never had before. A Hindu gentleman of good rank said in (1910) to me.

"We are now giving the sacred thread to people who never before had it."

A new sect called the Aryans are especially active among the Chamars.

They see their trend toward Christianity and something better than they had in the past. But these Chamars are a widely extended caste of people who make useful workmen in many kinds of industry and the semi-Hindu "Aryans" greatly regret that they should be lost to Hinduism. My time during the year has been divided in charge of two separate districts. The first four months in charge of Moradabad district. The rest of the year in charge of Bijnor district. I have travelled in both districts a total of 1,321 miles. And adding other official traveling 393½ miles, I have made since last conference a total of 1,714½ miles, and when this is written the year has not yet closed.

Our brethren in all the circuits complain of the incorrect enumeration of our Christians in the census. The Government return show 3,975 fewer Christians than we show in our Church registers. There is no doubt but that our registers are practically correct. The reason for the difference is because of intimidation of petty officials and landlords who dislike to have their tenants embrace Christianity. In several places people were threatened with loss of their land and other sources of income if they wrote themselves as Christians.

It is gratifying that we have had 655 baptisms in Bijnor during the year. The large cut in salaries (on account of the debt resting on conference finances) has affected our workers. Their income is, anyway, but small and it is a cause of regret that it be further lessened by this reduction.

Our Statistical tables will give many facts about the work.

The Mandawar Church has been completed during the year.

A well at Seohara has been completed during the year.

Nine men from our circuit attended the Dasheria revival meetings and they were greatly blessed and returned to their several circuits bringing the warmth of revival with them.

Some of our Christian Nats were this year put in jail without having committed any act of crime. Because of their being born in what the law defines as "Criminal" classes the police have power to arrest them and the magistrate has authority to send them to jail unless some reliable person comes forward to stand security for their good behaviour. We are petitioning our Conference to take up this matter with Government and to see if some change in the law can not be made.

The girls' school has had an excellent year and is a power for good among us. It has been our aim every way to have the Christians shepherded and instructed. Bishop Warne's little tract has been distributed and many copies of the Scriptures in whole and in part circulated among people who could read.

Our force of workers is utterly inadequate to the need of the field. Instead of one Missionary in my district we need three. Instead of

nine circuits we have the field for twenty. Instead of 30 or 40 trained men workers we need 150 such. Would that the Church would wake up to the pressing need of the hour and give us the men and the means and the wilderness would rejoice and blossom as the rose, and the kingdoms of this world become the kingdoms of our Lord and Saviour Jesus Christ.

GARHWAL DISTRICT.

L. A. Core, District Superintendent.

For want of first hand information, this report will be necessarily incomplete. On the death of the Superintendent, Rev. J. H. Messmore, October 17th, Bishop Warne appointed me to administer the affairs of the district till the end of the year. The great distance and the pressure of College duties made it impossible for me to visit the work save for a few days, to hold the District Conference. I have therefore seen nothing of the work and have to form my estimate of it from the reports of the Preachers in the District Conference.

The Christian community of the district numbers eight hundred and forty-four souls. Twenty-eight have been added this year by baptism of whom four were from the non-Christians. The district is organized into six circuits with some twenty-five small out-stations. The work is manned by forty-nine men of all grades of whom eight are ordained preachers. Of this force seven are connected with the High School in Paori leaving forty-two, more or less free for evangelistic work. The population of the district ministered to by this little handful of workers, is about half a million. These isolated out-stations are scattered over a wide expanse of country. It is twelve days journey from the first station at the foot of the hills as you go to Paori, to the one farthest in the interior of the mountains. The work is greatly undermanned and the workers are under paid. The necessities of life are from twenty to thirty per cent. higher in these mountains than on the plains and famine conditions might almost be said to be the normal situation. The work has for years been greatly crippled for lack of funds and this lack has been keenly felt in every department of the work.

In Paori we have a High School with a clear field and a hopeful outlook. The nearest sister institution is in Sringar fourteen miles away. A few years ago the Government showed its appreciation of our work and its confidence in us by appropriating some twenty-five thousand rupees for the construction of two splendid hostels which were built on our premises, for Hindu pupils who come in from their village homes. It is very important that a high standard of efficiency be maintained in this school for it gives us a peculiar hold upon, and influence with the people, enjoyed by perhaps no other school in the Mission. It secures openings in the villages for our evangelistic workers that otherwise would be closed against them, while it gives us the opportunity of filling the minds of the young men who are to be the future leaders of Garhwal with Christian truth and Christian principles.

The first day of the District Conference was devoted largely to the decatory services of the Church which was almost completed at the time of the death of Mr. Messmore and which absorbed not only a large share of his time and thought during the last year of his life but a large part of his salary as well. It was the purpose of the builder to make this a monument to the Jubilee of the work of our Mission in India but in the minds of the people of those far off mountains it will ever remain an enduring monument in stone and mortar to fifty years' of service devoted to the cause of God and of humanity in India, on the part of its builder. It is a neat building capable of seating about two

hundred people and is greatly appreciated by the people there, partly because it is the first and only Church that a large Christian community has ever had in which to worship, but chiefly because it stands as a monument to one whom the Garhwalis who knew him mourn as for a father.

But his most enduring monument is in the hearts of the people by whom he was revered and loved as it has been the fortune of few to be loved. The stories of this warm-hearted, sympathetic friend and remarkable teacher who ten years ago came to Garhwal and taught as few pupils have ever been taught, and who not only poured information into their minds but who stimulated their minds to thought and to seek for truth whether in books or in nature, will continue to be told around the village fire on mountain side and in valley, to the generations yet to come, until they come to form a part of the traditions of Garhwal.

His life and death made a deep impression on these responsive warm-hearted hill people who from miles around came to his funeral to pay their last respects to one who loved them and whom they loved, while the Hindu pupils of the school, wearing the badge of mourning, vied with each other in carrying the body to its last resting place beside that of Miss Lois Buck.

As might have been expected from one of his habits, he had set his house in order before the call came and was ready and waiting for the summons to the higher service. The account books of the district had all been posted with faultless accuracy up to within a few days of the day he took to his bed. He continued preaching and teaching as long as he had the strength to stand in the pulpit or to go to the school house. Then when that was no longer possible his class met at his bedside and he continued to labour until the ever-willing but worn out brain was no longer able to respond to the call of that tireless mind. Surely he was faithful unto death and has now gone to receive of the Master, whom he so loyally served and so faithfully represented by word and by work, the crown of life.

GONDA DISTRICT.

Rev. N. L. Rockey, District Superintendent.

Eight Circuits. Four Hindustani Conference Members. S. Wheeler, F. Wittke, J. W. Norton, J. Roberts; Local preachers, 22; Exhorters, 10; Other male workers mostly beginners or illiterate old time helpers 10.

W. F. M. S., Mrs. Rockey, District and City work, one Assistant and 40 Bible readers; Girls' Boarding School, Miss L. S. Wright, two Assistants, five Hindustani Teachers.

The above staff looks after our work in the three civil districts, Gonda, Bahraich and Basti whose united area is 5,500 square miles, populated by Hindus, 3,554,807; Mohammedans, 733,043; Christians, 918; others 1,532. Of the Christians less than 200 are Europeans and other Christians, leaving about 725 counted in the Government census recorded as Indian Christians, who almost without exception belong to our Christian community. Our own statistics show that we ought to have 1,134. Hence we have succeeded with much toil in getting about two thirds of our people properly registered. Our staff took great pains in getting the census returns correct but many timid converts were overawed by opposition and failed to declare themselves. However, we are greatly encouraged by finding this many steadfast when we had reason to fear that a much less number would be bold enough to confess themselves Christians. The census made village Christians vulnerable targets for the shafts of the enemy.

The year 1911, has brought us more than our usual share of plague and cholera, irregular weather and floods, which greatly hindered our work; but our results are more hopeful than for several years. We baptized 124 new converts and found that a few who had been dropped had returned, giving us a Christian community, in spite of numerous deaths of 166 more than last year.

There were more than usual of enforced absences during the camping season, but we have done all we could in itinerating and have spent a number of days in every circuit and visited them several times giving every advantage of personal touch with workers and converts that was possible.

We have had bitter discouragements, losses by death, by opposition and other natural causes, more than ever before, but I think we have been driven nearer together and appreciate the worth of each others sympathy and friendship more than formerly. Our field is so scantily supplied with workers that many miles intervene between stations which if occupied as some other old districts are occupied, would give us space for twenty circuits instead of eight. But where are the efficient men to man them. At this writing we are mourning the recent death of M. L. Franklin, a promising young local deacon, always very active, and S. Wheeler our oldest Conference member is just waiting for the summons. We shall miss his wise counsel and firm loyalty to the cause far more than several other districts might miss more prominent men. We love him as a father. May the Lord of the Harvest indicate a worthy successor to his post and guide in the changes that his dropping out must bring to us. Being chastened and strengthened, we hope, for more earnest service and we look forward to a fruitful year with more outward token of blessing than the past year has seemed to bring us.

School.

The Boys' Schools have been very successful in their results all of them doing as well as the Government schools and some of them much better. We have received an increased grant. The schools are centers of evangelical teaching as most of the boys attend our Sunday schools and voluntarily take a part in the bible lessons.

The Girls' School under Miss Wright continues to improve. It passed two girls in the Middle examination and now has Normal trained teachers for all the lower classes from among those who were former pupils of this school. The new barracks toward which the government gave generous aid are in process of erection. The numbers keep up and there are some nice bright girls coming on.

HARDOI DISTRICT.

Rev. S. B. Finch, District Superintendent.

Mrs. L. S. Parker, Missionary.

Every moment of life which is spent in some profitable deed is but the gift of our Lord Jesus Christ.

After returning from the Annual Conference we, trusting on the promises of God, had firmly resolved to use our best efforts this year to increase the standard of our work, but at the very outset our plans seemed to be threatened and all our hopes seemed to be overshadowed by the dark clouds of discouragements. If such had continued the whole year we would have been at our wits end to present any satisfactory report before the Conference. "Weeping may endure for a night, but joy cometh in the morning." Ps. 30: 5. Thus the Lord changed our mourning into dancing and a bright future dawned before us from all corners of the district, and we engaged ourselves cheerfully in His Cause.

Revival Efforts.

By reason of the various diseases that were for sometime rampant in the two districts of Haroi and Unao, a great excitement and fear befell the poor Christians of the villages which created in them an eager desire to find out a path to consolation. And since it was the time for Revival and census, we availed ourselves of the opportunity, and undertook to hold meetings which equally helped in the census. The workers worked, while the members of the Church were greatly benefitted by the meetings and our association. Just as the three seasons are the supreme factors for the life and betterment of the whole creation, exactly so the vicissitudes of life are for the unspeakable good of God's people. To those who love God all things are beneficial. Thank God, almost all our workers have learned to appreciate the countless blessings of Revival. This is the only standard by which we judge their spiritual life. Wherever Christians are found, though in small number, we have arranged to have special meetings. Although it is not a festival, yet our people so arrange their daily routine that they can at least attend the evening service. To my mind, if we continue this work for some years more, Christians after some time will regard it as a festival.

Propagation of the Gospel.

Work is done among all castes, but the greater part of the work lies among the sweepers and tanners. Some of the converts in this district from among the tanners are now esteemed as worthy workers. The majority of the workers are from this class. Many have come out of the sweeper class and have embraced Christianity but few have realised their responsibility to spread the Kingdom of God. A great amount of work may be done through the instrumentality of these people but alas, they do not know the value of education as they ought to. This year we have picked up one or two from each group of that class and have undertaken their religious and secular training, that they may set an example to others.

The commencement of the work in this district, among the tanners was running on four wheels, but for a while it lingered. Prayer and labour, however, created vigour and vitality which was conducive to its growth. The standard of work in Mallawan, Bilgram and Sandi corresponds with the above. It is extremely interesting to note that two families in Bilgram and Sandi have accepted Christ through the exertions and exhortations, not of any mission worker, but of a layman. A pastor teacher—a recent convert from among the sweepers—was a paramount source of the work among the tanners in Mallawan. The range of the work also extends to the Thakurs. Three of these are in our Training School, and one after a couple of years' training has been sent back to his own place. He earns his livelihood by cultivation and fervently engages his moments of leisure in the propagation of the Gospel with one of the Mission employees. We regretfully state that the converts from high classes receive great torments and revilings at the hands of those residing on the out-skirts of their villages. We have also succeeded in diffusing light and salvation among Araks, Pasis and Lodhs, but we cannot confidently anticipate success among many. Two hundred and twenty-four received baptism this year. At the setting in of the current year two resolutions lodged in our mind. First, to give as frequent religious exhortations to our Christian brethren as opportunity afforded, and second, to leave no stone unturned to raise the number of members in our Church. But the influx of various diseases in the two districts stood in our way to execution. The progress of the work hangs on but two things, first,

that the converts may become Christians in the real sense of the word, and second, that the labourers may be spiritual, industrious and have a sound knowledge in the religion. We lay special stress on these necessities.

Education.

Almost every circuit has one or two Day schools. But two reasons have led us to establish such institutions, (1) that all the Christian boys and young men that rarely have an opportunity of acquiring education in the Hardoi boarding school may just as well be trained at their own respective residences, (2) that the "Seekers" may receive preparatory education in these schools and that they may be supreme magnets to attract people towards Sabbath schools. The lower orders of our Church are generally the outcome of these schools. These little schools have gone a long way in creating deep sympathy and instinctive attractions among the Christian and non-Christian parents for Christianity and its adherents. Good teachers are needed for the success of these schools, but our teachers are devoid of this attribute and thus their inability presents a need of a Normal Training school in our district. With a view to giving religious and secular training to these teachers, we hold Summer school for six weeks in the months of May and June. But this short period is in no way sufficient to make up their deficiency. It is much easier for them to grasp the religious instructions than the secular one, since much of the former is imparted verbally. Moreover religious training commands our special attention, inasmuch as it is of paramount importance to build the curiously complex fabric of a religious life. It was our great privilege to have Dr. L. A. Core, and Rev. J. W. Robinson amongst us during our Summer school this year, by whose exhortations our religious visions were broadened. Our dearly beloved Bishop Warne with his usual fervour and sagacity conducted special services for four days in the last week of the school. Revs. J. N. West and Wm. Peters assisted us too.

Apart from these petty Day schools in various parts of the district, there are two boarding schools at Hardoi for boys and girls. Necessity urges us to give boys also a little smattering in the English language, and although we have not adopted any direct course, yet the way laid down furthers our future plan of raising up an Anglo-Vernacular school in the course of three or four years. The result of the inspection by the Deputy Inspector of schools, this year, showed 17 Christian boys successful in the Lower and Upper Primary classes, and thus by his counsel we are trying to run the institution on a higher scale. The total enrollment of the girls in the boarding school is 80. It is not very long since it has become a Lower Middle school, but the progress is marvellous and noteworthy. This year three girls passed out. One in the first division, which entitled her to a Government Scholarship, and the rest in the second. Their training is well supervised and religious and moral instruction is greatly emphasized. The religious life of the boys also is carefully attended to. In addition to the teaching of the Bible, their personal religious experience is also manifested in the class meetings.

These schools supply workers to the district who are good, honest and faithful, and we hope that they will continue to do so.

Sunday Schools and Epworth Leagues.

We spare no pains in the uplift of these two institutions in every circuit of our district, for they are the chief sources to equip our

young people—the pride of our Church—with religious knowledge. I have occasionally attended the meetings of these two branches of our Church and have found the members zealous for the work. Forsooth, the firmness and progress of the Church can well be effected through the skillful and timely run of these two factors. They are cordially approved and well supported by our young men. We are very grateful that two different secretaries have been appointed to direct each branch respectively. We hope that their strenuous and indefatigable efforts and interest will finally result in the uplift and betterment of these two departments. Not only young men but men of all ages willingly join and reap the benefits of such associations.

Obstacles that mar the progress of the Work.

I have already hinted at some of the obstacles in the beginning. The awful pestilence of plague was furiously raging in the two civil districts of Unao and Hardoi which not only decreased the population but also made Christians its victims and dispersed many. During our Revival campaign we were checked from visiting certain places on account of the outbreak of the dreadful disease, but some that we did visit were destitute of Christians. In some places, at the time of census some of the Christians have not been registered as such by the enumerators but followed the directions of the land-holders or other head men of the village.

There have been some enquiries made by the Census Superintendent about 200 Christians who had only the word "Kalisiya" before their names. After writing to the central office I had it corrected.

One of the many obstacles in our work is one which greatly retards our progress. There are five circuits in this district where there is no Mission House, the pastors and their co-workers have to live in rented houses, on account of which they cannot openly work among all castes. If they do it freely they are forbidden to draw water out of the wells for which there is scarcely any remedy. But if we pay more attention to the restrictions we have to be very careful.

The Lord is with us, and guides us in all our paths. For His Glory and Honour He shall see us through all obstacles.

Prospects of New Work.

Some months ago a man came to me from Kauraba a village on the Oudh and Rohilkhand Railway within the limits of Hardoi circuit, expressing his desire to be baptised. He said he was possessed by some evil spirit, and the only means by which he could save himself was the power of Christ through Holy Baptism. We have been wondering for some time whether we should start our work in this place but now it appears that a way is being opened for us through this man who is being trained by us and whom we shall baptise later and thus enter the door opened by him.

Close to the Hardoi Railway station there are about 50 men, women and children who by profession are manufacturers of Indian cutlery. There we have already opened a Day school, where in addition to secular teaching Christian education is also being imparted.

So far we have felt that they will some day surely join the Church by becoming Christians. This is our wish and prayer. And we are firm in our conviction of victory through Jesus Christ; "For the battle is the Lord's and He will give you into our hands," 2 Sam. 17: 47. There will be perhaps delay in getting the victory but it is sure to come through the Lord and we do not lose heart.

KUMAON DISTRICT.

S. S. Dease, District Superintendent.

The year began with many changes in the different circuits of this district. Mr. Hewes took the place of Dr. Corpron in Pithoragarh and as no one had been appointed to the pastorate of the English Church, the District Superintendent had to move his headquarters from Dwara-hat to Naini Tal and assume the pastorate himself. This necessarily curtailed his movements and prevented visits to the different circuits. Looking over the year's work, the work in the schools stands out as most satisfactory. The English schools for boys and girls in Naini Tal have had a full attendance, been wonderfully saved from sickness and in examination results been eminently successful. The Inspector of schools has made flattering remarks as to the nature of the work done in these schools. Miss Easton attained her eightieth year this year, and yet continues to guide, with the wisdom born of many years of successful teaching, the affairs of Wellesley High School. Mr. Busher is enthusiastic over the plans for adding new class rooms and other needed rooms to the college of which he is in charge. The work is begun and we trust will be completed next year. Year by year we appreciate more and more the value of these schools to our work, as we see the young men and women who were educated here returning from colleges in the home land, where they have gone to complete their education, to mission work for which they are so eminently fitted by their associations with this land. The Hindustani Boys High School, known as the Humphry High School, has had probably the best year in its history. Out of seven candidates for the final examination, five passed, thus making a record surpassed by no high school in these provinces. Mr. Nathan, a cultured, capable young man, has given satisfaction in his position of Head-master, to all who have had to do with this school. His interest in the Sunday school and the teaching of the bible in the school has been most gratifying and helpful. Mr. Newton, the Head-master of the Dwarahat school, has infused new life into that much appreciated school. The citizens of that place have subscribed liberally towards a hostel for non-Christian boys, which building will soon be completed. Plans are on foot for raising the standard of the school and the outlook is that the extra expense will be borne by the many enthusiastic friends of that institution. Mr. Hewes is determined that Pithoragarh shall not be behind the other schools of the district. He has re-introduced the teaching of English and plans for a new building more suitable than the present one, which is an old English residence with small dark rooms. The number of boys in attendance is larger than it was and the standard is also higher. So taking the school work in the district as a whole, it never was so promising or so successful as it is now. Regarding the evangelistic side of the work, we can also claim to have had a good year. The English Church in Naini Tal has been well attended and the collections have been very good, this has permitted the carrying out of much needed repairs to the Church building and when these are completed the Church will be more attractive than ever. Mr. Kumlein's unexpected arrival from America was a great help to the District Superintendent who was enabled to go to Dwara-hat for the District Conference and do some itinerating. Mr. Kumlein has not only done work in the English Church but also in the Humphry High School, where he has taught the Bible. He has also been most diligent in studying Hindustani and made remarkable progress. Rev. Prabhu Dayal, the pastor of the Hindustani Church, has labored with his usual assiduity, and has been well supported by a larger band of co-workers than it has been his fortune to have had before, and all

have faithfully visited the Christian servants in their homes and brought them out to the meetings of the Prem Saba, which gathering is peculiarly successful in Naini Tal. Rev. Mr. Knowles has never failed to give all the assistance in his power to the Hindustani Church and his frequent sermons have been much appreciated, and been most helpful. Miss Seymour in Dwarahat has directed the work there and been ably helped by Pastor Yusuf, whose success in establishing and carrying on girls' schools in that circuit has been most remarkable and won for him the congratulations of the Inspectress. The branch of the Theological Seminary in that station has now its own building, with five large class rooms and a central hall. Unfortunately this year the students have suffered much from sickness which has broken in on their studies, but we are more than ever convinced of the necessity of having this branch of the seminary in the hills, as these hill men and women cannot keep their health in the plains, and in many cases their sickness begins during their stay in Bareilly. The probability is that the time will come when all the instruction imparted to them will have to be on the hills and it will not be necessary for them to risk their health by a residence in the plains. Mr. Hewes has twice visited the work in Bhot and he pronounces that field as a most promising one. Miss Dr. Sheldon has again visited Tibet and was most kindly received, she thinks it would be better for her work, if she made her headquarters at Gunji rather than in Chandaus, as she would be then more in touch with the people of Tibet. Miss Sullivan has faithfully carried on the arduous duties that fell to her lot in connection with the home for homeless women, she has been encouraged by having a fruitful season and reports general content in the large family of women and girls for whom she cares. Miss Budden has as usual been in labors abundant and rejoices in the completion of the church at Chaupawat and in the prospect of building another at Tanakhur, where the necessary ground has been secured from the Government. The new railway line from Pilibhit to Tanakhur is one that the residents of Eastern Kumaon have long desired but scarcely hoped to see, but now that it is fast reaching completion their thanksgiving is great, as it means so much to them to be connected with the large stations of the plains, and it means much to our work also, especially on the industrial side of it. Miss Budden is planning for the teaching of some of the older boys in industrial lines so that they will be able to settle down as independent workers. The district has a number of farmers who are farming their own lands and are doing well, and this is being encouraged wherever it is practicable. Regarding extra services these have been held notably in Pithoragarh, while Mr. Stanes' work in the English schools of Naini Tal was very beneficial and helpful to all who heard him. We hope to close the year with a number of new additions to the buildings in the district, a new roof to the Mission House in Naini Tal, four more class rooms added to the Humphry High School, a new parsonage for our workers in Ganai, and a portion of the Church in Pithoragarh rebuilt.

MORADABAD DISTRICT.

R. I. Faucett, District Superintendent.

The general work of the district has been going on about as usual except for some few features that mark it as different in detail. In the early months of the year we had a visitation of the plague that took thousands of victims from the population and of course its pro-

portion from our community. This with other causes is responsible for the large mortality which reaches 559 for the year, among our Christians. We have had 1,399 baptisms during the year which enables us to report about 1,000 increase in the total Christian community. We have now 19,533 Christians counting children baptized. There are large numbers that are about ready for baptism and will be reached in the near future. We find no need of despondent thoughts regarding the numerical growth of the church. There is a marked movement among many castes from whom we have not as yet had many converts which will be the opportunity of expansion for the church in the near future. In Knadurki circuit alone, to say nothing of other places, there are hundreds of Chamars that are very near to the Kingdom. There is little doubt but that we will receive them in this coming year. Above all there is a knowledge of the Word and of God that is going out among the masses and preparing them for a movement greater than we have yet seen or known. The people of the East are essentially a religious people and when once we have won them for our Lord and Christ we will see marvellous things.

The state of the Christian community is not what we wish to have remain as the level or standard of our Indian church. There are many weaknesses among them that we are trying to get eliminated and that must go before we are able to see a church that is self-supporting and self-propagating. We are bending all efforts in this direction and with the help of Him who makes strong the weak we hope to see a great change in the near future. In the District Conference that has just closed there were introduced several new features of work that have as their aim the salvation of these thousands by getting them to have a clearer view of God and among themselves to be unified and working for the establishment of the highest ideals of Christian life and activities. The revival work that has taken a permanent place in our yearly programme is a potent element of success and is being blessed of the Lord to establish high standards of life and work.

Among the workers we have had a most blessed time of refreshing in our recent conference that was held in Moradabad. Many confessed that such a time of unity and fraternal, joyous fellowship had not been seen for years. The closing meetings were marked with services that can hardly be described, in which the spirit was manifestly present. Confessions, shouts of victory, tears of penitence, prayers and peans of praise were all mingled in glorious confusion. God be praised for such blessed times of refreshing! Such times and scenes as these are the foundation of a church in India that will sweep the land from ocean to ocean for the Saviour.

I took over the work of the district from Rev. Gill in the latter days of April and as the hot weather followed soon after that date we have not been able to do as much itinerating as otherwise would have been the case but all the regular quarterlies were held and as far as possible the work was seen in all of the sixteen circuits. We believe it is the best policy to be out in the work as much of the time as possible. A large number of thans have been taken out and the customs of the old life are one by one being supplanted by the new. We wish that this change might be faster.

A great feature of our work is that we have a large number of boys and girls that are eager to get an education. This is encouraging an embarrassment at the same moment. We are not able to handle the numbers that are ready and they are not able to furnish much to assist in their education. Room in the girls and boys' boardings is at premium. The work on the building for a new boarding for the boys is going slowly for lack of funds and in the mean time the boys are being taken away by any other Mission that can give help. We hope to get a plan for a new boarding for the girls which will much

enlarge the present capacity. While we are waiting for these much needed improvements we are losing boys and girls from our church and work. The hope of the future is in these young people and we hope to see many things done in their midst to prepare them for the work that is to fall to their lot. The special efforts that are being made by the Epworth League to get the young people interested and at work seems very hopeful as well as the work that is being done by the Sunday school. There is to be added to this the new inspector of small schools who will be able to greatly assist in the working of the primary education of the young in the villages and towns. We trust that all these special efforts added to the general efforts of the church will result in the training of the young for the future responsibilities that will fall upon them.

We are sending into the community over 75,000 tracts, portions, religious papers and Bibles a year. That is bound to have a great influence on the people. Such literature is in great demand. This is but a tithe of what could be done in this department if we had the means to follow up this kind of work more. An effort to get the Gospel preached to all the peoples is meeting with some success. Too often the worker is burdened with too many villages. When he has visited the Christians often he has little time to care for the others of the villages and only the most zealous will find time to see those that in time to come are also going to accept our faith—those from all castes and creeds. This brings us face to face with the needs of the work. We urgently need 50 more workers on small pay to cover our field. The men could be found if we could have the money for their support. The expenses for these men would be but from 20 to 40 dollars a year, depending on whether they are married or single.

Our Training School at Sambhal has given us a good class of workers for the work this year. These are the kind of workers above named and they find a ready place in the work. We need better backing for this school. There ought to be at least 16 scholarships given and double that amount would keep things going well, for it is a two year course. Thirty dollars a year for a scholarship is all that is needed to keep a man and wife a year in this school of training.

I desire to say a word about a special band that I am able to put in the field through the gift of a friend. This work is to be for the most part among the Chamar people and it is expected that the results of this will be great. This band is going to be able to get in to several of the circuits where there is special work among these people. Already they have reported special things that much encourage us for the future.

For the future we are confident of great things. If we look at the field it seems that we are on the border of mighty events in the Christianization of India, if we look at God we become still more confident for He is able to subdue all things unto Himself.

The report of Bro. Simpson of the work of the Moradabad circuit and Boarding and High School I subjoin showing how the work progresses in this our centre of activities.

----- Moradabad City and Circuit.

"The best of all is God is with us," and in this we rejoice. God has blessed us in many ways during this year.

Financially we have had a good year, the best in fact that we have ever had, and we have not as yet by any means made use of all the resources available for this purpose. We believe that within a few years Moradabad Circuit will support all its own workers.

The work as a whole has been good. Much time has been given to teaching and instruction. At the same time special effort has been made to reach non-Christians of different castes. We are trying to

extend as well as build up. We believe both go together, and we praise God that some good has been done. During the early part of the year plague was very severe and work had to be discontinued in some places for the time being. Many of our people died. Last year only 46 deaths were reported. This year the number reached 154. We know not what is before us, but we are in His Hands and rejoice in His Will whatever that may be and say: "Thy Will be Done!"

The "small school" for the village Christian, where he can learn to read his Bible, is urgently needed. We can afford to spend money on this. It will pay us a hundredfold. I do not think we can over-estimate the value of this. Every Christian should be able to read, and every Christian ought to have a Bible. Some work is being done along this line, but not near what ought to be done.

Special effort has been put forth both among the boys and the girls in our schools for their spiritual as well as intellectual development, and we are glad to say that there has been some result for the better.

The High School has had a hard year in some respects. The first difficulty has been in securing a sufficient number of suitable teachers. This difficulty has been met. Every post is filled with fairly good men. So at present we have a comparatively good staff. The next difficulty has been in financing the school. A large staff means a large bill at the end of the month, and the income has been rather small. The Government requirements are high and it takes much money to meet them. These requirements are, however, as a whole good, and we are willing and are doing all we can at the present to meet them.

In spite of all this there has been some progress. We have never had a better teaching staff than we have at present, and we have never had a greater number of Christian boys in the High School section than we have this year. Then we have put in Rs. 1,400 for repairs on the school building. Also we have gotten Rs. 900 worth of furniture. One half of this money has been received from the Government.

The Boarding school is in good condition both financially and otherwise. We praise God for a good year and for His goodness and mercy.

OUDH DISTRICT.

J. W. Robinson, District Superintendent.

Scarcity of workers and difficulties in securing effective supervision have been hinderances in the way of achieving the successes we had anticipated for the past year. In March, Mr. Meek, the agent, of the Methodist Publishing House in Lucknow, went on furlough, and as it was impossible to secure a man to take his place, the supplying of the work for the nine months of his absence fell to the lot of the superintendent of the district, a burden which took so much of time and strength as to prevent his giving effective supervision to work outside the station. Nevertheless, an efficient band of helpers have pressed the battle, and in spite of unexpected and unusual hinderances we are able to report success along many lines.

Reference to our statistics will show the death roll for the district to have been exceptionally heavy, and included with these who have been called from persecution and privation to the rest of heaven we must count eight of our workers. We can ill spare them here, but their parting testimony is a legacy of strength and trust to this section of the infant church. The recrudescence of the Black Plague

last session affected us very severely. Not only did it come to the homes of our missionaries and workers but it again stirred up the enmity of the ignorant and our workers were both personally greatly persecuted and their work was in places almost entirely stopped by the violent outbreaks of prejudice and superstition against our religion, owing to the news being spread among the ignorant villagers that the Christians were spreading the disease among the Hindus and Mohammedans, they themselves being immune because of magic and necromancy. The patience and kindness of our workers in the midst of this severe persecution has had some effect, but if the approaching cold season witnesses another recrudescence of the plague the ignorant terror of the people will again cause them to listen to the stories of priests and leaders who would use foul means to get rid of us and our religion. In places pressure was put on our people during the census operations, and threatened with loss of land and labor by those in authority over them some of those who had received baptism declared under their old religion. But we have reason to think that between sixty-five and seventy-five per cent. declared themselves Christians when their declaration threatened great hardship.

Property interests in the district claim some of the time and attention of the district superintendent. During the year under review he superintended the building of a very beautiful little structure at Lucknow, to be used as a reading room and club for the young men of the English-speaking church. The money for this was raised locally and it is entirely paid for. The Hazzard Hall college building was completed and is now in use, while the beautiful new hostel in connection with the Lucknow Girls' High School which is to be a worthy memorial to a worthy woman and will bear the name of the Lilavate Singh Memorial, is now nearing completion and will be ready for occupancy in March. It is a pleasure to announce that funds are now in hand for the Lois Parker High School and that as government sanction to the plans has been secured the work will be put in hand. For years the high school building in connection with the Reid Christian College has been crowded, and educational officials have insisted that a new building must be secured. During his furlough in America, Dr. Bare, through the aid of some kind American friends secured enough to carry through this project, with the help of the generous government grant that has been given, and this also awaits the sanction of its plans to begin work. The completion of these buildings about the close of the next year will splendidly house the institutional work of the district, but decent homes for our preachers are urgently needed, both as a matter of economy and of health. Months of much needed labour are lost every year because so many of our workers are living in unsanitary houses.

During the year under review one out of every thirty of our membership was called from time to eternity, but in spite of this terrible mortality we are glad to report an increase in the number of our Christian community, which now reached 3,248. The number of baptisms, 280, was also larger by eleven than it was last year. We now have 202 Sunday schools with 9,451 attendants, increases of twelve and two hundred and twenty respectively. Our League chapters number the same as last year, but there has been a very slight decrease in membership. In finances the district has not done as well as usual, this probably being explained by the fact that so many of our people had heavy sick expenses to meet in their families. Yet if we include the amounts raised for all purposes within the district the sum is about three thousand five hundred rupees more than last year.

Our school work has been conducted under difficulties. Retrenchment at the beginning of the year made it necessary to close a small boarding school for boys at Barabanki, and the rains caused the

collapse of one of the barracks at Sitapur, while in Lucknow the building operations involved in the preparation of the new hostel at the girls' school involved the demolition of the old barracks before the new ones were ready. There has also been a lack of funds to place in school many of our boys and girls who are promising. But in spite of these untoward circumstances splendid work has been done and we count our six hundred Christian students not so much as one of the burdens the church has to bear as one of the assets from which soon the church will be reaping large dividends in influence and Christian work.

The Sitapur Girls' School has reached its highest mark yet attained in every line, and Miss Loper, who went on furlough in November, leaves the school with a first class plant, with a large attendance, and in splendid moral and educational condition. Since her sailing, Miss Ward has successfully managed the school. In the Sitapur Boys' School, with the help of Mrs. Mabel Lossing Jones, we have at last been able to inaugurate a long cherished plan. The smaller Christian boys are now under the direct control of woman teachers, and while but a part of the plan has been carried out, and but a few months have elapsed since it was inaugurated, the results have more than justified the expectations. Quarters have been erected for the woman teachers, but the collapse of a building from the effect of the rains has left us without sufficient room to accommodate the boys we have, to say nothing of those who wish to come.

As usual the Lucknow schools have done well. The Isabella Thoburn College and allied schools have surpassed even former excellent results. There are twenty-nine pupils in the college, fifteen in the Normal School, and two hundred and fifteen in the High School, of whom 128 are boarders. The completion of the new hostel will enable us to admit many more to attendance. The completion of the Hazzard Memorial Hall and the inauguration of work on the Lilavati Singh Memorial Hostel were the two events of the year from a brick and mortar standpoint. The latter is now nearing completion and when occupied will be capable of accommodating over two hundred girls. The erection of the Lois Parker High School building, which it is hoped will be completed by next Conference, will relieve the pressure on the teaching rooms and allow of the admission of the maximum number of students the new hostel will accommodate. It is interesting to note of late a very large number of applications have been received for the admission of Mohammedan girls as boarders. During the year monthly lectures have been given in the College Hall for pardanashin women, and large numbers have attended. A large number of the older girls join the teachers in evangelistic and Sunday school work as occasion offers, and one day school and number of Sunday schools are superintended from this institution.

The Reid Christian College and its allied schools has also had a record year in many ways. Its passes in the government examinations were on an average with those of the university, while attendance has been larger in the college, and the high school is full to its limit. The former head of the Business Department, Rev. T. C. Badley, went on furlough in August, and as no one was secured to take his place, other members of the faculty have assumed his duties, and Mr. M. Wells Branch and Rev. J. R. Chitambar have had control of the boarding department, which is as full as it will contain. The duties of superintendent of the Pauri district came to Rev. L. A. Core, the principal of the college, after the death of Mr. Messmore, but this has not at all interfered with his effectiveness here. The year has witnessed a large addition to the students in the science department. The gift of a friend in America and the generous government grant will within a year give the new high school building so badly needed.

The English work in Lucknow has had a good year and the membership has been substantially increased. The Dasahra services in both the Hindustani and English work left blessed results. A special feature of the Hindustani church work has been the large number of baptisms among the low caste people.

Our large Publishing House was without the superintendence of its agent, W. S. Meek, who was out of the country on furlough eight months, but it maintained its usual standard of work in quality and quantity.

PILIBHIT DISTRICT.

Rev. G. H. Frey, District Superintendent.

This district extends from Bareilly to the foot of the mountains and its length and breadth are 50 miles each. The so-called Pilibhit District consists of the political Pilibhit District, Rampur State and three tahsils of the Bareilly District. Now the population of the whole district is about one and a half lakhs and there are more than eighteen thousand low caste people. Among these people we work. They do not take any financial help from us but really they help us a little.

The low caste people very often willingly spend about one hundred rupees at their weddings or at the feasts which are held when the burials take place. At the time of fetes or *melas* they put on good and costly clothes and also spend some money at these occasions. They are not such as would not learn anything new. They only expect from us help, at the time of need, combined with love. These men have *panchaitis* or caste meetings. We are trying that our Christian brethren should have their *panchaitis* quite different from the old heathen *panchaitis*. So far they have been taking part with their old *panchait* which is sheer weakness. With great effort and hard work we have succeeded at two or three places in forming the Christian *panchaitis* apart from the old ones. So far they have worked well.

Some people have now fully realized that they do not belong to a low caste; so the Christians do not give their *huqqa* to those who are non-Christians or take part in their old heathen rites and ceremonies.

This year we held two Christian *melas* in two places in the district. This was quite a new thing for the people and they gladly took part in them. When the village Christians did not find these *melas* like the non-Christian *melas* they were very glad. They all gladly attended the meetings and many received new hearts in them. Many of those persons who received new hearts testified boldly before all.

These *melas* were held at Behari and Pilibhit. When at first we spoke about the *mela* to the people of Pilibhit, they gave some money to their preacher-in-charge asking him to give them a treat at the end of the *mela*. So the *mela* was held for two days and the noon and afternoon meetings were held. At the end of the *mela* the preacher invited the people to pay some money for replacing the broken bell. All the people present gave Rs. 15 for purchasing a new bell. They saw such *melas* for the first time, took an active part in them, spent their own money, learnt much about Christ and above all realized the importance of a Christian *mela*. The *panch* have requested us to hold such *melas* every year. Bishop F. W. Warne and Miss Means were also present at the *mela* and their presence greatly helped the people. Although there was not such a big gathering as we find in the usual *melas*, yet, about 700 Christians were present at both the places.

Our village Christians take little interest for the education of their children, but care a great deal for their income. When a boy has become ten years old he is made to do some work at home and graze swine; and those who live in towns and cities, take up employments on rupees three a month for sweeping roads. Our workers go about searching such boys and whenever they get them, they teach these boys daily. Thus we with great difficulty get these boys. There are 1,000 boys who are taught daily. There is a boarding school having thirty boys in it. They all have been sent by the poor village Christians. These people have clearly discovered the benefits of education. We could not admit more boys in the boarding school on account of the lack of accommodation. The Pilibhit District badly needs a big boarding school. It must at least be sufficient to hold fifty boys.

Secondly as the parents do not like sending their boys to any other district so there must be a school near them where their children as long as young, could learn and afterwards may be sent to some distant school.

The village Christian boys come regularly to the Sunday school bringing along with them their relatives and other boys and they also give some thing at the collection. The total number of Sunday school children is four thousand. The Sunday school Secretary came to us and clearly explained the relation between the Sunday school and children. He also showed us—how Christianity can make progress in India by the Sunday schools.

In every circuit there is a Senior Epworth League having 500 members. We have now realized the importance of the Junior League and it is, so to say, the foundation of the Church which would help us in extending the boundaries in every direction. We are trying to open a Junior League in each circuit. At present there are two but we will try to open a League wherever there is a worker. All those who have been sleeping have been aroused by the Epworth Leagues and have taken one more step in the field of progress. The Epworth League Secretary came to our district and impressed upon the young men that India should be won by them. He very kindly gave us some very good plans for the working of the League.

There are ten circuits having about ten thousand members. There is a pastor in each circuit who is supported by the Church of the circuit. Rs. 800 has been realized in the district by collections.

Up to this time the working places of nearly a half of the circuits were reached by means of bullock carts but now we shall work there by the railway trains. But still there are three circuits where we shall work by the bullock carts.

This is a very large district but the number of workers is very small. We have tried this year to take the help of the members of the Epworth League and the Sunday school young men in the work. The number of those persons who work with us in their leisure is 50. The kind of work done by them is as follows:—teaching the Mohalla, boys, holding prayer meetings at the houses of the Christians praying with the sick persons of the Church, and performing the burial ceremonies in the absence of the preacher. We are earnestly praying God to choose such persons who would be willing even to sacrifice their lives for Christ and his work.

We are working among only one class of people. They are all over India leading a similar kind of life. At some places they are called poor people or *garib log* but they are not so poor as would starve. They spend a large sum in wedding and in the Civil Courts if any charge is brought against them. The women can also easily learn whatever they are taught. Although the Hindus and Mohammedans hate them yet they are now realizing their importance, trying to take them in their circle. If any one shows them sympathy, they become

his friend. Silver and gold they do not want, all that they desire is Christian love, which is alike in word and in deed, a help in trouble. When the real love is born in them they themselves come for baptism and also bring their friends and relatives. This is how we work in the district. We are taking great care about their thans and have tried this year that they may learn and give up eating dead things and become real members of the temperance society. This year we baptized 1,325 persons in the name of Christ Jesus. This is surely the result of the Revival Meetings held among them. Our Christians live in about 1,900 villages. This year we tried to teach the probationers. When the period of their trial was over they were taken as full members. We have made them clear that they must make progress in the Christian life.

All this work was accomplished at the Revival Meetings. The workers have tried to teach the new members the Ten Commandments, Lord's Prayer and the Apostles' Creed and they learnt them so well that they are able to recite these Christian principles to the Hindus and Mohammedans. The Revival Meetings were not only held in our district at a fixed time but they were also held at the time of the quarterly conference and other occasions. These people confessed their sins, took the living Christ in their hearts and thus became free from every sin.

The District Conference met in time. On the first day at night we had a very heavy rainfall, which put our people to a little trouble and their whole luggage got wet. But our work did not suffer any loss. Our beloved Bishop came to help us at our District Conference.

His attendance was a great blessing to us. He revived those hearts from the spiritual fire who were in darkness through sin and induced them to be firm in the Saviour's service, saying that if we keep holding the first pole of the ladder and do not leave it we shall not be able to reach to the second step. If we study our Holy Bible and keep ourselves in prayer, we shall then have perfect peace of mind and will improve more and more in spiritual blessings.

North India Conference Statistics. for 1911.

These tables contain the statistics for each circuit and the totals for the District followed by a Summary of all the Districts of the Conference, and a comparison with the preceding year. The Statistical Report which appears on another page, draws attention to the more noteworthy points of the statistics.

In the Reports of Collections, a small x shows there were some annas, but we have not space to print them. They are accounted for in the totals, however, which accounts for apparent errors in the totals. In the Summaries, which deal with larger amounts, the annas are not thus indicated although the Grand Total includes them

G. C. HEWES,
Statistical Secretary.

NORTH INDIA CONFERENCE STATISTICS

CHURCH MEMBERSHIP

		CHRISTIAN COMMUNITY.					BAPTISMS.				
NAMES OF CIRCUITS.	CHURCH MEMBERSHIP.		Baptized Children.	Total No. of Christians.	Deaths.	Children of Christian Parents	Children from among Non-Christians.	Adults.	Total Baptisms.		
	Probationers.	Full Members.									
BAREILLY DISTRICT.											
Bareilly ..	390	523	235	1,148	27	51	9	1	61		
" Sadar Bazar ..	335	114	234	683	4	50	14	36	100		
Faridpur ..	255	253	234	742	16	40	21	48	109		
Jalalabad ..	312	297	274	883	24	27	2	7	36		
Khera Bajhera ..	283	212	188	683	6	7	9	19	35		
Miranpur Katra ..	274	132	108	514	11	22	21	61	104		
Mohamadi ..	62	48	38	148	4	6	3	12	21		
Panahpur ..	89	196	133	418	6	18	..	18	18		
Powayan ..	245	214	203	662	22	23	4	9	36		
Shahjahanpur East ..	183	109	120	412	9	3	..	4	7		
" West ..	142	101	165	408	16	2	8	13	22		
" Dilawarganj ..	306	66	140	512	20	10	4	17	31		
Tilhar ..	284	180	166	630	..	17	5	10	30		
Total ..	3,160	2,445	2,238	7,843	165	271	100	236	610		
BADAON DISTRICT.											
Aonla ..	400	1,020	776	2,196	40	20	22	25	65		
Bilsi ..	840	280	827	1,947	41	43	18	65	125		
Bhamora ..	479	228	561	1,268	21	25	18	32	75		
Bisauli ..	766	640	514	1,920	31	46	16	18	63		
Budaun ..	395	426	444	1,265	25	25	10	15	50		
Dataganj ..	417	400	298	1,115	35	3	15	15	33		
Kakrala ..	244	383	361	988	30	12	13	22	47		
Ujhani ..	626	171	691	1,488	20	31	21	33	93		
Total ..	4,167	3,548	4,472	12,187	243	213	136	222	571		
BIJNOR DISTRICT.											
Bijnor ..	493	224	374	1,091	35	31	26	14	71		
Chandpur ..	299	189	218	706	7	20	22	34	76		
Dhampur ..	683	185	370	1,238	35	33	15	54	102		
Kiratpur ..	337	119	273	729	14	20	7	30	66		
Mandawar ..	385	304	271	960	22	25	5	12	42		
Najibabad ..	180	178	196	554	31	43	29	63	135		
Nagina ..	359	160	225	744	43	25	15	26	66		
Nurpur ..	308	151	188	647	10	12	10	20	42		
Seohara ..	257	173	208	638	23	33	8	14	55		
Total ..	3,301	1,683	2,323	7,307	220	251	137	267	655		
GARHWAL DISTRICT.											
Dikhwali ..	96	51	67	214	2	2	..	..	2		
Lansdowne ..	26	50	25	101	3	8	1	..	9		
Lobha-kainur ..	15	24	35	74	..	..	..	..	..		
Nayar Valley ..	38	53	47	138	5	4	..	..	4		
Paori ..	33	129	107	269	10	10	2	1	13		
Ramnee ..	18	11	13	42	..	1	..	..	1		
Total ..	226	318	294	838	20	25	3	1	29		
GONDA DISTRICT.											
Bahraich ..	96	26	76	198	4	1	10	8	14		
Balrampur ..	72	16	22	110	1	2	7	4	13		
Bhinga ..	13	18	20	51	2	..	6	7	13		
Coloneiganj ..	29	20	31	80	1	3	5	10	18		
Gonda ..	47	110	147	304	4	4	13	31	48		
Qaiserganj ..	153	39	59	251	13	3	4	15	22		
Mankapur ..	4	11	7	22	..	2	..	2	4		
Nanpara ..	76	7	32	115	2	5	1	1	7		
Total ..	490	247	394	1,131	27	20	46	78	144		

FOR THE YEAR ENDING WITH 31st OCTOBER, 1911.

AND WORK.

SUNDAY SCHOOLS.				EPWORTH LEAGUES.				CHRISTIAN WORKERS.									
Number of Sunday-Schools.	Number of Officers and Teachers.	Total Scholars of all ages.	Average attendance of Officers, Teachers & Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers, Bible Readers, Colporteurs, Doctors, etc.	Total Christian Workers.
66	103	3,528	2,145	2	268	1	181	2	1	3	5	3	17	37	1	11	79
18	8	327	290	1	44	..	..	..	..	..	..	..	3	1	..	5	11
13	10	390	198	1	40	..	..	..	..	..	..	1	2	3	..	11	11
10	10	266	250	1	21	..	..	..	..	..	..	1	2	2	..	14	14
11	11	464	398	1	32	..	..	..	..	..	..	1	3	1	..	12	12
8	7	318	210	1	37	..	..	..	..	..	..	1	3	2	..	10	10
5	5	145	100	1	48	..	..	..	..	..	..	..	2	3	4	9	9
3	7	148	100	1	81	1	18	..	..	..	..	1	4	4	..	6	18
10	10	364	220	1	25	..	..	..	..	..	..	1	4	2	..	8	17
10	18	338	258	1	45	1	50	1	1	..	..	1	7	2	16	30	30
8	10	470	400	1	92	1	66	1	1	1	3	3	2	3	..	6	21
5	6	211	100	1	30	..	..	..	..	..	..	1	1	1	..	4	9
7	8	583	503	1	30	..	..	..	..	..	..	1	3	5	2	5	16
174	219	7,552	5,172	11	793	4	265	4	3	4	8	14	51	64	41	68	257
10	11	1,090	1,022	2	65	..	..	..	..	..	..	1	2	3	7	9	22
8	8	1,380	1,100	6	258	..	..	..	..	..	..	1	2	5	8	17	17
10	10	1,120	889	1	55	..	..	..	..	..	..	1	5	5	16	33	33
14	13	325	290	5	120	..	..	..	..	..	..	1	1	7	11	22	22
31	28	1,033	728	2	124	1	138	..	..	2	3	3	1	4	24	47	47
8	8	700	600	1	26	..	..	..	..	..	..	1	2	2	4	10	10
19	15	960	808	4	138	1	77	..	..	..	..	1	4	2	5	16	16
11	11	255	212	1	25	1	30	..	..	..	..	2	3	4	8	16	16
111	104	6,863	5,649	22	810	3	245	..	..	2	3	10	21	31	31	85	183
18	18	407	300	1	55	1	40	1	1	..	1	1	4	2	1	20	20
16	16	313	290	1	50	..	..	..	..	..	..	1	3	3	7	14	14
23	15	385	380	1	32	..	..	..	..	..	..	2	8	4	..	21	21
11	9	278	257	1	20	..	..	..	..	..	..	..	1	3	6	13	13
14	14	332	310	1	21	..	..	..	..	..	..	..	4	2	7	14	14
9	8	160	147	1	21	..	..	..	..	..	..	..	5	2	1	16	16
13	13	239	201	1	20	..	..	..	..	..	..	1	3	..	4	12	12
11	9	209	190	1	20	..	..	..	..	..	..	1	2	1	3	9	9
12	8	253	195	1	25	..	..	..	..	..	..	1	1	2	..	..	..
127	113	2,576	2,206	9	264	1	40	1	1	..	1	7	26	19	19	61	135
8	8	250	150	3	75	..	..	..	..	..	..	1	2	5	2	10	20
8	6	289	174	1	35	..	..	..	..	..	..	..	1	2	2	9	9
6	6	110	55	..	..	2	50	..	..	..	..	1	1	4	..	8	14
8	8	160	141	1	25	..	..	..	..	..	..	1	1	4	1	7	14
16	20	372	276	3	147	1	29	1	1	2	1	1	5	7	3	24	45
4	4	95	62	..	..	..	..	..	..	..	..	..	1	2	2	4	9
50	52	1,276	858	8	282	3	79	1	1	2	1	4	11	24	10	57	111
11	15	278	218	1	52	..	..	..	..	..	..	1	4	2	1	6	14
10	10	285	237	1	28	..	..	..	..	..	..	1	2	2	..	5	11
13	10	144	140	1	20	..	..	..	..	..	..	..	3	1	2	11	11
4	6	80	71	1	17	..	..	..	..	..	..	..	3	..	1	8	8
15	25	372	350	1	55	1	75	1	1	1	3	1	5	2	2	11	27
10	10	642	540	1	50	1	15	..	..	..	..	1	2	2	1	4	10
9	5	120	95	1	8	..	..	..	..	..	..	..	1	1	1	3	6
6	3	130	100	1	13	..	..	..	..	..	..	1	1	..	1	4	7
78	84	2,051	1,751	8	240	2	90	1	1	1	3	5	21	10	10	42	94

NORTH INDIA CONFERENCE STATISTICS

CHURCH MEMBERSHIP

CHRISTIAN COMMUNITY.

BAPTISMS.

NAMES OF
CIRCUITS.CHURCH
MEMBERSHIP.

Probationers.

Full Members.

Baptized Children.

Total No. of Christians.

Deaths.

Children
of
ParentsChildren from among Non-
Christians.

Adults.

Total Baptisms.

HARDOL DISTRICT.

Bilgram ..	41	38	44	123	3	5	5	6	16
Hardol ..	155	112	170	437	9	7	15	14	36
Mallawan ..	110	40	35	185	6		6	17	25
Pihani ..	129	44	80	253		3	10	12	23
Safipore ..	76	28	39	143	3		8	18	23
Sandi ..	173	75	98	346	5	5	8	7	25
Sandila ..	18	15	12	45	1			10	12
Shahabad ..	180	190	180	550	32	10	21	12	52
Unao ..	150	84	47	281	16	3	3	10	16
Total ..	1,032	626	705	2,363	75	48	70	106	224

KUMAON DISTRICT.

Bhabar and Tarai ..	94	70	75	239	3	2	4	7	6
Bhot ..	29	21	49	99	5	1	4		12
Dwarahat ..	18	54	60	132	4	3		1	4
Naini Tal English ..	12	29	12	53		1			1
Naini Tal Hindustani ..	137	73	149	359	10	12	5	17	34
Pithoragarh ..	175	188	198	561	6	10		6	16
Total ..	465	435	543	1,443	28	28	13	31	75

MORADABAD DISTRICT.

Amroha ..	407	314	339	1,060	16	37	4	16	53
Babukhera ..	217	132	169	518	10	11	4	9	24
Bahjoi ..	356	254	340	950	22	51	2	14	67
Chandausi ..	630	282	534	1,446	40	94	21	52	137
Dhanaura ..	478	255	322	1,055	6	22	8	14	44
Gunnaur ..	519	226	377	1,122	83	23	50	55	128
Hasanpur ..	544	296	374	1,214	13	24	20	40	84
Kaunth ..	470	185	400	1,055	12	29	12	6	47
Kundarki ..	906	288	699	1,893	36	34	39	44	117
Moradabad ..	1,831	629	1,579	4,039	154	117	11	40	168
Rajjabpur ..	246	149	204	599	14	33		4	37
Rajpura ..	371	207	407	985	60	117		88	205
Sambhal ..	602	199	468	1,269	24	57	12	37	106
Sharifpur ..	275	195	186	656	9	7	18	5	30
Sirsi ..	451	140	208	799	20	14	7	71	92
Thakurdwara ..	492	136	245	873	34	33	10	15	58
Total ..	8,795	3,887	6,851	19,533	559	671	218	510	1,399

ODDH DISTRICT.

Barabanki ..	225	92	132	449	27	1	6	21	28
Fatehpur ..	86	28	38	153	18	11	4	24	39
Itaunja ..	8	18	17	43	3	1		4	5
Lakhimpur ..	256	56	158	470	4	6	20	22	54
Lucknow English ..	26	95	95	216	3	8			8
Lucknow Hindustani ..	154	238	187	619	6	13	7	35	57
Sidhauli ..	146	45	53	244	15	4	3	29	36
Sitapur ..	215	133	312	660	11	13	5	10	28
Rae Bareilly ..	250	65	79	394	25	6	3	15	24
Total ..	1,366	811	1,071	3,248	107	63	57	160	280

PALSHIP DISTRICT.

Baheri ..	266	399	304	969	35	29	39	44	112
Bisalpur ..	377	145	252	774	30	33	41	41	115
Fatehganj ..	450	750	298	1,498	35	50	20	30	100
Mirganj ..	310	312	280	902	18	20	25	35	80
Nawabganj ..	388	210	313	911	25	90	107	203	400
Pilibhit ..	374	411	358	1,143	30	48	65	143	256
Puranpur ..	163	195	169	527	17	50		11	51
Rampur ..	450	250	400	1,100	12	8	25	83	116
Shahi ..	486	353	260	1,099	25	24	13	33	70
Sirauli ..	332	812	457	1,601	56	57	35	46	138
Total ..	3,594	3,837	3,094	10,524	283	399	370	669	1,438

FOR THE YEAR ENDING WITH 31st OCTOBER, 1911.

AND WORK.

SUNDAY SCHOOLS.				EPWORTH LEAGUES.				CHRISTIAN WORKERS.									
Number of Sunday-Schools.	Number of Officers and Teachers.	Total Scholars of all ages.	Average attendance of Officers, Teachers & Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers, Bible Readers, Colporteurs, Doctors, etc.	Total Christian Workers.
8	5	350	300	2	30	..	..	..	..	..	..	1	4	1	1	7	14
15	26	927	875	1	75	1	70	..	1	..	1	1	6	3	3	16	35
9	7	700	680	1	15	..	..	..	..	..	..	..	4	3	3	7	15
7	7	189	180	1	33	..	..	..	..	..	..	..	3	1	4	5	13
6	6	340	300	1	15	..	..	..	..	..	..	1	1	1	1	2	7
8	6	300	276	1	20	..	..	..	..	..	..	1	3	3	1	4	9
12	9	305	251	1	26	..	..	..	..	..	..	1	2	2	1	6	12
15	15	980	950	1	35	..	..	..	..	..	..	2	2	3	2	6	15
8	16	605	500	1	47	..	..	..	..	..	..	1	2	4	3	9	19
85	91	4,696	4,311	10	294	1	70	..	1	..	1	7	27	18	23	62	139
6	14	135	100	1	20	..	..	..	..	..	..	1	2	3	..	5	11
10	13	205	171	1	31	..	..	..	..	..	..	1	..	4	..	7	15
7	16	300	250	1	50	1	..	35	4	3	4	..	9	1	1	12	25
2	7	127	123	..	..	..	..	..	..	..	..	..	2	..	..	..	14
8	16	271	181	1	36	1	20	1	1	3	5	1	2	3	2	11	25
11	25	528	390	1	69	1	80	1	1	3	5	1	7	9	5	36	68
44	91	1,572	1,215	5	206	3	135	5	4	8	8	4	28	20	10	71	158
23	14	485	480	2	70	..	..	..	..	..	..	1	3	1	6	9	20
9	9	281	275	1	30	..	..	..	..	..	..	1	2	4	1	9	17
8	10	314	281	1	46	..	..	..	..	..	..	1	2	2	2	5	10
20	20	620	615	1	52	..	..	..	..	..	..	1	5	3	8	10	27
12	9	350	250	1	30	..	..	..	..	..	..	1	1	..	1	4	10
10	9	420	360	1	31	1	21	..	..	..	..	1	2	3	5	5	13
19	20	570	460	1	19	..	..	..	..	..	..	1	3	3	4	7	18
14	14	400	348	1	30	1	10	..	..	..	..	1	2	3	8	3	17
17	16	765	740	1	23	..	..	..	..	..	..	1	6	3	1	9	19
54	72	1,376	1,205	1	170	1	135	2	2	3	6	2	17	5	7	40	84
6	6	81	75	1	30	..	..	..	..	..	..	..	2	2	2	7	13
9	8	231	200	1	20	..	..	..	..	..	..	..	2	2	2	3	8
19	19	500	480	1	160	..	..	..	1	..	..	1	3	5	12	14	36
9	9	490	360	1	39	..	..	..	..	..	..	1	..	1	8	6	15
6	6	325	315	1	35	..	..	..	..	..	..	1	1	4	5	9	14
12	12	250	235	1	31	..	..	..	..	..	..	1	1	2	2	8	14
247	253	7,458	6,679	17	816	3	166	2	3	3	6	15	53	37	74	142	335
23	20	850	599	1	36	..	..	..	..	..	..	1	6	2	2	9	20
17	16	475	491	1	33	1	20	..	..	..	..	1	3	2	4	7	17
10	8	218	200	1	9	..	..	..	..	..	..	..	2	1	1	4	8
38	21	2,448	2,048	1	19	1	17	..	..	..	..	1	6	4	1	10	22
2	11	114	85	1	40	..	..	1	..	1	..	..	1	..	..	..	3
32	78	1,085	940	1	80	1	60	8	5	7	2	4	13	5	12	8	64
18	17	612	578	1	36	1	34	..	..	..	..	1	3	4	2	8	18
30	38	1,289	1,050	1	67	1	108	1	1	1	3	2	6	4	3	10	31
32	16	2,360	1,900	1	60	..	..	..	..	..	..	1	7	3	4	15	30
202	225	9,451	7,891	9	380	5	239	10	6	9	5	11	47	25	29	71	213
11	11	346	301	1	55	1	15	..	..	..	..	1	4	4	3	7	19
7	7	208	188	1	21	..	..	..	..	..	..	..	4	1	2	4	11
12	12	360	310	1	50	1	25	..	..	..	..	1	4	5	10	8	28
8	8	960	900	1	35	1	20	..	..	..	..	1	2	3	3	7	17
10	7	337	250	1	22	5	206	..	..	..	..	..	1	1	2	6	15
13	13	463	380	1	35	..	140	..	..	..	..	..	1	3	3	5	22
15	11	341	300	1	25	..	..	..	..	..	..	1	1	3	3	3	13
16	9	460	450	1	80	..	..	..	..	..	..	..	3	2	2	3	12
12	12	412	366	1	16	1	20	..	..	..	..	..	2	2	3	7	14
9	9	502	482	1	36	1	12	..	..	..	..	..	3	1	5	7	16
113	99	4,359	3,927	10	373	15	438	..	..	..	..	5	30	26	44	62	167

NORTH INDIA CONFERENCE STATISTICS

CHURCHES

CHURCH PROPERTY.

NAMES OF CIRCUITS.	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of W. F. M. S. Property.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.
BAREILLY DISTRICT.									
Bareilly	4	Rs. 15,323	Rs. 5	Rs. 35,000	Rs. 35,000	Rs. 1,03,700	Rs. 1,89,023	..	..
" Sadar Bazar	1	408	1	300	..	1,000	1,708	..	..
Faridpur	1	400	1	350	..	..	750	..	..
Jalalabad	1	350	1	560	..	..	910	..	..
Khera Bajhera	1	13,000	1	300	..	..	13,300	..	..
Miranpur Katra	..	..	..	500	..	10	510	..	..
Mohamadi	..	..	..	100	..	..	100	..	..
Panahpur	1	500	1	280	..	..	780	..	..
Powayan	1	1,100	1	2,040	..	25	3,165	..	..
Shahjahanpur East	1	6,500	1	5,260	..	12,000	23,760	..	..
" West	1	3,700	1	8,300	29,325	..	41,325	..	..
" Dillawarganj	1	500	1	800	..	..	1,300	..	..
Tilhar	1	500	1	1,000	..	..	1,500	..	..
Total	18	42,281	37	54,800	64,325	1,16,735	2,18,141	..	..
BADAON DISTRICT.									
Aonla	2	1,000	0	850	..	..	1,850	..	..
Blisi	2	650	3	550	..	50	1,250	..	..
Bhamora	2	615	4	491	..	..	1,106	..	..
Bisauli	1	150	1	1,200	..	..	1,350	..	..
Budaun	2	19,000	3	7,150	66,000	3,500	45,650	..	..
Dataganj	1	800	4	400	..	..	1,200	..	..
Kakrala	1	120	5	600	..	40	760	..	..
Ujhani	1	150	3	300	..	..	450	..	..
Total	12	22,485	30	11,541	16,000	3,590	53,616	..	..
BIJNOR DISTRICT.									
Bijnor	1	10	2	6,250	4,000	..	10,260	..	..
Chandpur	1	100	3	1,200	..	..	1,300	..	..
Champur	1	500	1	1,500	..	..	2,000	..	..
Khatpur	..	..	..	..	..	..	..	..	..
Mandawar	1	1,100	1	200	..	50	1,350	..	..
Najibabad	1	4,000	1	450	..	..	4,450	..	..
Narain	..	..	..	..	..	..	..	..	..
Narain	..	..	..	..	..	..	..	..	..
Seohara	1	300	2	580	..	..	880	..	..
Total	6	6,010	10	10,180	4,000	50	20,240	..	..
GARHWAL DISTRICT.									
Dikhwali	3	500	2	600	..	..	1,100	..	..
Lansdowne	..	..	2	3,510	..	1,350	4,860	..	..
Lohba-kaibur	1	200	3	1,768	..	..	1,968	..	..
Nayar Valley	2	700	6	2,000	..	..	2,700	..	..
Paori	2	6,800	3	10,000	32,000	31,000	79,800	..	..
Ramnee	1	400	3	400	..	..	800	..	..
Total	9	8,600	19	18,278	32,000	32,350	91,228	..	..
GONDA DISTRICT.									
Bahrailch	2	2,050	2	400	..	300	2,750	..	..
Balrampur	1	500	2	300	..	..	800	..	..
Bhinga	1	2,700	2	750	..	..	2,750	..	..
Colonelganj	..	..	..	..	..	100	100	..	..
Gonda	2	5,000	4	7,200	28,000	2,400	42,600	..	..
Qaiserganj	1	650	1	300	..	..	1,010	..	..
Mankapur	1	200	1	300	..	150	650	..	..
Nanpara	1	200	1	300	..	..	500	..	..
Total	9	10,440	13	9,550	28,000	2,950	51,140	..	..

			MINISTERIAL SUPPORT.					BENEVOLENT COLLECTIONS.										OTHER COLLECTIONS.					
Paid on Indebtedness on Churches and Parsonages.	Paid for Building Improving and Purchasing Churches and Parsonages.	Paid for Purchasing and Improving other Property.	Raised by Native Church for Pastor.	Pastoral Support from Europeans.	Raised for Conference Claimants.	Raised for Mission Claimants.	Total Collected for Ministerial Support.	FOR MISSIONARY SOCIETY.		Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday School Union.	For Woman's Societies.	For all other Benevolences, (Schools, Special aid, etc.)	Total Benevolent Collections.	For Building Improving and Purchasing Property.	Current Expenses and all other Local Uses.	For General Conference Expenses.	For Central Conference Expenses.	For Domestic (Desi) Missionary Society.	Total of Ministerial Support and all Collections.	
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	
..	..	..	654	204	25	..	883	59	..	..	..	..	5x	112	..	176x	..	..	..	..	10x	1,070x	
..	..	..	60	..	1x	2	63x	..	..	1	1x	..	1	2x	..	7x	..	..	..	..	1	72x	
..	..	..	49	..	..	..	53	..	..	..	..	..	1x	..	..	6	..	..	..	..	1x	60x	
..	..	..	40x	..	4	..	44x	..	..	..	..	..	1	1x	..	5x	..	..	..	..	1	51x	
..	..	..	40	..	4	..	44	..	..	..	..	..	1	..	..	4x	..	..	..	..	x	48x	
..	..	..	39x	..	3x	1	44x	..	..	..	..	..	1x	..	..	5x	..	..	..	..	..	48x	
..	..	..	21x	..	x	x	22x	1x	..	..	..	4	1x	..	..	1x	..	..	..	..	1	37x	
..	..	..	26	..	..	..	26x	..	..	3	1	..	..	2	..	10	..	..	..	..	1	37x	
..	..	..	83	..	3	2x	93x	..	..	1	1	..	1x	3	92	100x	..	..	..	..	1	194x	
..	..	..	140	100	13	..	253	26	11	10	8	4	..	5	10	76	4,000	..	..	..	10	4,339	
..	..	..	151x	..	6	2	159x	58	..	6	5	..	..	4	32	105	..	..	..	..	1	265x	
..	..	..	31x	..	1x	..	32x	2x	..	..	..	..	..	..	2	5x	..	..	..	..	..	38x	
..	..	..	48	..	2	..	50	3	..	..	..	..	1	2	..	7	105	..	..	..	..	162	
..	..	..	1,389x	304	67x	7x	1,769x	156	11x	24x	20x	4x	27x	167x	102x	513x	4,105	..	..	..	27x	6,415x	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
..	..	..	66	..	..	7	73	3	..	1	1x	..	1	2	..	8x	..	..	..	..	1	82x	
..	..	..	60	..	..	7	67	3	..	1	..	..	..	1x	..	7x	..	..	..	..	1x	76x	
..	..	..	60	..	..	7	67	3	..	1	2	..	1x	1x	..	8x	..	..	..	..	2	77x	
..	..	..	67	..	..	6	73	3	..	1	1	..	1	1	..	7	..	..	..	..	1	81	
..	..	430	265	60	..	34	359	22x	..	41x	26x	20	2	40	360	512x	..	..	..	..	3	870	
..	..	..	50	..	..	3	53	..	..	1	1	..	1	1	..	6	..	..	..	..	1x	60x	
..	..	..	64	..	..	5	69	..	..	1	..	..	..	1	..	5x	..	..	..	..	1x	76	
..	..	..	53	..	5	5	58	25	..	1x	1	..	..	1x	..	6x	..	..	..	..	1	65x	
..	..	430	685	60	..	74	819	40x	..	48x	36x	20	8	43x	360	562x	..	..	..	..	12x	1,394x	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
..	100	..	46	..	..	10	56	7	..	7	9	5	2	6	..	36	..	..	..	..	..	92	
..	30	..	49	..	..	6	55	3x	..	1	1	..	1	2x	..	8x	..	..	1	..	1x	66x	
..	72	..	61	..	..	7	68	2	..	1	1	..	..	3x	..	7x	..	..	..	..	x	76x	
..	..	..	32	..	..	4	36	1	..	1	1	..	..	2	x	5x	..	..	..	..	1	42x	
..	22	..	41	..	..	..	44	1	..	1	1	..	..	x	..	5x	..	..	..	..	1x	51	
..	44	..	42	..	..	3	45	1	..	1x	1x	..	..	2	..	6x	..	..	..	..	1	52x	
..	..	..	45	..	..	5	50	1	..	1	3	x	..	2	2	10	..	..	..	..	2	62	
..	..	..	27	..	..	4	31	1	..	1	1	..	..	1x	..	4x	..	..	..	..	1	36x	
..	18	..	20	..	..	3	23	1	..	1	1	..	1	..	..	5	..	..	..	..	1	29	
..	286	..	36	..	..	45	408	18x	..	15x	19x	5x	6	21x	2x	89	..	..	1	..	10	508	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
..	..	..	40	..	..	12	52	6	..	2	2	..	1	6	..	17	..	..	..	..	..	69	
..	..	..	20	..	..	6	26	3	2	1	1	..	1	1	2	9	..	..	..	..	..	35	
..	..	..	20	..	..	5	25	2	..	1	1	..	..	1	..	6	..	..	..	..	..	31	
..	..	..	20	..	..	6	26	2	..	1	1	..	1	1	..	6	..	..	..	..	..	32	
..	..	..	19	150	..	2	245	15	..	10	15	5	1	21	..	67	..	..	..	..	..	312	
..	..	..	11	..	..	3	14	1	..	1	1	..	..	1	..	4x	..	..	..	..	..	18x	
..	..	..	181	150	..	57	388	26	..	16	22	5	5x	32	..	109x	..	..	..	..	..	497x	
..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
..	15	63	51	..	..	2	53	1	..	2x	1x	x	x	2x	..	8x	..	..	x	..	1x	6x	
..	..	..	49	..	..	3	52	2x	..	1	1	..	1	2x	..	8	..	..	x	..	x	61	
..	37	..	48	..	..	2	50	2x	..	1	x	..	x	x	..	4x	..	..	x	..	x	55x	
..	..	..	28	..	..	1	49	1	x	x	x	..	x	1	..	3x	..	..	x	..	x	33	
..	50	..	57	142	..	34	263	32	16	21	24	5	6	25	..	129	..	170	4	..	7	573	
..	41	..	57	..	..	3	60	1	..	x	x	..	x	3	..	5x	..	..	x	..	x	66	
..	18	..	15	..	..	2	17	4x	..	3	x	..	1	1x	..	11x	..	..	x	..	1	29x	
..	..	..	34	..	..	4	38	2	..	x	2	..	1	2	..	8	..	..	x	..	x	47	
..	161	65	369	142	..	51	562	46x	16x	29x	30x	6x	10x	37x	..	177x	..	170	7x	..	11x	928x	

CHURCH PROPERTY.

NAMES OF CIRCUITS.	CHURCH PROPERTY.								
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parson- ages.	Value of W. F. M. S. Pro- perty.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.
HARDOI DISTRICT.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bilgram ..	1	250	..	..	..	71	321	..	..
Hardoi ..	1	11,000	1	2,000	35,000	1,350	49,350	..	..
Mallawan ..	..	..	..	..	..	..	..	..	..
Pihani ..	..	..	1	80	..	15	95	..	..
Safipore ..	..	..	1	300	..	..	300	..	..
Sandi ..	1	135	2	300	..	100	535	..	..
Sandila ..	..	..	..	..	..	30	30	..	..
Shahabad ..	3	900	3	750	..	30	1,680	..	..
Unao ..	1	300	2	1,000	..	50	1,350	..	..
Total ..	7	12,585	10	4,430	35,000	1,646	53,661	..	..
KUMAON DISTRICT.									
Bhabar and Tarai ..	3	2,000	3	4,000	..	..	6,000	..	..
Bhot ..	1	800	5	3,633	4,750	250	9,433	..	..
Dwarahat ..	1	3,800	4	2,000	5,500	2,800	14,100	..	..
Naini Tal English ..	1	30,000	1	12,000	1,34,800	2,80,200	4,57,000	..	..
Naini Tal Hindustani ..	1	15,000	2	14,000	..	42,000	71,000	..	..
Pithoragarh ..	3	4,200	11	4,985	34,000	7,650	59,835	..	..
Total ..	10	55,800	26	40,618	1,79,050	3,32,900	6,08,361	..	..
MORADABAD DISTRICT.									
Amroha ..	1	840	5	1,550	..	130	2,520	..	..
Babukhera ..	1	100	3	575	..	..	675	..	..
Bahjoi ..	1	60	4	611	..	..	671	..	..
Chandausi ..	2	772	4	1,500	..	100	2,372	..	..
Dhanaura ..	1	500	4	730	..	..	1,230	..	..
Gunnaur ..	2	120	3	380	..	..	500	..	..
Hasanpur ..	3	475	3	1,185	..	..	1,660	..	..
Kanth ..	1	80	5	1,225	..	..	1,305	..	..
Kundarki ..	..	..	4	755	..	..	755	..	..
Moradabad ..	5	35,000	16	14,400	32,000	86,000	1,67,400	20,000	..
Rajjabpur ..	..	..	5	600	..	..	600	..	..
Rajpura ..	..	..	1	200	..	..	200	..	..
Sambhal ..	2	1,200	4	5,330	..	800	7,330	..	..
Sharifpur ..	1	600	3	500	..	..	1,100	..	..
Sirsi ..	3	500	..	..	..	..	500	..	..
Thakurdwara ..	1	25	4	400	..	..	425	..	..
Total ..	24	40,272	67	29,941	32,000	87,030	1,89,243	20,000	..
ODDH DISTRICT.									
Barabanki ..	2	6,000	2	2,000	..	288	8,288	..	..
Fatehpur ..	..	..	1	60	..	..	60	..	..
Itanuja ..	..	..	1	150	..	..	150	..	..
Lakhimpur ..	2	3,370	5	1,116	..	..	4,486	..	..
Lucknow English ..	1	22,700	1	10,000	..	3,000	35,700	..	..
Lucknow Hindustani ..	2	24,000	11	78,000	2,82,000	3,20,000	7,04,000	41,000	11,000
Rae Bareilly ..	2	2,115	2	3,360	..	..	5,475	..	..
Sidhauli ..	1	200	1	150	..	..	350	..	..
Sitapur ..	3	9,600	5	6,300	32,400	2,800	51,100	..	..
Total ..	13	68,015	29	101,136	3,14,400	3,26,088	8,09,639	41,000	11,000
PILIBHIT DISTRICT.									
Baher ..	2	300	3	1,050	..	..	1,350	..	..
Bisalpur ..	1	150	2	200	..	150	500	..	..
Fatehganj ..	1	730	4	1,630	..	200	2,560	..	..
Mirganj ..	1	100	2	300	..	..	400	..	..
Nawabganj ..	1	200	1	100	..	..	300	..	..
Pilibhit ..	2	400	7	1,000	..	5,000	6,400	..	..
Puranpur ..	1	150	1	150	..	260	560	..	..
Rampur ..	..	..	2	575	..	..	575	..	..
Shahi ..	1	80	2	250	..	..	330	..	..
Sirauli ..	1	250	3	1,050	..	..	1,300	..	..
Total ..	11	2,360	27	6,305	..	5,610	14,275	..	..

9)

VERNACULAR SCHOOLS.

NAMES OF CIRCUITS.	BOYS' SCHOOLS.					GIRLS' SCHOOLS.				
	Number of Boys' Schools	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
BAREILLY DISTRICT.										
Bareilly	4	44	14	58	..	8	..	210	210	..
" Sadar Bazar	..	..	..	..	..	..	..	..	..	..
Faridpur	1	16	1	17	..	..	..	..	..	..
Jalalabad	1	3	34	37	..	1	..	32	32	..
Miranpur Katra	..	..	..	..	..	..	..	..	..	..
Mohamadi	1	15	2	17	1	..	..	..	..	2
Panahpur	1	37	..	37	..	1	12	..	12	..
Powayan	1	23	2	25	..	1	4	4	8	..
Shahjahanpur East	1	..	12	12	..	..	..	..	..	..
" West	1	10	..	10	..	2	..	70	70	..
" Dilawarganj	..	..	..	..	..	..	..	..	..	..
Tilbar	1	2	31	33	..	..	..	..	..	..
Total	12	150	96	246	1	13	16	316	332	2
BADAON DISTRICT.										
Aonla	4	78	10	88	..	..	..	..	..	..
Bilsi	7	82	..	82	..	..	..	..	..	..
Bhamora	5	94	25	119	..	..	..	..	..	..
Bisauli	3	50	..	50	..	1	..	33	33	..
Budaun	7	120	53	173	..	10	41	176	217	..
Dataganj	2	26	12	38	..	..	..	..	..	..
Kakrula	5	50	9	59	..	..	..	..	..	..
Ujhani	5	50	25	75	..	1	..	15	15	..
Total	38	550	134	684	..	12	41	224	265	..
BIJNOR DISTRICT.										
Bijnor	5	38	17	55	10	6	18	53	71	..
Chandpur	7	42	27	69	..	1	5	..	5	..
Dhampur	10	95	30	125	..	4	20	10	30	..
Kiratpur	7	25	48	73	..	2	16	6	22	..
Mandawar	4	60	12	72	..	3	27	13	40	..
Najibabad	5	33	20	53	..	2	17	..	17	..
Nagina	6	33	31	64	..	3	16	6	22	..
Nurpur	3	19	15	34	..	2	7	7	14	..
Seohara	3	35	2	37	..	3	27	..	27	..
Total	50	380	202	582	10	26	153	95	248	..
GARHWAL DISTRICT.										
Dikhwali	4	16	69	85	..	..	..	..	..	..
Lansdowne	1	2	12	14	..	..	..	..	..	..
Lobha-kainur	2	19	27	46	..	..	..	..	..	..
Nayar Valley	1	3	23	26	..	..	..	..	..	..
Pauri	2	4	24	28	..	2	10	28	38	..
Ramnee	2	2	36	38	..	..	..	..	..	..
Total	12	46	191	237	..	2	10	28	38	..
GONDA DISTRICT.										
Bahraich	3	5	111	116	..	1	..	30	30	..
Bairampur	2	7	65	72	..	..	..	..	..	..
Bbinga	1	..	14	14	..	1	..	12	12	..
Colonelganj	..	..	..	..	..	..	..	..	..	..
Gonda	3	25	194	219	25	..	..	..	..	..
Qaiserganj	..	..	..	..	..	..	..	..	..	..
Mankapur	1	..	55	55	..	..	..	..	..	..
Nanpara	2	..	20	20	..	..	..	..	..	..
Total	12	37	459	496	25	2	..	42	42	..

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
Boys' Schools.					Girls' Schools,					Total Number of Schools.	Total Number of Teachers.	Total Average Enrolment.	Total Boarders.
Number of Boys' Schools	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.				
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.					
1	16	185	201	9	1	207	1	208	200	14	40	677	209
..	..	..	..	..	..	..	..	..	..	1	1	17	..
..	..	..	..	..	..	..	..	..	..	2	3	69	..
..	..	..	..	..	..	..	..	..	..	2	1	17	3
1	2	19	21	..	..	..	..	..	..	1	2	40	..
2	85	235	320	100	..	..	..	..	..	3	3	54	..
..	..	..	..	..	1	145	..	145	140	4	27	332	100
..	..	..	..	..	..	..	..	..	..	4	13	225	140
..	..	..	..	..	..	..	..	..	..	1	2	33	..
4	103	439	542	109	2	352	1	353	340	31	92	1,473	452
..	..	..	..	..	..	..	..	..	..	4	4	88	..
..	..	..	..	..	..	..	..	..	..	7	6	82	..
..	..	..	..	..	..	..	..	..	..	5	4	119	..
1	72	166	238	66	1	110	..	110	110	4	4	83	..
..	..	..	..	..	..	..	..	..	..	19	38	738	176
..	..	..	..	..	..	..	..	..	..	2	2	38	..
..	..	..	..	..	..	..	..	..	..	5	5	59	..
..	..	..	..	..	..	..	..	..	..	6	6	90	..
1	72	166	238	66	1	110	..	110	110	52	69	1,297	176
..	..	..	..	..	1	87	..	87	85	12	19	213	95
..	..	..	..	..	..	..	..	..	..	8	8	74	..
..	..	..	..	..	..	..	..	..	..	14	14	155	..
..	..	..	..	..	..	..	..	..	..	9	7	95	..
..	..	..	..	..	..	..	..	..	..	7	7	112	..
..	..	..	..	..	..	..	..	..	..	7	6	70	..
..	..	..	..	..	..	..	..	..	..	9	9	86	..
..	..	..	..	..	..	..	..	..	..	5	5	48	..
..	..	..	..	..	..	..	..	..	..	6	6	64	..
..	..	..	..	..	1	87	..	87	85	77	81	917	95
..	..	..	..	..	..	..	..	..	..	4	4	85	..
..	..	..	..	..	..	..	..	..	..	1	1	14	..
..	..	..	..	..	..	..	..	..	..	2	3	46	..
1	34	220	254	34	1	72	..	72	65	6	29	392	99
..	..	..	..	..	..	..	..	..	..	2	2	38	..
1	34	220	254	34	1	72	..	72	65	16	40	601	99
..	..	..	..	..	..	..	..	..	..	4	8	146	..
..	..	..	..	..	..	..	..	..	..	2	3	72	..
..	..	..	..	..	..	..	..	..	..	2	2	26	..
..	..	..	..	..	1	86	..	86	86	4	18	305	111
..	..	..	..	..	..	..	..	..	..	1	1	55	..
..	..	..	..	..	..	..	..	..	..	2	1	20	..
..	..	..	..	..	1	86	..	86	86	15	33	624	111

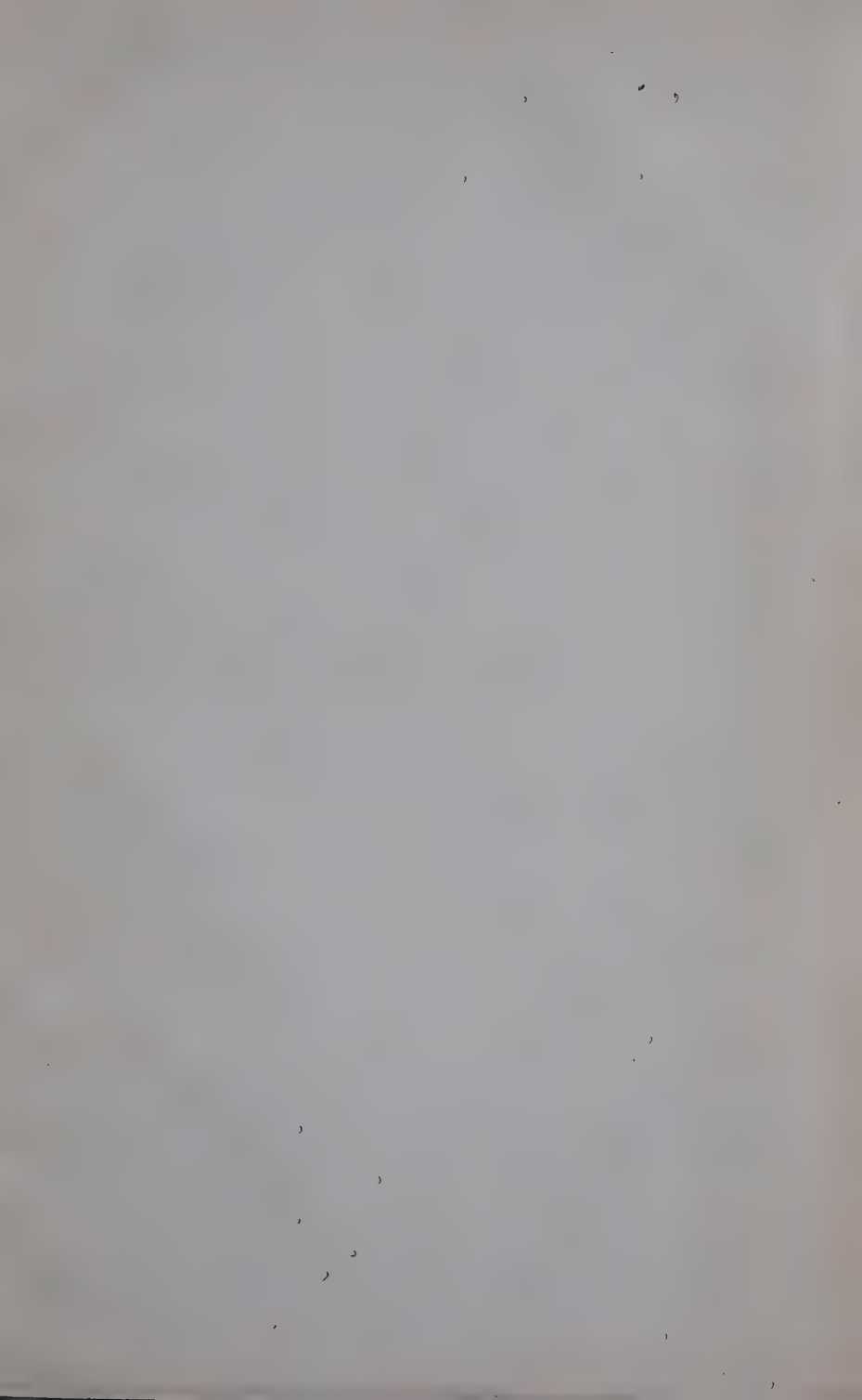
VERNACULAR SCHOOLS.

NAMES OF CIRCUITS.	BOYS' SCHOOLS.				GIRLS' SCHOOLS.				Number of Boarders.
	Number of Boys' Schools.	AVERAGE ENROLMENT FOR YEAR.			Number of Girls' Schools.	AVERAGE ENROLMENT FOR YEAR.			
		Christians.	Non-Christians.	Total.		Christians.	Non-Christians.	Total.	
HARDOT DISTRICT.									
Bilgram	1	15	35	15	..	..	..	..	..
Hardot	3	48	83	83	33	..	..	..	..
Mallawan	2	14	18	32	..	..	..	..	..
Pihani	2	48	48	48	..	..	..	..	..
Safipore	1	2	10	12	..	..	..	..	..
Sandi	2	32	30	65	..	..	..	..	..
Sandila	1	3	16	19	..	..	..	..	..
Shahabad	5	50	20	70	2	15	12	27	..
Unao	2	7	40	47	..	..	..	..	..
Total	19	222	169	391	33	15	12	27	..
KUMAON DISTRICT.									
Bhabar and Tarai	1	..	11	11	2	20	33	53	..
Bhot	1	10	20	30	11	6	8	14	..
Dwarahat	1	1	36	37	11	2	230	232	..
Naini Tal English	..	..	..	..	..	..	..	..	..
Naini Tal Hindustani	4	5	40	45	4	17	115	132	..
Pithoragarh	9	16	367	383	23	6	67	85	20
Total	16	32	471	506	34	24	453	516	28
MORADABAD DISTRICT.									
Amroha	10	81	21	102	3	14	2	16	..
Babukhera	4	22	3	25	3	14	2	16	..
Bahjol	1	14	..	14	1	13	..	13	..
Chandausi	10	135	65	200	2	17	6	23	..
Dhanaura	3	38	1	39	3	16	..	16	..
Gunnaur	6	67	..	67	1	8	..	8	..
Hasanpur	2	15	12	27	1	10	..	10	..
Kanth	1	20	5	25	..	..	..	..	..
Kundarki	2	57	18	75	..	..	..	..	..
Moradabad	31	190	86	276	16	..	266	266	..
Rajjabpur	4	29	4	33	1	10	..	10	..
Rajpura	4	27	1	28	1	10	..	10	..
Sambhal	8	50	20	70	2	25	..	25	..
Sharnapur	1	10	7	17	3	7	..	7	..
Sirsi	..	..	..	..	..	..	75	75	..
Thakurdwara	5	20	9	29	1	2	1	3	..
Total	98	815	252	1,067	39	146	352	498	..
RODH DISTRICT.									
Parbhatki	1	2	3	11	1	..	29	29	..
Patchpur	..	..	..	..	..	..	..	..	..
Parbhat	..	..	..	..	..	..	..	..	..
Lucknow	1	1	21	25	1	16	..	16	..
Lucknow English	..	..	..	..	..	..	..	..	..
Lucknow Hindustani	1	1	74	80	1	..	24	24	..
Rae Bareilly	1	55	307	362	7	..	..	..	..
Sidhauli	1	16	3	19	..	..	..	..	..
Sitapur	1	..	10	10	..	..	..	..	..
Total	6	75	462	537	7	16	53	69	..
PHIBBIT DISTRICT.									
Baberi	7	60	11	71	2	10	6	16	..
Bisalpur	3	32	1	33	1	7	4	11	..
Pateiganj	6	125	30	155	3	25	10	35	..
Mirganj	4	42	31	73	3	24	..	24	..
Nawabganj	1	61	13	74	1	15	..	15	..
Phibbit	8	100	14	123	3	30	5	35	..
Puranpur	10	116	2	118	..	..	..	..	..
Rampur	9	160	50	210	3	25	10	35	..
Shahi	5	45	..	45	3	12	..	12	..
Sirauli	7	61	..	61	2	10	..	10	..
Total	63	811	152	963	21	195	35	230	..

EUROPEAN AND ANGLO-VERNACULAR SCHOOLS.										GRAND TOTALS.			
BOYS' SCHOOLS.					GIRLS' SCHOOLS.					Total Number of Schools.	Total Number of Teachers.	Total Average Enrolment.	Total Boarders.
Number of Boys' Schools	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools.	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.				
	Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.					
..	..	..	..	..	1	74	..	74	67	14	14	157	100
..	..	..	..	..	..	..	..	..	..	2	2	32	..
..	..	..	..	..	..	..	..	..	..	1	1	48	..
..	..	..	..	..	..	..	..	..	..	2	2	12	..
..	..	..	..	..	..	..	..	..	..	1	1	65	..
..	..	..	..	..	..	..	..	..	..	7	7	19	..
..	..	..	..	..	..	..	..	..	..	2	2	97	..
..	..	..	..	..	1	74	..	74	67	22	32	492	100
1	5	96	101	..	..	..	..	..	..	4	9	165	..
1	18	132	150	13	1	34	1	35	31	2	29	44	19
1	128	130	258	115	1	118	..	118	96	2	27	248	44
1	15	268	283	..	..	..	..	..	..	9	30	460	211
..	..	..	..	..	1	82	..	82	77	16	33	550	120
4	166	498	664	128	3	234	1	235	204	47	131	1,921	394
..	..	..	..	..	..	..	..	..	..	13	8	118	..
..	..	..	..	..	..	..	..	..	..	7	5	41	..
..	..	..	..	..	..	..	..	..	..	2	2	27	..
..	..	..	..	..	..	..	..	..	..	12	12	223	..
..	..	..	..	..	..	..	..	..	..	6	6	55	..
..	..	..	..	..	..	..	..	..	..	7	7	75	..
..	..	..	..	..	..	..	..	..	..	3	3	67	..
..	..	..	..	..	..	..	..	..	..	4	4	25	..
1	142	190	332	129	2	148	..	148	148	2	75	1,022	277
..	..	..	..	..	..	..	..	..	..	5	5	43	..
..	..	..	..	..	..	..	..	..	..	5	4	38	..
..	..	..	..	..	..	..	..	..	..	10	8	95	..
..	..	..	..	..	..	..	..	..	..	7	7	34	..
..	..	..	..	..	..	..	..	..	..	1	3	75	..
..	..	..	..	..	..	..	..	..	..	6	6	32	..
1	142	190	332	129	2	148	..	148	148	140	151	2,045	277
..	..	..	..	..	..	..	..	..	..	2	4	70	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	2	2	41	..
3	117	398	515	139	3	175	26	201	128	8	80	820	207
1	50	107	157	48	1	107	4	111	105	1	4	362	7
4	167	503	672	187	4	282	30	312	233	3	16	278	153
..	..	..	..	..	..	..	..	..	..	9	9	87	..
1	26	8	44	25	..	..	..	..	..	4	4	44	..
..	..	..	..	..	..	..	..	..	..	9	10	234	25
..	..	..	..	..	..	..	..	..	..	7	7	97	..
..	..	..	..	..	..	..	..	..	..	5	5	123	..
..	..	..	..	..	..	..	..	..	..	11	11	158	..
..	..	..	..	..	..	..	..	..	..	10	8	118	..
..	..	..	..	..	..	..	..	..	..	12	12	245	..
..	..	..	..	..	..	..	..	..	..	8	7	57	..
..	..	..	..	..	..	..	..	..	..	9	9	74	..
1	30	8	44	27	..	..	..	..	..	84	82	1,237	25

NORTH INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING
31st OCTOBER, 1911.
COLPORTAGE.

NAMES OF CIRCUITS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.				NAMES OF CIRCUITS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.			
	No. of Bibles Sold or Distributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Distributed.	No. of Tracts Sold or Distributed.		No. of Bibles Sold or Distributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Distributed.	No. of Tracts Sold or Distributed.
BAREILLY DISTRICT.					HARDOI DISTRICT.				
Bareilly ..	..	..	..	..	Bilgram ..	..	..	..	..
" Sadar Bazar ..	5	6	780	300	Hardoi ..	18	40	2,400	10,000
Faridpur ..	..	..	..	4,000	Mallawan ..	6	9	511	1,800
Jalalabad ..	..	..	..	2,500	Pihani ..	..	..	..	..
Khera Bajhera ..	..	..	..	..	Saifpore ..	..	..	..	..
Miranpur Katra ..	..	..	..	..	Sandi ..	..	..	..	..
Mohamudi ..	..	..	..	..	Sandila ..	12	12	1,306	2,722
Panahpur ..	..	..	..	..	Shahabad ..	6	20	1,479	1,505
Powayan ..	..	..	..	..	Unao ..	9	18	700	3,050
Shahjahanpur East ..	12	9	1,900	2,400	Total ..	51	99	6,456	19,076
" West ..	..	..	1,100	50					
" Dillawarganj ..	..	..	..	..	KUMAON DISTRICT.				
Tilhar ..	..	..	..	..	Bhabar and Tehri ..	..	..	500	60,000
Total ..	17	15	3,780	9,250	Bhot ..	2	4	692	200
					Dwarahat ..	..	..	100	200
BADAUN DISTRICT.					Naini Tal English ..	..	..	..	..
Aoni ..	9	13	1,580	1,002	Naini Tal Hindus ..	..	..	100	6,246
Bilsi ..	..	..	..	400	Pithoragarh ..	7	9	389	9,200
Bhamora ..	..	..	..	300	Total ..	9	13	1,771	75,846
Bisauli ..	4	10	1,000	7,059					
Budaun ..	..	..	..	274	MORADABAD DIST.				
Dataganj ..	..	..	..	500	Amroha ..	16	43	2,234	6,066
Kakrula ..	..	..	..	674	Babukhera ..	..	25	35	2,000
Ujban ..	..	..	..	400	Bahjoi ..	..	..	..	12,126
Total ..	13	23	8,480	11,200	Chandausi ..	..	..	200	1,100
					Dhannaura ..	..	..	..	4,800
BIJNOR DISTRICT.					Gunnaur ..	..	..	..	1,200
Bijnor ..	25	24	970	1,500	Hasanpur ..	..	..	..	12,000
Chandpur ..	..	..	..	2,000	Kanth ..	..	..	..	4,800
Dhampur ..	12	18	1,400	1,000	Kundarki ..	..	1	22	7,780
Kiratpur ..	1	..	45	1,020	Moradabad ..	14	22	1,728	6,200
Mandawar ..	3	3	44	244	Rajjabpur ..	2	..	6	3,000
Najibabad ..	..	..	25	810	Rajpura ..	..	..	..	1,200
Nagina ..	8	..	60	1,000	Sambhal ..	..	..	..	1,956
Nurpur ..	26	52	72	150	Sarifpur ..	25	40	50	3,000
Seohara ..	..	6	10	739	Sisal ..	..	..	..	2,400
Total ..	70	103	2,626	8,463	Thakurdwara ..	..	..	30	728
					Total ..	57	131	4,303	70,350
GARHWAL DISTRICT.									
Dikhwali ..	..	..	..	..	ODDH DISTRICT.				
Lansdowne ..	..	..	..	..	Barabanki ..	..	..	..	5,280
Lobha-kalnur ..	..	..	..	..	Fatehpur ..	8	20	1,180	4,217
Nayar Valley ..	..	..	..	..	Itanji ..	..	..	..	2,400
Poori ..	..	..	..	..	Lakhimpur ..	3	9	2,018	10,200
Ramnee ..	..	..	..	..	Lucknow English ..	..	..	..	..
Total ..	..	..	..	..	Lucknow Hindus ..	..	..	..	23,000
					Rae Bareilly ..	11	16	600	5,321
GONDA DISTRICT.					Sidhauli ..	6	8	2,285	12,785
Bahrach ..	1	2	1,800	14,500	Sitapur ..	14	60	3,000	24,800
Balrampur ..	..	4	45	7,350	Total ..	42	113	9,692	88,003
Bhinga ..	..	..	..	5,300					
Colonelganj ..	..	..	15	6,700	PILIBHIT DISTRICT.				
Gonda ..	5	4	220	36,400	Baheri ..	..	..	..	2,700
Qaiserganj ..	..	..	12	7,000	Bisalpur ..	..	..	..	300
Mankapur ..	..	1	25	7,000	Fatehganj ..	20	20	200	6,000
Nanpara ..	..	..	10	13,500	Mirganj ..	..	..	..	..
Total ..	6	11	2,127	87,750	Nawabganj ..	3	1	100	3,000
					Pilibhit ..	11	12	1,239	1,108
					Puranpur ..	15	7	187	200
					Rampur ..	..	..	..	..
					Shahi ..	..	..	..	..
					Sirauli ..	..	..	..	..
					Total ..	49	40	1,676	13,308



NAMES OF DISTRICTS.	CHRISTIAN COMMUNITY.					BAPTISMS.				
	CHURCH MEMBERSHIP.		Baptized Children.	Total No. of Christians.	Deaths.	Children of Christian Parents.	Children from among Non-Christians.	Adults.	Total Baptisms.	
	Probationers.	Full Members.								
Bareilly ..	3,160	2,445	2,238	7,843	165	274	100	236	610	
Badaon ..	4,167	3,548	4,472	12,187	243	213	136	222	571	
Bijnor ..	3,301	1,633	2,323	7,307	220	251	187	267	655	
Garhwal ..	226	318	294	838	20	25	3	1	29	
Gonda ..	490	247	394	1,131	27	20	46	78	144	
Haidou ..	1,052	626	705	2,383	75	48	70	106	224	
Kumaon ..	465	435	543	1,443	28	29	13	31	73	
Moradabad ..	8,795	3,837	6,851	19,533	559	671	218	510	1,399	
Oudh ..	1,366	811	1,071	3,248	107	63	57	160	280	
Pilibhit ..	3,596	3,837	3,091	10,524	283	399	370	669	1,438	
Grand Total 1911 ..	26,598	17,847	21,982	66,117	1,727	1,993	1,159	2,280	5,422	
Grand Total 1910 ..	25,558	17,841	20,457	63,356	1,198	1,448	1,086	2,058	4,592	
Increase ..	1,040	496	1,525	3,061	529	545	64	222	831	
Decrease ..										

FOR THE YEAR ENDING WITH 31st OCTOBER, 1911.
MEMBERSHIP AND WORK.

SUNDAY SCHOOLS.				EPWORTH LEAGUES.				CHRISTIAN WORKERS.									
Number of Sunday-Schools.	Number of Officers and Teachers.	Total Scholars of all ages.	Average attendance of Officers, Teachers & Scholars.	Senior Leagues.	Senior Members.	Junior Leagues.	Junior Members.	Missionaries.	Missionaries' Wives.	W. F. M. S. Missionaries.	W. F. M. S. Assistants.	Native Members of Conference.	Local Preachers.	Exhorters.	All other Male Workers.	All other Female Workers. Bible Readers, Corporators, etc.	Total Christian Workers.
174	219	7,552	5,172	14	793	4	265	4	3	4	8	14	51	64	41	68	257
111	104	6,863	5,649	22	810	3	245	...	...	2	3	10	21	31	31	85	183
127	113	2,576	2,266	9	264	1	40	1	1	...	1	7	26	19	19	61	135
50	52	1,276	858	8	282	3	79	1	1	2	1	4	11	24	10	57	111
78	84	2,051	1,751	8	240	2	90	1	1	1	3	5	21	10	10	42	94
85	91	4,696	4,311	10	294	1	70	...	1	...	1	7	27	18	23	62	139
44	91	1,572	1,215	5	206	3	135	5	4	8	8	4	28	20	10	71	158
247	253	7,458	6,679	17	816	3	166	2	3	3	6	15	53	37	74	142	335
202	225	9,451	7,891	9	380	5	239	10	6	9	5	11	47	25	29	71	213
113	99	4,889	3,927	10	375	15	438	...	...	...	...	5	30	26	44	62	167
1,231	1,331	47,884	39,709	112	4,460	40	1,767	24	20	29	36	82	315	274	291	721	1,792
1,180	1,309	47,696	40,106	109	3,913	29	1,518	26	23	32	40	76	305	277	293	715	1,787
51	22	198	...	9	547	11	249	...	...	...	...	6	10	...	...	6	5
...	...	...	397	...	...	...	...	2	3	3	4	...	...	3	2	...	...

CHURCH PROPERTY.

NAMES OF DISTRICTS.	CHURCH PROPERTY.								
	Number of Churches.	Probable Value of Churches.	Number of Parsonages.	Probable Value of Parsonages.	Value of W. F. M. S. Property.	Value of all other Property.	Total Value of all Property.	Present Indebtedness on all Property.	Present Indebtedness on Churches and Parsonages.
		Rs.		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
Bareilly ..	18	42,281	37	54,800	64,325	1,16,735	2,78,141	..	..
Badaun ..	12	22,485	30	11,541	16,000	3,590	53,616	..	..
Bijnor ..	6	6,010	10	10,180	4,000	50	20,240	..	..
Garhwal ..	9	8,600	19	18,278	32,000	32,350	91,228	..	..
Gonda ..	9	10,640	13	9,550	28,000	2,970	51,160	..	..
Hardoi ..	7	12,585	10	4,430	35,000	1,646	53,661	..	..
Kumaon ..	10	55,800	26	40,618	1,79,050	3,32,900	6,08,368	..	..
Moradabad ..	24	40,272	67	29,941	32,000	87,030	1,89,243	20,000	..
Oudh ..	13	68,015	29	101,136	3,14,400	3,26,088	8,09,639	41,000	11,000
Pilibhit ..	11	2,360	27	6,305	..	5,610	14,275	..	..
Grand Total 1911 ..	119	2,69,048	268	286,779	7,04,775	9,08,969	21,69,571	61,000	11,000
Grand Total 1910 ..	123	2,61,035	255	279,985	7,03,898	8,92,060	21,36,978	62,835	22,835
Increase ..	..	8,013	13	6,794	877	16,909	32,593	..	..
Decrease ..	4	..	..	..	..	..	..	1,835	11,835

CHURCH FINANCES.

MINISTERIAL SUPPORT.								BENEVOLENT COLLECTIONS.						
Paid on Indebtedness on Churches and Parsonages.	Paid for Building Improving and Purchasing Churches and Parsonages.	Paid for Purchasing and Improving other Property.	Raised by Native Church for Pastor.	Pastoral Support from Europeans	Raised for Conference Claimants.	Raised for Mission Claimants.	Total Collected for Ministerial Support.	FOR MISSIONARY SOCIETY.		Children's Day Collection for Education.	For Bible Society.	For Tract Society.	For Indian Sunday School Union.	For Women's Societies.
Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
..	..	..	1,389	304	67	7	1,769	156	11x	24x	20x	4x	27x	167x
..	..	430	685	60	..	74	819	40x	..	48x	36x	20	8	48
..	286	..	363	..	..	45	408	18x	..	15x	19x	5x	..	21x
..	..	..	181	150	..	57	388	29	..	10	22	5	5x	32
..	161	65	369	142	..	51	562	46x	16x	29x	30x	6x	10x	37x
..	256	..	512	36	36	75	660	41x	9x	18	17x	..	5x	28x
..	44	9	420	2,408	..	38	2,866	183x	2x	329x	113x	5	4x	20x
..	694	..	1,298	12	..	217	1,527	183x	107x	151x	56x	18	25x	35x
10,000	132	50,161	841	2,974	..	229	4,044	253x	24x	153x	56x	5x	53x	35x
..	533	..	488	3	15	40	546	11x	2	9	11x	9x	8	3
10,000	2,106	50,665	6,547	6,089	119	834	13,590	863x	173x	795x	385x	74x	15	432
..	7,785	43,718	6,254	5,447	136	791	12,620	924	189	520	440	84	76	40
10,000	..	6,947	293	642	..	43	961	..	..	275	..	..	7	2
..	5,679	..	..	..	17	..	..	61	16	..	55	10	..	..

NORTH INDIA CONFERENCE STATISTICS

SUMMARY OF

VERNACULAR SCHOOLS.

NAMES OF DISTRICTS.	BOYS' SCHOOLS.					GIRLS' SCHOOLS.				
	Number of Boys' Schools	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.	Number of Girls' Schools	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.
		Christians.	Non-Christians.	Total.			Christians.	Non-Christians.	Total.	
Bareilly ..	12	150	96	246	1	13	16	316	332	2
Badaun ..	38	550	134	684	..	12	41	224	265	..
Bijnor ..	50	380	202	582	10	26	153	95	248	..
Garhwal ..	12	46	101	237	..	2	10	28	38	..
Gonda ..	12	87	459	496	25	2	..	42	42	..
Hardoi ..	19	222	169	391	33	2	15	12	27	..
Kumaon ..	16	32	474	506	34	24	63	453	516	28
Moradabad ..	98	815	252	1,067	..	39	146	332	498	..
Oudh ..	6	75	462	537	7	8	16	53	69	..
Pilibhit ..	63	811	152	963	..	21	195	35	230	..
Grand Total 1911 ..	326	3,118	2,591	5,709	110	144	655	1,610	2,26	30
Grand Total 1910 ..	327	3,028	2,145	5,173	119	144	652	1,621	2,273	13
Increase ..	..	90	446	536	..	1	3	..	..	17
Decrease ..	1	..	..	..	..	..	..	11	8	..

FOR THE YEAR ENDING 31st OCTOBER, 1911.

SCHOOLS STATISTICS.

EUROPEAN AND ANGLO-VERNACLULAR SCHOOLS.												GRAND TOTALS.			
BOYS' SCHOOLS.						GIRLS' SCHOOLS.									
AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.	AVERAGE ENROLMENT FOR YEAR.			Number of Boarders.	Total Number of Schools.	Total Number of Teachers.	Total Average Enrolment.	Total Boarders.
Christians.	Non-Christians.	Total.		Christians.	Non-Christians.	Total.		Christians.	Non-Christians.	Total.					
103	439	54	109	2	852	1	853	340	31	92	1,473	452			
172	166	238	66	1	110	..	110	110	52	69	1,297	176			
..	..	..	..	1	87	..	87	85	77	81	917	95			
1	34	220	254	34	1	72	..	72	65	16	40	601	90		
..	..	..	..	1	86	..	86	86	15	33	624	111			
..	..	..	..	1	74	..	74	67	22	32	492	100			
4	166	491	664	128	3	234	1	235	204	47	131	1,921	394		
1	141	19	332	129	2	148	..	148	18	140	151	2,045	277		
4	167	505	672	187	4	282	30	312	233	17	107	1,590	427		
1	36	8	44	25	..	..	..	..	..	85	82	1,237	25		
10	720	2,026	2,746	679	16	1,445	32	1,477	1,338	502	818	12,107	2,156		
17	815	2,368	3,183	723	15	1,479	38	1,517	1,393	503	788	12,146	2,248		
..	..	..	..	..	1	..	..	..	..	..	30	51	..		
1	97	342	437	45	..	34	6	40	55	1	..	..	92		

NORTH INDIA CONFERENCE STATISTICS FOR THE YEAR ENDING
31st OCTOBER, 1911.
SUMMARY OF COLPORTAGE.

NAMES OF DISTRICTS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.				NAMES OF DISTRICTS.	SCRIPTURES AND TRACTS SOLD AND DISTRIBUTED.			
	No. of Bibles Sold or Distributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Distributed.	No. of Tracts Sold or Distributed.		No. of Bibles Sold or Distributed.	No. of New Testaments Sold or Distributed.	No. of Portions Sold or Distributed.	No. of Tracts Sold or Distributed.
Bareilly ..	17	15	3,780	9,230	Moradabad ..	57	131	4,303	70,350
Badaon ..	13	23	3,480	11,200	Oudh ..	42	113	9,092	88,003
Bijnor ..	70	103	2,628	8,403	Pilibhit ..	49	40	1,676	13,308
Garhwal ..	..	..	..	..	Grand Total 1911..	314	548	35,311	383,246
Gouda ..	6	11	2,127	87,730	Grand Total 1910..	258	485	22,509	321,671
Hardoi ..	51	99	6,456	19,076	Increase ..	56	63	12,802	61,575
Kumaon ..	9	13	1,771	75,846	Decrease ..	..	..	..	..

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1909-12

Methodist Episcopal Church. North India
Conference.

Report of the ... session of the ...
1903- (Card 2)

1. Methodist Episcopal Church. North
India Conference. 2. Methodist Church
--India--Periodicals. I. Title

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